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IN FOUR VOLUMES

VOLUME II

JUDGES-SONG OF SOLOMON



LISHA'S FOUNTAIN, WHERE ELISHA CAST SALT INTO THE SPRING AND HEALED THE WATERS. [II. KINGS, ii: 19.]—"And the men of the city (that is of Jericho) said unto Elisha: Behold, I bray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught and the ground barren. And he said: Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus

saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." In the view above we have a picture of Elisha's Fountain in the city of Old Jericho where his miracle wat performed. The water from this fountain is still used to supply the natives of the modern village of Jericho and for irrigating the soil.

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THE BOOK OF JUDGES

Relates the transactions of fourteen Hebrew judges, who, under God, the King of the nation, were occasional governors of Israel; and who, Abimelech excepted were typical of Jesus Christ, as called to, qualified for, and occupied in delivering his chosen people. It contains the history of about three hundred years; and particularly narrates the Israelites' behaviour towards the Canaanites whom Joshua had left in the country; the Lord's reproof of their conduct and their repentance for it; what nations were left to chastise them for it; their frequent relapses into idolatry; and their punishment on account of it by terrible oppressions from the Mesopotamians, Moabites, Canaanites, Midianites, Abimelech, Ammonites, and Philistines; and their deliverances by Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson; and their protection by Shamgar, Tola, Jair, Ibzan, Elon, and Abdon, i.-xvi. The last five chapters are an appendix, informing us of events which happened not long after the death of Joshua; particularly the idolatry of Micah; the conquest and idolatry of the Danites; the horrible lust of the Gibeathites; and the almost utter destruction of the Benjamites for protecting them, xvii. -xxi. The scope of this and of the following histories of the Old Testament is to represents the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment towards them, in exact correspondence with his promises and threatenings, Le. xxvi.; De. xxviii.-xxxii.

CHAPTER I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites davell in Judah. 17 Hormah, Gaza, Askelom, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 30 Of Zebulun. 31 Of Asher, 33 Of Naphtali. 34 Of Dan.

OW, after the death of Joshua, it came to pass, that the children of Israel basked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the Lord said, Judah shall go up: behold, I have delivered the land into his

3 And Judah said unto dSimeon his brother,2 Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued / Sa. 11.8.

CHAP. I.

a Jos.24.29,30. b Nu. 27, 21, Ex. 28, 30, ch. 20, 18, 1 Sa. 23, 9, 10, Pr. 3, 5, 6.

io.Pr.3.5.6.

I The influence of the elders who out lived Joshua continues to me the third of the true God, and they will not undertake any war without his sanction. Thereference of the case to God is to be accounted for only on the principle declared for the principle for a human for the principle for the principle for the whole earth have a right to order the value for the whole earth have a right to order the

2 Sa.10.11.

3 The tribes of Judahand Simeon were can be supported from the same parents, Jacob and Leah; and there was a further propriety in their cooperation and mutual assistance, in the circumstance that they within that of the former.—I.

e Ex.23.28-30;34.11, 24. De.9.1-3;7. 1, 2,16, 20,22;11.23.

A.M. 2570 OF 2580. B.C. 1434 OF 1424.

g Ja. 2. 13. Is. 33. 1. Le.24.19-21. Ex.21.18 -21. Mat.7.2.ver.7. 2-1. Mat.7.2.ve1.7;

8 Heb. The thismbs
of their hands and
of their feet.
4 Or, gleaned.
h 1 Sa. 15, 33. Pr. 1. 31;
13.2. Mat.7.2. Re. 13,
10;16.6.Ro.2.15, Pa. 37,
36,38;140.11

f Jos. 15, 63, ver. 21.
2 Sa. 5.7.
k Jos. 10.1.
l Jos. 10, 5(11.21; 15.
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after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes3 cut off, gathered4 their meat under my table: has I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah had fought against *Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the

10 ¶ And Judah went against the Canaanites that dwelt in "Hebron; (now the name of Hebron before was Kirjath-arba;) "and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher:)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.6

CHAPTER I. [Ver. 2. Judah shall go up. Israel was formerly a camp, now it is a federation of settlements and colonies, in which each tribe is to assert its own territorial rights, but still under the national sanction and banner. Here is the true exemplar of the tion they constitute one army united by common doctrines and common dangers. When the storm of opposition or persecution gives place to the calm of success, the churches settle down in territorial divisions; each church having allotted to it, by Providence, its own peculiar work of faith and labour of love; while all the churches should remain the members of one great federation, of which Christ is the head, and whose separate or combined energies should all be directed to the spiritual subjugation of their common enemies, and the advancement of the glory of their common Lord. C.

Ver. 6. [Cut off his thumbs and his great toes. This punishment, grievous as it appears, was more politic than cruel. The removal of the thumb was intended to unfit for holding the war-spear. The removal of than cruel. The removal of the variety of the unfit for holding the war-spear. The removal of the great toes to unfit for running; and so to obviate the great toes to unfit for running; and so to obviate. There seems no room for supposing, with some, that the great toes were cut off merely to prevent Adoni-bezek from em-

ploying them as a kind of additional hands, as is common with artisans in the East, and as is sometimes seen in Europe in the case of persons born without hands. In a cruel tyrant, such as Adoni-bezek was, we scarcely expect either the diligence or dexterity of an artisan.

Ver. 7. [As I have done, so God hath requited me A heathen once wisely said of a criminal, 'He has blushed, and all is well;' and may not a Christian hope that where conscience is not dead, there still is hope of spiritual revival? Adoni-bezek acknowledges the justice of God; may we not judge in charity, that

the justice of God; may we not judge the likewise saw his mercy? C.]

Ver. 13. [Caleb's younger brother took it. Joshua had already taken Arba (Hebron), Jos. 10. 36, how then does it require to be taken again? Are not these contradictory? By no means. ites had in the meantime retaken them, and they now

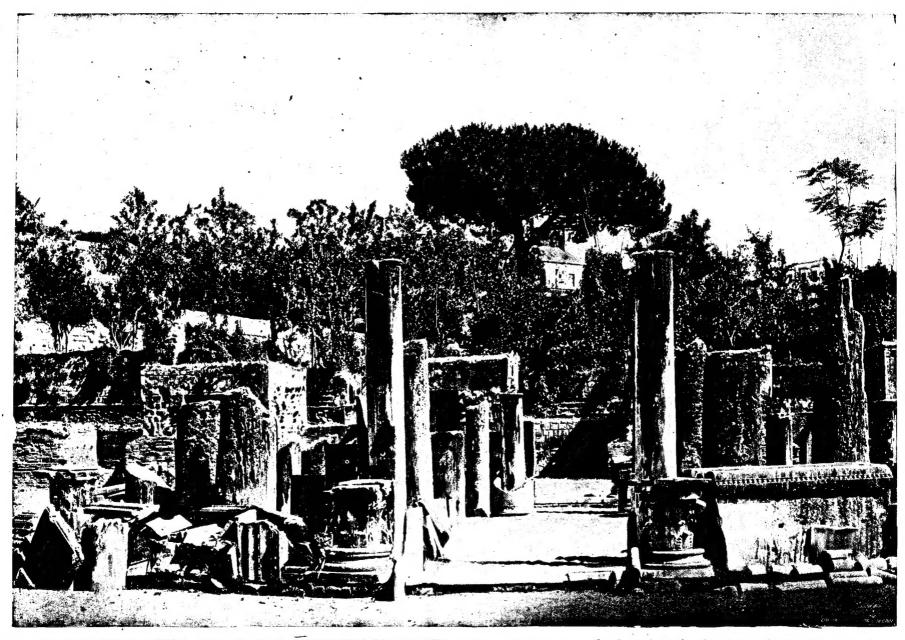
required to be reconquered, an occurrence very common in all warfare. C.] .

Ver. 18. [The Septuagint, which is followed by Augustine, reads, that 'Judah did not take Gaza,' &c.; Josephus says they took neither Gaza nor Ekron. All these seem forced amendments of the text, and without authority. The subsequent Scripture history exhibiting these cities, not in the possession of Israel,

but of their enemies-and no account of their recapture from Israel having been given-it seemed necessary to force an agreement between the two narratives. modes of reconciling scriptures are not only indefensible, but to be utterly condemned. The reconciliation lies at the surface. Judah took the cities and lands, as in the text, the Canaanites retook them, as the sub-

as in the text, the Canaanites retook them, as the subsequent history implies, though it records neither the time nor the manner. C.]

Ver. 19. [Could not drive out the inhabitants of the valley, because they had chariots of iron. These words, as translated, seem to ascribe incapacity to Jehovah. The proper solution lies in translating the last clause of the sentence interrogatively, thus:—'Could he not therefore have caused the inhabitants of the valley to be driven out though they had chariots of iron?' This is a truth in war. For when mountaineers are driven is a truth in war. For when mountaineers are driven from their natural fortresses—and the earth affords none stronger than those of Palestine—the force that drove them out must with far greater ease drive out the inhabitants of the plain, no matter how strong their walls or how great their means of defence. This solution confirms the declaration, Jos. 17. 18, and is perfectly consistent with the translation of similar sentences in other parts of the Hebrew Scriptures, while it removes the apparent admission of incapacity in God,



WINS OF SERAPEUM, PUTEOLI—NEAR THE PLACE WHERE NERO HAD HIS OWN MOTHER PUT TO DEATH AND NEAR WHERE ST. PAUL LANDED IN ITALY. [JUDGES, i:7.]—"And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem and there he died." There is an intimate correspondence between crime and requital, and there seems to be a correspondence between the particular type of crime and the order of punishment that

follows. Neoptolemus murdered people at the alta, and at the altar he was murdered. Phalerus roasted men in a brazen bull. In a brazen bull he was roasted in turn. History abounds with illustrations. The picture we give of the ruins of the Serapeum at Puteoli will serve to illustrate the relation between crime and its penalty. These ruins are in the neighborhood of the Emperor Nero's greatest crime. Near nere he had his mother murdered, while he in turn in after years destroyed himself by his own hand.

13 And POthniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a ablessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.8

16 And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.9

17 T And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called "Hormah:)

18 Also Judah took "Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 Andy the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley,2 because they had chariots of iron.3

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Bethel: and the Lord was with them.

23 And the house of Joseph sent to descry Beth-el: (now the name of the city before was Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy.

25 And when he showed them the entrance into the city, "they smote the city with the edge of the sword: but they let go the man and all

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto is day.⁴
27 ¶ Neither^k did Manasseh drive out the this day.4

h.C. 433 of .143 of .247 of .248 of .2

second time, so insignificant a private occurrence? We answer, it can never be insignificant to record the example of a thoughful prudent wife, or of a kind and generous father. They are the really great characters in a nation. This woman was the tersinanation. This woman was the wife of the first hero of the age, see ch. 3.9, upon whom was poured out the Spirit of the Lord.—C.

*Ex.3, 1; 18, 1, Nu.
0,30, ch.4,17, 1 Sa.15,
1 Ch.2,55, Je.35,2,
5 De.34,3,
1 Nu.24,21, 22; 21, 1.

s De. 34.5 t Nu. 24.21, 22.21. I. Jos. 12.14 9 The Kenites and Midianites appear to have been identical, or at least they had a lery early period. Moses invited Jethro, who was a Kenite, to accompany him to Canaan. He refused; but a section of the large least of Jethro-joined the Israelites, and crossed the Jordan with them. There is no note of time in this verse. It was probably when the triboses of the lordan with them. There is no note of time in this verse. It was probably when the triboses of their allowed the result of the City of Pahintrees (Jericho) with them, and settled near Aradan settled near Aradan settled near Aradan settled near the children of the Seen on the summit of a conical hill about 15 miles south of Hebron.—P. 12 Ch14_10. Nu.21.

rg miles south of Hebron.—P.

2 Ch. 74, 10. Nu. 21.
1,314.45.

Jos. 13,315.45-47.
Ex. 23, 31.ch. 3.13.
y Is. 41.00, 14.15. Ro.
8, 21.00.15.69.
1 Or. he fossessed the mountain.
Jos. 7, 11.13. 6, 17.
8 Mat. 7, 14.15. 15.

Company of the mountain. and may therefore signify generally the plam of Philistia, and all the lowiands in which chariots were used—P.

charlots were used

2 Either chiefly or alrogether of 1701.
The extreme difficulty of preserving light vehicles of wood in warm and dry climates, may have suggested the use of 1701 and 1701 an

Sa, 5.6-9. ch. 19.10-12; ver. 8. c Jos. 16.1, 4; 8. 17. 2 Ki. 18.7. d Ge. 12. 8; 28. 19. Jos. 8.9. e Jos. 2.1; 7. 2. ch. 18. 2. PS. 17. 2. 5 Mat. 10. 16. f Ge. 28. 19; 48. 3. g Jos. 2. 14. 1 Sa. 30. 15, ver. 25. h Jos. 6.22-25.

g Jos.2. 14. 1 15.ver.25. h Jos.6.22-25. i Ge.15. 20; 23. 2, 10; 14. 10. It was pro-bably in Arabia. k Jos. 17. 11-13; 21.

A.M. 2570 OF 2580. B.C. 1434 OF 1424.

B.C. 1634 or 1474
banks of the Orontes
in Northern Syria.
Probably the ear
enty of Lux was built
in that region—
were kept out of part
of their property.
6 These cities were
all situated in the
plain of Estraelon,
with the exception of their
base of Carmel. The
base of Carmel. The
base of Carmel ally unable to meet
im battle the warchariote of the warchariote of the to
plains of Palestine—
P.
JPS_10S_34_3S_Ex.

P.

¿Ps. 106. 34.35. Ex.
23.32. De. 7.2. ISS.15.

'I Indolence and covetousness were insolved in the covetousness and cell covetousness cell covetousnes

o Jos. 10. 24.
106.34.35.
1 This celebrated firs 100-34; celebrated city being greatly enlarged by the first rolemy of Expyrt, it was named Ptolements and Ptolements of Expert, it was named Ptolements. By the Arabs it is called Akka, by the Turks Acre, as Expended to the Turks Acre, as the Turks Acre, as the Search of Acre, It is situate on a point of land projecting into the sea, and behind it is a fertile plain of the foot of the Search of the Search

Ki.4.9. 3 Who assisted the

3 Who assisted the Danites.

3 Who assisted the Danites.

4 Heb. was heavy, t Or, Maatek akrabium, 0.3 15. 2, 3. Ni. 24.7.

Ni. 24.7.

8 Akrabium was a pass in the valley of about 20 about 20 amiles south of the Dead Sea. From that place westward to the plann of Philistia was the stronghold of the Amorites in southern Palestine—P.

CHAP. II.

a Christ, as Ge 16.

72.11. Ex. 3.2; 14.19.

72.20; 33.14. J06.5-13.

b Ex. iii.-xiv.; 6. 8.

J05.iii.-xxi. Ge-17.78.

c Ex. 23.13,24.35.

b Ex. 23.13,24.35.

c Ex. 23.13,24.35.

c Ex. 23.13,24.35.

c Ex. 23.13,24.35.

c Ex. 23.13,24.35.

d ver. 20. J05.23,13.

Ex. 22.33,34.12. Nu.33.

55. De.7.16. I Ki.II.., 7.Ps. 106. 34-40.

I Is not covenant arbromise on the art of God? No. For he had commanded the Israelites to drive out the wicked klolaters, and that, thus using their obedience, and that, thus using their obedience he had made no covenant, and to rebels no such pre-CHAP. II.

inhabitants of Beth-shean and her towns, nor Taanach⁵ and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.6

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.8

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.9

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither^o did Asher drive out the inhabitants of Accho,1 nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphek, nor of Rehob:2

32 But the Asherites Pdwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Neither adid Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the 'mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph³ prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akrabbim, from the rock and upward.5

CHAPTER II.

1 An angel rebuketh the people at Bochim. 6 The wickedness of the new generation after Joshua. 14 God's anger and pity towards them. 20 The Canaanites are therefore left to prove Israel.

AND an "angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with

2 And 'ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore all also said, I will not drive them out from before you; but they shall be

to the want of faith, obedience, zeal, and courage in the armies of Judah. C.]

Ver. 20. [He expelled thence the three sons of Anak.

ver. 20. He expelled thence the three son of Man. Therefore how much more should Judah have expelled the inhabitants of the plain, seeing the Anakims were the mightiest and most dreaded of the inhabitants of Canaan? De. 9. 2. C.]

REFLECTIONS.—Difficult and extensive is the

work which the people of God, and the rulers of nations and churches, have to go through with, after one would think everything was rectified. There is need to acknowledge the Lord in all our ways, that, being animated by him to our proper work, we may prosecute it with courage and success. And the more prosecute it with courage and success. And the more honour or ability God gives to men, the more difficult work he assigns them. But God most fearfully humbles

the proud, marks their sins in their judgments, and metes out to them the measure which they had meted out to others; while such as share with the people of God in their wilderness sufferings, share also in their eternal inheritance. Our own unbelief, sloth, and cowardice frequently hinder our performance of duty, and prevent or mar much of our happiness. many secret enemies still abiding in our hearts prevent as thorns in your sides, and their gods shall be a snare unto you.

- 4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.
- 5 And they called the name of that place Bochim: f and they sacrificed there unto the
- 6 ¶ And when ^hJoshua had let the people go,² the children of Israel went every man unto his inheritance to possess the land.
- 7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua,3 who had seen all the great works of the Lord that he did for Israel.
- 8 And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten vears old.
- 9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.
- 10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.
- 11 And the children of Israel "did evil in the sight of the LORD, and served Baalim.4
- 12 And they "forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of
- the people that were round about them, and blem of life, and of hautre. Deep of hautre was the source and emblem of hautre. As the source and emblem of heart as the source and emblem of hautre. As the source and emblem of hautre. As the source and emblem of heart as the source and emblem of hautre. As the source and emblem of hautre of hautre. As the source and emblem of hautre of hautre. As the source and emblem of hautre them into the hands of their enemies round about, so that they could not any longer stand before their enemies.
- 15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

 8.09, 20, 20, 18, 24, 213, 2
 KL17,20, 2Ch.15, 5, 6
 He that would inderstand what is read to the world wind care to the control of the Lord, may read its meaning at its meaning a

A.M. 2570 or 2580. B.C. 1434 or 1424.

e 1 Sa.7.6. Ezr.10.1.

g ch.6.24;13.19.1 Sa. 7. 9, i.e. for expiation of their sin.

h Jos.24.28-31, 2 Ki.

A Jos. 24.28-31. 2 & 1. 12.2.

2 When he disbanded the national army, including, as appears from the quota of the two tribes and half, nearly two-thirds of the fencible men of the nation.—C.

nation.—C.

3 Heb. prolonged days after Foshua.

5,7. A (ie.15.15; 25.8; 49.

20.5. 0 I Ki.11.5,33. 2 Ki. 23.13. I Sa.31.10. I Co. 8.5.Ge.35.2.

3.1.3.1.5a.37.0. r Co. 8.5.0c.37.2.

3. Ashtaroth literally signifies Jocks or rickes; as a proper name it is applied to the Sidonian Venus, and other of their female defities, by simple state of the sidonian Venus, and other of their female defities, by simple state of the sidonian Venus, and other of the sum-god, universally worshipped in Western Asia, and indeed in aimost all heathers and sanctuaries were on eminences—sometimes, as in the case of Hermon, on the summits of high mountains, whence the sum of high sidonian venus of the setting sun might be gained by his devotees. The sum was regarded as the source and emblem of life, and or of nature. Jokida.

q ch.3.9,15; 4.5,6; 6. 14;xi.xii.1 Sa.vii.

nusband and wife are openly reprobated, and the time anticipated for their uter extinction. Should such time ever arrive, which God in his mercy forbid, then should these lands, having imitated Israel's sins, speedily be subjected to Israel's punishment.—C.

-C.
5 ver.7.Jos.24.24,31.
½ Jos. 1. 5. ch. iii. iv.
vii.xi.xv. 1 Sa.vii. Ro.

8.31. # ch. 10. 16. Ps. 106. 44.45; 12.5; 102.17. Ex.

44.45;12-5;100.17, Ex.
2.24.

1 Produced in God anys,
out of relation to Israel. God says,
change not. But the relation between God and an idolater rejoicing in his idols,
and between that same God and that same God and that same God anged. The control of the

moaning his apos-tary, is changed. In the former case God's purpose was Judgment, now it x x FS. 106.43; ch. 3.12; 4.136.11 10.61; 3.1, 10.8 4.31.13.16.16; 3.1, 10.8 4.31.13.16.16; 3.10, 10.8 3.07, were corrupt, y ch. 3.8; 6.13; 10.7 10.83.22; 39.20; 31.17, 7.46.75; Jos. 23.16, 15. 5.25, Je. 35, 14.17, 4.2 14.17, 16.21, 15.8 17.13.1, 12. 21, 19.14 18.5.25, 5.10, 10. 18.1

CHAP. III.

a Jn.2.24. ver.4; ch. .22. De.8.2;13.3. b ch. 2. 10. Jos. vi.xii. c Ps.81.13; 44.13; 59. 11. Jos.23.10.

c Ps.81.73; 44.13; 59.
11. Jos.23; 70.
1 The whole parentesis is explanatory, and may be paraphrased as follows:
—'All the people of Israel who had not taken part in the conquest of Canaan, in order that the generations which followed Joshua might be seening they had not witnessed or engaged in it previously.—P.

16 ¶ Nevertheless the Lord qraised up judges,7 which delivered8 them out of the hand of those that spoiled them.

17 And 'yet they would not hearken unto their judges, but they went a whoring9 after other gods, and bowed themselves unto them: they turned quickly out of the sway which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then the Lord twas with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it "repented" the LORD because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when "the judge was dead, that they returned, and *corrupted themselves more than their fathers, in following other gods, to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died;

22 That athrough them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep it, or not.

23 Therefore the Lord bleft those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAPTER III.

1 The nations which were left to prove Israel. 5 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim. 12 Ehud from Eylon. 31 Shamgar from the Philis-

NOW these are the nations which the Lord left to aprove Israel by them; (even as many of Israel as had bnot known all the wars of Canaan:

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;1)

our fully entering into the rest and peace of the gospel, our fully entering into the rest and peace of the gospet, and are causes of daily disquietude and anxiety. But in following bad examples things readily go on to worse and worse. And yet how great is the goodness of God—instead of casting off his chosen people, he multiplies his pardons and mercies to them.

CHAPTER II. [Ver. 1. An angel of the Lord came up from Gilgal to Bochim. Having first appeared in Gilgal, as the star of our Lord first appeared in the of the nation then met, which place of a general assembly of the nation then met, which place received thence the name of *Bochim*, or *weepers*, as a memorial of the miraculous appearance. This angel was Jehovah, 'the Son of God,' God manifest,' as appears from comparing Go 24.7: 26.2 with the oath recorded in omparing Ge. 24. 7; 26. 3 with the oath recorded in this verse, and again repeated, He. 6. 13. C.]

Ver. 10. [Which knew not the Lord. The rapid

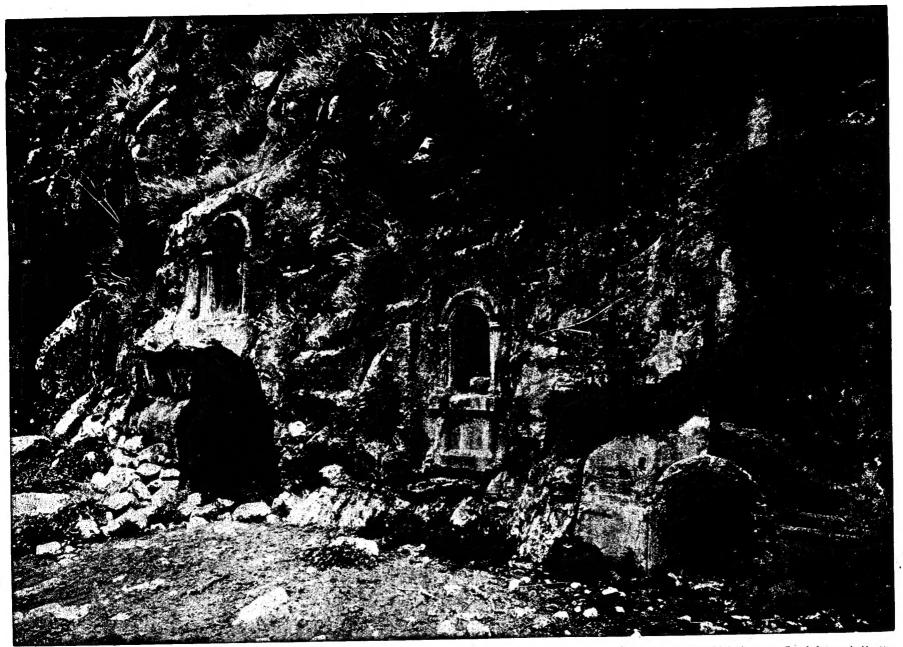
change to idolatry would appear, if not incredible, at least peculiar, to hard-hearted and stiff-necked Israel, were not the experience of all ages in perfect accordance with the inspired narrative. The reformations under David, Josiah, Hezekiah, and Ezra lasted little beyond the lives of their promoters. The greater reformation under our Lord scarcely outlived the days of the apostles. Nay, while an apostle lived to write, there were those who had forgotten their first love. The glorious reformation of the sixteenth century ceased to grow even during the lives of the reformers; and the various revivals since bestowed in different parts of the churches have seldom continued even during the generation that has experienced them. - Note, The word of God requires no confirmation beyond its own authority; yet, that men may be without excuse, all historical record and universal experience confirm it by their perfect concurrence. C.-

Jehovah, as their fathers had known him, by the miraculous displays of power and mercy cognizable by the senses. The great body of the Israelites appear to have been incapable of studying or apprehending abstract truth. They could form no conception of a spiritual God. They were a sensual people. They required something visible and tangible in their worthing the students of the proton of the proton of the students. Hence the tendency of the national mind to

idolatry. P.]

REFLECTIONS.—Inexcusable are the sins of such as enjoy the oracles of God: and it is but madness and self-deceiving to expect advantage from friendship with the enemies of God around us, or our own corruptions within us! for in offending God by one sin, we provoke him to give us up to a greater, with the misery which attends it. And none know how brutish in sin they may become if once given up to their hearts' lusts;

They knew not nor what plagues and misery they may meet with in



THE TEMPLE OF PAN—NEAR WHERE THE TRANSFIGURATION ON MOUNT HERMON TOOK PLACE. [JUDGES, ii: 12]—"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." The temple of Pan, or what remains of it at Cæsarea Philippi, is hewn out of a part of Mount Hermon. There are arched niches chiseled into

the sides of the foot of the mountain here about which there are Greek letters indicating that the temple was dedicated to the rustic god Pan. Cæsarea Philippi was but a little distance from Dan, which formed the extreme limit of the Holy Land, and so the god worshiped here was one of the gods of the people that were round about Israel. Here are streams, wild woods, goats, and mountains, and all things in nature which seem to be friendly to the genius of the heathen god, Pan.

- 3 Namely, afive lords of the Philistines, and all the 'Canaanites, and the Sidonians,2 and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.
- 4 And they were sto prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.
- 5 ¶ And the children of Israel hdwelt among the Canaanites, Hittites, and Amorites,

- among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

 6 And they 'took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

 7 And the children of 'Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves.

 8 Therefore 'the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of 'Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

 9 And "when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even 'Othniel the son of Kenaz, Caleb's younger'

 1 And Perizzites, and Amorites, 348-133-134-135-134-134-135-134-134-135-134-134-135-134-134-135-134-134-135-134-134-135-134-134-134
- even Othniel the son of Kenaz, Caleb's younger brother.5
- 10 And the PSpirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years:6 and Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the Lord: and the Lord \$ ch.6.34;17.29;13.25;14.6.1 Sa.ro.6;16.13.2 Ch.co.14. Nu.27.18. Mi.7.8, 9.22,30.ch.5;31;8.28. \$\$r\$ ch.2.11,17,19. Ps.78.32. Ho.6.4. q Jos. 11.23.Es.

e Nu. 13. 29. Ge. 10.

e Nu. 13. 29. Ge. 10. 15

2 It has been already stated (see note on Jos. 10, 30) that most probably Sidon was not included in the grant to Asher, and the mention of the Sidonians here wil not militate against that opinion, as they militate against that opinion, as they might readily send colonies to occupy the rerritory allotted to the tribes.—C.

f De.1.7;3.9. Jos. 11. 3,17; 13.5. ch.4.2. Nu. 34.8. Eze.47.10,17,20.

latter I take to be the true meaning here. The word, therefore, must be regarded as a proper name.—P. I ch.2.14, 20. De. 28. 47,48. m. Heb. Aramnakaraim, Ps. 60. title. Ac.7.2. n. Ps. 78. 34-37; 106. 44;50.75. Le. 26, 40-44. De. 4, 30, 31. ch. 4, 35, 65; 10. 10, 12, 15; 12. 16; 12. 17. 10.

a. 4 Heb. *caviour.* o Jos. 15. 17. ch. 1. 13. 1 Ch. 4. 13.

1 Ch.413.

6 The same who conquered Debir, slew or expelled to the conquered to the conduct of t

years of the preceding calamities, or whether, after Jair, the judges were contemporary, is uncertain, and therefore dates correspondent to both are marked.

5 1 Sa.12.9. Jn.19.11 Ps.140.8. De.32.30. / De.34.3.ch.1.16. # Le. 26. 23-25. De 28.47,48.

6. a Ps. 149.6. Re. 1. 16;
2. 12.
2. Not a present, but the present cherefore the annual or occasional tribute.

- C.

- D. Or, grant 1:

- T. A. 10.

b Or, graven images, Jos. 4. 20. It seems they worshipped the twelve stones erected there.

ped the twelve stones rected there.

I We hear no other word of quarties in Gigal. The word is translated 'images.' De. 7. 25, and should be so here, as it accounts in some degree for the degree for th

strengthened *Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 Sou the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel *cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man ⁹left-handed:8 and by him the children of Israel *sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a 'summer parlour, which he had for himself2 alone: and Ehud said, I have a message from God unto thee. And he earose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so

their course. What pains God uses to check his people's sinful rebellion against him or revolting from him! And deep are the impressions of his rebukes when effectually blessed. But even then not our tears, however sincere and penitential, but the atoning sacrifice of Jesus Christ, can make us pure from our iniquity. Faithful ministers and magistrates are a beneficial restraint upon nations and churches; yet we may commonly observe that the power and life of religion rarely flourish in a place for more than one generation at a time. And it is an awful sign to this effect when young ones grow up in ignorance and forgetfulness of God and his mighty works. But how infinite the extent of God's mercy and patience! he bears with, and even pardons and delivers, transgressors in the moment of their greatest extremity, and calls and blesses instruments for that end. But, Lord, what are men! they often become more hardened under such mercies and judgments—at the hazard of provoking these to the attemport. mercies and judgments—at the nazard of provoking thee to the uttermost, they return again and again to the very abomination for which they had formerly smarted! No wonder then that they are given up to uncommon rage of lusts or of lasting punishment.

CHAPTER III. [Ver. 1. The nations which the Lord left to prove Israel. To prove, not to discover anything in them unknown to God, 'for he knows what is in man;' but to disclose to themselves their wickedness by the judgments that righteously followed it; and to display to other nations and churches, as well as to Israel, the nature of that moral government which God exercises over all. God also intended to

prove-to demonstrate-the power of faith, that is, the believing reception of God's word, and a firm reliance upon his truth, mercy, and power; and thereby to bear witness to a faithless generation that 'God's arm was not shortened that it could not save,' seeing the arm of man, when nerved by faith, was instrumentally sufficient for their deliverance.—Note, The faith of these judges and their true followers was faith in Christ the promised deliverer, whose 'day they saw afar off and were glad.' C.]

Ver. 2. [Teach them war. Not to teach them war as an employment, but to let them feel it as a judgment; and only a duty when in self-defence or the commanded punishment of abandoned criminals. C.]

er. 3. [The 'five lords of the Philistines' resided in the five capital cities, Gaza, Ascalon, Ashdod, Gath, and Ekron. The Canaanites and Sidonians included the inhabitants of Lebanon and Phœnicia; the Hivites were the inhabitants of Anti-Lebanon, which extended from Hermon on the south to the entering in of Hamath on the north. Hermon had a noted sanctuary of Baal on its summit, and many others round its sides: hence it is called Baal-hermon. P.]

Ver. 7. [Served Baalin and the groves. How any one could worship Baal, and in the same sense worship a grove, is scarcely intelligible. The Hebrew word, one could worship Baai, and it to a grove, is scarcely intelligible. The Hebrew word, however, translated 'groves,' signifies, according to the high authority of Castel, 'a wooden image dedicated to Astarte or Venus.' The word employed by the Santuagint to translate the Hebrew, Theodore the Septuagint to translate the Hebrew, explains by Astarte, Venus, or Ashtaroth. A clear proof of this interpretation occurs 2 Ki. 23. 6, where it

is recorded that 'Josiah brought out the groves from the house of the Lord.' Now a grove could not have grown in the house; the word must therefore signify

ver. 8. [Mesopotamia is in Hebrew Aram-naharaim, i.e. 'Aram between the two rivers,' the Euphrates and Tigris. The king Chushan-rishathaim is not elsewhere mentioned; but it has been thought he is identical with the Assyrian monarch Asshur-ris-ilim, who conquered Southern Syria and Palestine, and who is called on Assyrian monuments 'the powerful king, the subduer of rebellious countries, he who has reduced all the accursed' (see Rawlinson's Ancient Monarchies, ii.

Ner. 9. [Caleb's younger brother. Family descent is neither proudly and foolishly to be overvalued, nor as proudly or foolishly despised. God gives many promises in family descent—he assigns his largest en-couragements to family education—he delights to be called 'the God of our fathers;' and here the first deliverer illustrates the importance of family character,

hereditary honour, courage, and piety. C.]

Ver. 13. [City of palm-trees. Whether this city was fericho or Engedi, which lay near to each other, is matter of question. Brown Patterson, in his judicious notes, says it was Jericho, or a city erected by the Moabites on its site, but gives no authority, and in this opinion he is joined by the annotator in the *Pictorial Bible*. Syme in his *Geography* identifies Hazezontamar, the city of palm-trees, with Engedi. That it was not Jericho appears more than probable from containing the containing t sulting ch. 1. 16; for Jericho having been utterly de-

that he could not draw the dagger out of his belly; and the dirt came out.3

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.4

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried. and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

with him from the mount, and he before them.

28 And he said unto them, 'Follow after me; for the Lord hath delivered⁵ your enemies the Moabites into your hand. And they went down after him, and took the "fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all "lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. "And the land had rest fourscore years.

31 ¶ And after him was PShamgar the son."

**Those who really between the threefore particular providence, embractory great or how ever grea

31 ¶ And after him was PShamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

A.M. 2645 or 2649. B.C. 1359 or 1355.

3 Or, it came out at

g Mat. 10. 16. Ec. 9.
10. Zec. 2.7.
1 The Scriptures havin'r given principles or judgment and conduct, do not impossible to judge and the principles of the principles of the principles already furnished. Their situation actions either with praise or blame, but leave men to judge and act by the principles already furnished. Their situation of the principles already furnished the principles already furnished in the principles already furnished in the principles already furnished. Their situation of the principles already furnished in the principles already have been well despended to the principles and principles already furnished in the principles and princip

h Ot, easeth na-ure, 1 Sa.24.3. é ch.6.34. 2 Sa.20 22. Nu zo 2

Nu.10.3.

Jos.15.9; 17.15,18;
20.7. ch.2.9; 7.24; 17.1;
18.13;19.1.1 Sa.1.1;9.4.
Je.4.15;31.6;50.19. l ch.7.17; 4.10. 1 Sa. 17.47. Ps.115.1.

mto their hands.—C.

m Jos. 2.7. ch.7.24;
12.5.

n Heb. fat. Ps.17.
10;22.29;119.70. De.32.
15. Job 15.27.

o See note on ver.
11.

p ch.2.16,18; 15.15.1 Co.1.17

A.M. 2725 OF 2711. B.C. 1279 OF 1293.

CHAP. IV. a ch.2.19,20. Le.: 13-25. Je.5.3.

b ch.2.14,15;10.7. Is 50.1. 1 Sa. 12.9. Ps.44 12.De.32.30. c Jos.11.1,10;19.36. d ver.13.

e Jos.12.23, i.e. na ions of Gilgal. fch.3.9,15;10,16;6.6 Ps.78.34-37. Je.22.23.: Sa.12.10 g Jos. 17. 16. De.28.

h 1 Co.1.27.Ga.3.28 Col.3.11.

Col.3.11.

1 The Scriptures nowhere condescend to assert or defend woman's moral dig. nity or equality with man. This great end they attain much more effectually that by a mere metaphysical inquiry or logical controversy. The cal inquiry or logica controversy. They give the history o woman; and in tha history record he spiritual endowment and official dignities as immediately con ferred by the hand o God. —Note, Fact are always the sim plest and most effec-tual arguments.—C.

i Ge. 35. 8. Jos. 16.2 18.22,25.

78.22.25

2 Ramah was five miles north of Jern with a Jern was a second of the second

8 Cir. 1250 or 1273. & He, 11. 32. ch.5.1 12,15.

/ Jos.19.32,37;21.32. ver.9,10. m De. 4. 1, 2; 12.32. ch.3.16.

n Jos. to. 12, 22, 34. ch.8.18. 1 Sa.1c.3. Ps. 89.12'Jc.46.18. Ho.5.1. 4 See note on Jos. 19.22.—C. o ch.5.14-18.

ø ch. 1. 3. Jos. 11.20. Ex.14.4. Mat.6.13. Ps. 115.1. Pr.21.30,31. q ch.5.21.Ps.83.9,10 1 Ki.18.40.

FEx. 4. 10, 11. Mat 14.30,31. Mar.5.36. s Ps.99.8;89.31-33

CHAPTER IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 18 Jael

ND the children of Israel again did evil in A the sight of the LORD, when Ehud was

2 And the LORD bold them into the hand of Jabin king of Canaan, that reigned in 'Hazor: the captain of whose host was Sisera, which dwelt in 'Harosheth of 'the Gentiles.

3 And the children of Israel fcried unto the LORD; for he had nine hundred chariots of iron: and twenty years he mightily oppressed the children of Israel.

4 ¶ And ^hDeborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.1

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim;2 and the children of Israel came up to her for judgment.3

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the "Lord God of Israel commanded, saying, Go and draw toward "mount Tabor,4 and take with thee oten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And I will draw unto thee, to the qriver Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD

stroyed, and its re-erection denounced, it can scarcely | a pointed iron at one end and a broad chisel at the be imagined that the Kenites were inhabiting its ruins.

C.]
Ver. 28. [It appears from the whole tenor of this singular narrative that the Moabites had crossed the Jordan and settled down on the plain of Jericho. The site of the ancient city may have been, and probably was, occupied by a village of huts; and the building of it subsequently by Hiel may refer to its regular fortification as a city. Be this as it may, Eglon had established himself at this place. Gilgal was only a mile or two distant; and the word translated 'quarries' doubtless signifies those stones or pillars which Joshua had set up. After accomplishing the bloody deed Ehud could easily escape. The wild ravines and rugged mountains of Benjamin and Ephraim were only he suddenly collected the people of Israel and seized-the passes of the Jordan. The Moabites were thus entrapped. Behind them were the mountains filled with an exasperated enemy; in front the Jordan with its difficult fords guarded by armed men. Conquest was thus easy, and the slaughter necessarily great. P.]

Ver. 29. [Ten thousand men. Moab had the country only by military occupation, not by agricultural or commercial settlements. There is therefore no account out of men-a sure note of the great moral corruption both of the occupying army and the conquered country.

C.]
Ver. 31. [Slew of the Philistines six hundred men with an ox-goad. The Syrian ox-goad of modern times—and from the eastern tenacity of ancient forms, manners, and customs, we may infer of ancient times like-

other-the one to goad the oxen, the other to clean the plough—a truly formidable weapon, and perhaps in-tended for defence in a country where still in many places, as travellers declare, the gun forms a regular appurtenance of the plough. The exploit of Shamgar appurtenance of the plough. The exploit of Shamgar is extraordinary; an infidel would say incredible. Not so, however, if Scripture language receive the same justice with other history; for we say, a general gained a battle, when we make no mention of the soldiers who alone fought for it, while he never struck a single blow. Shamgar may accordingly have led on a party of Israelites against Moabite marauders, he being armed merely with an ox-goad. Or if any say that the words describe the 600 as actually slain by his own hand, still it is not said that he slew them at once, but may have destroyed so many in successive encounters. C.

REFLECTIONS.—While men are on earth, inward corruptions and outward enemies will be still left, to prove their steadfastness or exercise their graces. One of the most dangerous snares is an irreligious partner in marriage, which is ruinous in its consequences, as it opens a wide inlet to every abomination, and generally leads to forgetfulness of God. But God can easily find instruments to punish us, far or near, even among our own relations. And yet how light, especially at first, are his strokes of justice in comparison of what our iniquities deserve! God also can easily find and qualify instruments for the deliverance of his people: and ordinarily he employs such as have been most courageous and faithful in his work, or such as seem naturally most unfit for it. But if we, after deliverances, return to our own sins, we may expect that God will return is a strong pole of wood, 7 or 8 feet long, with to judgment: and if lighter corrections have been the great plain. Its banks are composed of rich aliuvial

ineffectual, God will make them longer and heavier. Nor is any instrument so despicable but he can make it the rod of his anger. Wicked men, kings not excepted, are often fattened up to their own shame and destruction, and find their message from God in a ruinous stroke of his wrath. But easy work is the ruin of the strongest enemies when we are called, directed, and assisted by God!

CHAPTER IV. [Ver. 2. That reigned in Hazor. Reconquered and rebuilt by the Canaanites, after being burned by Joshua, Jos. 11. 13. Such revolutions are common in war, and indicate no contradiction in the history. Its restoration is not recorded, simply because the author writes not the general history of Jabin, but of Israel, and notices only so much of Jabin as is necessary to illustrate the religious defection and political troubles of Israel.—Harosheth of the Gentiles. A city of northern Galilee, long retained by the Canaanites, and has the distinctive appellation 'of the Gentiles,' as most probably there was another city of the same name within the possession of the tribes. C.

Ver. 7. [Mount Tabor stands on the northern side of the great plain of Esdraelon. It is almost isolated, being connected only by a low wooded ridge with the mountains of Galilee on the west. In form, as seen from the south, it is a segment of a sphere, and is thinly covered with evergreen oaks. It is one of the most graceful hills in Palestine. It has an elevation of 1900 ft.; and its summit is covered with the ramparts and ruins of an ancient city. The highest sources of the Kishon are at the southern base of Tabor, but they are winter torrents. The river winds westward through shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called *Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at "his feet: and Deborah went up with him.

11 Now 'Heber the Kenite, which was of the children of Hobab, the father-in-law⁵ of Moses, had severed himself from the Kenites, and pitched his tent unto the "plain of Zaanaim, which is by Kedesh.6

12 And they showed Sisera that Barak the son of Abinoam was gone up to bmount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron,8 and all the people that were with him, from Harosheth of the Gentiles, unto the river of Kishon.d

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: 'is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.9

15 And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword, before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man'

17 ¶ Howbeit Sisera Hed away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent,² she covered him with a mantle.³

19 And he said unto her, *Give me, I pray thee, a little water to drink; * for I am thirsty.

f ch. 2.14;ver.1,7–22, w ver.6;ch.;5.8, y ch. 2.8, Ex.11.8, y ch. 2.8, Ex.11.8, z ch. 1.7, ch

property 'oak; and the 'oak of Zaanaim' was probably some noted tree, perhaps a partiarch in a sacred grove beneath or around which nomad attacher of the control of the co

14.
I Heb. gathered by cry or proclamation. ery or proclamation.

8 Each chariot seems from history and Egyptian sculptures to have contained a driver, a shieldman, and a javeliner.—C.

d ver.7 e 1s.52.12; 22.23; 41. 10.15.16, Ro.8.31.ch.5. 0,21,2 Sa.5.24. About 1259 or

PS.83.9,10. JOS.10. 10,11. ch.5.20,21. 2 Ki. 7.6.2 Ch.13.15-17. g Le.26.7,8. JOS.10. 10,20; 11.8. PS.104.35. Ro.2.12. Ja.2.13. Je.48. 10.

No. 21.9, 12.13, Je. 48

To. 21.9, 12.13, Je. 48

Then. 1110 ont.

A Ps. 107, 40. Job 12.

1018 A-124, 60. 11.

2 The Kenites were drabians still dwelling in the absence of the husban!, st was the duty of the wife to practise that hospitality for which the various branches even the wife to practise that hospitality for which the various branches even the wife to practise that the various branches even the wife to practise that the various branches even the wife to practise that the various drawn and the still distinguished.—

C.

8 Or ray or blan-

8 Or rug or blan

I ch. 221,31; 5.13,20.
I Sa.17,49. I Co.1.27.
It seems that Jael at first intended kindthe control of the con

m Ne.9.24.PS.18.4 83.9,10. n Heb. goin went, and was har De.28.50. Ps.140.2-1 Zec. 1.15. 2 Ti. 3.9. Sa.3.12.

CHAP. V.

Ex.15.1. 1 Sa.2.1. Lu.1.45-79.1s.xii.xxv. xvi. Re.19.1.4. b Ps.48.11;94.1;97.8. c ver.9.Ps.110.3. d Ps.2.10-12; 29.1,2. Ec.5.8.

e Ps.34.1,3; 18.49; 59.
16; 71, 15; 61. 8; 101. 1;
104.33; 108.3; 145.5,21;

3.8. 1 Heb. showed. h ch.3.31; 4.18. Le 6.22. 2 Ch.15.5. La.1 paths.
3 Heb. crooked

ways. i Es. 9. 19. Je. 35. 10.

Es. 9, 19, 1e. 35. 70, 11.

4 As in the case of Sisera, we are unable to ascertain the complete facts of the indicated the complete facts of the complete fa

And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a 'nail of the tent,5 and took6 an hammer in her 7hand, and went softly unto him, and smete the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 ¶ So ™God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise ve the Lord for the avenging of Israel, when the people 'willingly offered themselves.

3 Hear, dO ye kings; give ear, O ye princes: I, even I, will sing unto the LORD; I will sing praise to the Lord God of Israel.

4 LORD, Jwhen thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

6 In the days of *Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers2 walked through byways.3

7 The inhabitants of the villages ceased,4 they

soil, which the winter torrents and heavy rains of autumn and spring convert into impassable morasses.

P.]
Ver. 15. [Sisera lighted down off his chariot. Why not rather keep in the chariot, and trust to the swiftness of the horses? Partly to avoid notice of himself, by drawing away the pursuers after the chariot, as actually took place; partly, perhaps, to get into broken ground or underwood, so as to escape detection; partly to make his way to the nearest friendly tribe, who had actually informed of Barak's levies on Tabor, ver. 12.

Ver. 20. [Thou shalt say, No. That the modern Arab code of honour must have thus early been recognized. nized, is evident from the fact, that Sisera goes confidently to sleep in the tent, with no defence but Jael's implied denial of his concealment. He was fully aware that no one dared to violate the privacy of the tent in search of Sisera. The crime would have been consearch of Sisera. sidered inexpiable. Nay, even if certain he was con-

cealed within, it is questionable whether any one acquainted with Arabian law would have ventured to

enter. C.1 Ver. 22. [Sisera lay dead, and the nail was in his nples. Do the Scriptures sanction the breach of implied and conventional honour, or the practice of assassination, either for private or political crimes? We answer, They sanction neither; they denounce both. How then are we to defend the conduct of Jael? The answer is easy. We feel tied to no such defence. The candid student of the Bible is referred, for the general principle of Scripture in such cases, to the note on ch. And it may be proper to add, that when the Scriptures neither pause to condemn nor to justify, but scriptures lielled passe to contents now be utterly in-competent to pronounce anything but a conditional verdict, whether of guilt or acquittal, inasmuch as we are totally ignorant of many of the concurrent circumstances under which the event took place. C.]

REFLECTIONS. —Long-continued peace and it for us even when dear-bought experience animates

prosperity are often made the occasion of great wickedness, which issues in heavier and sharper punishments than any formerly met with. But a merciful God readily hears the cries of his people under the distress which they have provoked him to lay upon them: and in his work of deliverance there is neither male nor female, but he himself is ALL and IN ALL! Such as temale, but he himself is ALL and IN ALL! Such as through unbelief are too eagerly desirous of human help or encouragement, are often punished with the loss of part of that honour which they might otherwise have had. But fearful, irresistible, and unavoidable is the rum which proud sinners shall meet with when and where they expected nothing but safety, victory, and triumph. When God attacks there is no standing: when he pursues there is no escaping: when he begins he will also make an end: but such as trust in him he will also make an end.

They who go forth m shall never be disappointed. They who go forth m faith shall return victorious. Even the weak things of happy is a shall return the mighty.

And happy is the world shall confound the mighty.



PLOWING IN THE PLAINS OF JEZREEL—WHERE GIDEON MET THE MIDIANITES

[JUDGES, iv: 13-16.]—The valley of Jezreel is the great battlefield of Syria. Here Deborah and Barak routed the hosts of Jabin under Sisera. Here also on the southern edge of the plain near, Josiah, King of Judah, was defeated and slain by Pharaoh Necho, King of Egypt, while on his way to the Euphrates. Here Gideon fought with the Midianites. Here the Philistines encamped in their conflict with Saul. Here Saladin

met the crusaders, and here in 1799 the iamous battle of Mount Tabor was fought between Napoleon's army and the Turks. We are looking in the above picture toward the Mediterranean and Mount Carmel. When the people you see plowing were asked to stop long enough to let us take their picture, they promised to do so on condition of receiving backsheesh, and for this favor they thought a shilling the proper compensation.

ceased in Israel, until that I Deborah arose, that I arose a *mother in Israel.

8 They chose new gods; then was war in the gates: was "there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the

people. Bless ye the LORD.

10 Speak,6 yen that ride on white asses, ye that sit in judgment, and walk by the way.

11 They that are delivered from othe noise of archers in the places of drawing water;8 there shall they rehearse the prighteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.9

12 Awake, awake, Deborah; awake, awake; utter a song: arise, Barak, and *lead thy cap-

tivity captive,1 thou son of Abinoam.

13 Then the made him that remaineth have dominion over the nobles among the people:

the Lord made me have use there a root of them against Amalek; "after thee, Benjamin, the ground (Deporation to the property of Machi came down the property of the property o the pen4 of the writer.

15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot5 into the valley. For the divisions of Reuben there were great thoughts of heart.6

16 Why abodest thou camong the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships?8 Asher continued on the sea-shore, and abode in his breaches.9

18 Zebulund and Naphtali were a people that 'jeoparded' their lives unto the death in the high places of the field.

19 The *kings came and fought; then fought | ** Ps.4.61.214. ** Ps.4.61.216. *

A.M. 2745 OF 2731. B.C. 1259 OF 1273.

& ch.4.4,6. Is. 49.23. / ch.2.12; xvii.xviii. De. 32.16,21. m 1 Sa.13.19,22. Le.

26.36.Ch.20.21,25. 6 Or, meditate. n Nobles, ch. 10. 4; 12.14. Ps.107.32; 145.5.

12.14, PS. 107, 32; 145-5.

17. Nobles who ride, judges on the bench, and commoners on foot, tell each of the oppression that spared neither rank.—C.

• 1a.5-4.9-1 Sa.9-1 derenden einer water.

• 1a.5-4.9-1 sa.9-1 derenden einer water.

• 1a.5-4.9-1 sa.9-1 derenden einer water.

• 1a.5-4.9-1 sa.9-1 derenden eine water.

• 1a.5-4.9-1 sa.9-1 derenden einer water.

four tribes and little.

y Nu.32.39,40. Jos.

17.1. 4 Heb. draw with

4 Heb. draw with the period of the council of the councils of the councils, for the united bleatings of the flocks.—C. I. Phil. 2.1:

These four tribes gave no assistance.

ribes ganger.
7 Or, in.
8 Or, port.
9 Or, creeks.
d ch.4.10.
e Re.72.11. Es.4.10.
Ac.20.24.1 Jn.3.16.
I Heb. exposed to reproach.

h Jos. 12. 21; 17. 11.
Zec.12.11.
2 The indefinite expectation of prizetioney was grievously disappointed.—C.
i Ps.77.17,18. Jos. 10.
11. 1 Sa.7.10.

8 Heb. paths. 8 Heb. paths.
4 Perhaps the sun,
at the commencement of the battle,
glaring in the face of
sicera's army, gave
the first advantage to
Israel; or an eclipse
operating upon their
superstitious fears,
unmanned themsuch events have
often decided the fate
of a battle, and liter

often decided the fate of a battle, and literalized the text. Or, did the battle last till night, and the light of the stars, breaking out after the storm, enable Israel to complete the discomfuture of Sisera and his army?—C.

& ch.4.7,13. Ps.83.9. 10.1 Ki.18.40. 5 There was evidently a storm and destructive inundation—an occurrence very destructive in mountainous districts.—C.

/ ver.13.

l ver.13.

m Ps.33.17; 20.7. Pr.
21.31.
6 Or tramplings,
or plungings.
7 Its place is unknown. It has fallen
through indifference
to the cause of God,
or cowardly fear for
enemical services and the
original of the Lord.—Note,
Let churches take
warning, lest they
perish.—C.
m ch.2.116.1114.612.

и ch.z.1;6.11;4.6;13 3. Jos.5.14. Ех.23.20

m ch.z.i;6.114.613.
3. Jos.5.44 Ex.23.20.
23.Is.63.0.
o Ne.3.5. x Sa.17.48.
Re.17.14.Je.48.10.
g Ge.14.19. Lu.l.28.
Fr.33.21.
s Renowned above women.—C.
g Ch.4.19.20.
g Ch.4.19.20.
g Ch.4.19.20.
leb. she hammerd.
1 'She smote his head, then she struck and pierced through his temples, which is more agreeable to the original, and consonant to the facts, as it does not appear she struck off his head.

2 Heb. between. r Heb. destroyed Ps.52.7. Mat.7.2. Ja.2 13. 3 Heb. her words. FEx. 15.9. Job 20.5. The victory and spoil hinder them.

4 Heb. to the hea

the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.2

20 They fought from heaven; the stars in their courses fought against Sisera.4

21 Thek river of Kishon swept them saway, that ancient river, the river Kishon. soul, thou hast trodden down strength.

22 Then^m were the horse-hoofs broken by the means of the prancings,6 the prancings of

their mighty ones.

23 Curse ye Meroz,7 (said the "angel of the LORD,) curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 PBlessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be

above women in the tent.

25 Heq asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera: she smote off his head, when she had pierced and stricken through his temples.

27 At2 her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he

bowed, there he fell down 'dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she

returned answers to herself,

30 Have they not sped? have they not divided the prey? to every man4 a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?

31 Sot let all thine enemies perish, O Lord: but let them "that love him be as the sun when he goeth forth in his might. And the land had

rest forty years.

us at last to mortify our corruptions, and purge out the which, upon the whole, we are disposed to follow. Canaanites from the church of Christ.

CHAPTER V. [Ver. 11. The degraded state of fear and servitude to which the whole nation had been reduced, and the desolation which war and tyranny had left behind them, are described with wonderful graphic power in this noble ode:—The highways waste; travellers stealing along by obscure paths; arms all gone; the towns and villages deserted; and the inhabi-tants seeking an asylum in caves and mountain fast-

nesses. P.]

Ver. 13. [Ver. 13 may be thus rendered:—'Then descended a remnant to (to follow them to battle) the nobles of the nation;—Jehovah descended to me with

Ver. 16. [Great searchings of heart. God searching the hearts, and showing what was in them, Ps. 139. 23—the thoughtful in Reuben searching why God was contending with them by confounding their counsels Note, What a lesson to the divided churches! W divided in doctrine? why divided in love? why in forbearance? why in mutual help—the help of the Lord against the mighty? Shed abroad, O Lord, thy love in the hearts of thy churches; and teach them to 'keep

the unity of the Spirit in the bond of peace.' C.]

Ver. 17. ['Glead reposes beyond Jordan. And Dan; why tarries he by his ships? Asher remains by the sea-shore; he reposes in his harbours.' The territory of Dan reached to the Mediterranean, and considered the post of Jongs.

on the level plain between Megiddo and Taanach. Deborah gave the signal for attack. charged the enemy, a tremendous storm of hail burst over the plain from the east, and drove full in the face of Sisera. The hail, the tempest, and the lightning, together with the charge of Barak, threw the Canaanites into hopeless confusion. The Kishon rose sudites into hopeless confusion. The Kishon rose sud-denly in its miry bed; horses and chariots were engulfed; the torrent swept away the fleeing soldiers. Sisera, seeing the danger, leaped from his chariot, and escaped on foot to his native mountains, and met the fate he deserved in the tent of Jael. P.]

Ver. 22. [Prancings of their mighty ones. 'Mighty ones,' strong steeds, as translated by Kennicot. 'Horse hoofs broken,' because not shod with iron, a thing under the strong steeds. noois broken, because not shou with hold, a thing the known in several ancient nations, and still unpractised in several districts of the East. The hoofs were broken in the rugged ways and rapid flight. C.]

REFLECTIONS.—God must have all the glory of

his work; whoever be the instruments, the success is entirely owing to him. His new favours should occasion an affecting remembrance of former ones, and of our relation to him as our God: and the heights of



Was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." Tiberias was in the territory of Zebulun, and this part of Palestine seems to have always been noted above the rest of the Holy Land for its secular learning and for its trade. The people of Galilee were never held in high esteem by the strict

orthodox party at Jerusalem. They were related more to the great outside world. In the above view we have a characteristic scene in Tiberias; a man making nets as they have always been made in this city of fishermen; and it is true to-day as it was true in the days of our Savior, that the fishermen of Tiberias make up the best class of her citizens. They have the faces to-day of earnest, honest faithful men.

CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 7 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and effereth a sacrifice upon the altar Jehovah-shalom. 28 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's

ND the children of Israel adid evil in the A sight of the Lord; and the Lord delivered them into the hand of bMidian seven years.

2 And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them athe dens which are in the mountains,2 and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza; and left no sustenance for Israel, neither sheep,4 nor ox, nor ass.

5 For they came up with their cattle and their "tents, and they came as 'grasshoppers' for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.6

7 ¶ And it came to pass, when the children of Israel cried unto the Lord because of the Midianites,

8 That the Lord sent a prophet unto the children of Israel, which said unto them, 'Thus saith the LORD God of Israel, "I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of 9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, "I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: "but ye have not obeyed my voice.

11 ¶ And there came an pangel of the Lord, swill appear from the Lord, swill appear for the

that pertained unto Joash the 'Abiezrite: and

a ch.2.14;3.7,12;4.1. Le.26.14-39. De. 28.15 -68.Ne.9.26-29.2 Pe.2 6-22. b Ge.25.2.Nu.25.18. c Le. 26. 17. De. 28.

at 15a. 13, 6. 11e. 11.

2 Though shorter, this is much more grievous than any of the foregoing expressions. Israel is driven from villages and towns altogether, and can now not an anounce of the foregoing expressions. Israel is driven from villages and towns altogether, and can now not an anounce of the mountains. With such retreats Canaan abounded—God thus minging mercy with judgment, and keeping a seed alive observed him. The control of their misery are still found by the curious traveller in the deep recesses of the mountains.—G.

2 ch. 2.00,

Ho.5. 15, 18, 26, 16, Je. 22. 23;
6 The distress that accompanies or follows sin is intended to bring backsliders to feel the pain of the wounds, mourn their miseries, and turn to the Lord. If God hears the ravens when they cry, much more will he hear his own penitent returning children.—C. T. 1.

7 Heb. a man, a

7. Jos. 17. 2. He. 11. 22.ch.8.2,32;ver.34.

9 Heb. to cause it

9 Heb. to cause it to flex.

1 The season of grape-gathering being most probably not yet come, the wine-press is chosen instead of the ordinary thrashing-floor. The narrative reveals the deplorable state which the marauding Midianites had reduced the country.—Note, How thankful should a people be for the blessing of peace and security! God alone, and neither and security! God alone, and neither make the most of the people of the blessing of peace and security! God alone, and neither the make the most of the people of the beautiful in safety. Law and power are themselves his mercies and his instruments—he himself is the giver and the doer.—C. s Da. 9.33 Lu. 1. 28.

doer.—C, s Da.9.23, Lu. x. 28. Ru.2.4.Ro.8.3z, Is.41. 10,13-16. f De.29.24;31.17, Ps. 25.6:89.49, Is. 59. 1,2:63. 14,15, Je.22.8.9.

ver. 8, 9, 1 Sa. 12

x ver.1,2. y Jn. 20. 22. ch. 4. 6. Jos. 1. 5-9. 1 Sa. 12.11. Ex.3.10.

Lu.i. 34. Mat. 14. 30,31. Ex.3.11;4.10,13. 1 Sa.9.21.He.11.32. a Heb. my thousand is the meanest Ex. 18.25. Mi. 5.2.

sand is the meanest, 22 The character of Gideon begins here to develop itself; and stands before us in three particulars, that expand as the history advances. It as that expand as the history advances, that expand as the history advances, that expand is the history advances. It is a stands, (4) in in 167, 17; (2) in acknowled; ment of God's government and judgment, cr. 13; (3) in humility, ver. 15; (4) polshed language and namers of the stands of the stands of evidence, ver. 17; (6) generous hospitality, ver. 18, 19; (7) instant compliance with a proper request or command, ance with a proper request or command, ledgment of sinfulness, ver. 22; (9) prudent courage, ver. 25; (11) his religious influence on his servants, ver. 27, — (2)

b Ex.3. 12. Jos. 1.5 ver.12,14. Ro.8.31. Is 41.10, 14-16. He. 13. 5

-9,2 kl.20.d. Fs. 50. 17.
d Ge. 18. 5; 19. 2. ch
13.15.
8 Or, meat-offer
ing.
4 Heb. a kid of the
goats.

€ 1 Ki.18.33,34. f Le. 9. 24. ch. 3. 19, 20.2 Ch.7.1.1 Ki.18.38. g Ge.35.13;17.22.ch 13.20. Lu.24.31.

33.20. Lu.24.31.
5 Gideon may have believed his visitant to be a prophet, but did not till after the miraculous production of the fire, and the no less extraordinary disappearance of the anglel, understand that he had really seen the Lord.—C.

A.M. 2792 OF 2758. | his son Gideon thrashed wheat by the wine press, to hide it from the Midianites.1

12 And the angel of the Lord appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us. twhy then is all this befallen us? and where be all his miracles which our fathers told us of, saying, "Did not the LORD bring us up from Egypt? *but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, amy family is poor in Manasseh, and I am the least in my father's house.2

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 ¶ And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth ^dmy ⁸present, and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid,4 and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and 'pour out the broth. And he did so.

21 Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O

his mercy should be compared with the depths of distress into which our apostasy from him hath brought -Oh! what woes befall people in every place and station when God departs from them! They have no comfort, no safety, no protection left. And though the enemies of the Lord are unanimous and hearty against him and his interests, yet certain is their final destruction, since even the irrational creation stands destruction, since even the marional creation stations ready armed to destroy them. Eminent and lasting honours await those who heartily espouse the cause of Christ when it is in great danger, and who are determined to conquer or to die; but shame and curses shall descend on those who, for their ease or carnal advantage of the control age, remain neutral and unconcerned. Such as would save their lives, by their cowardice or carnal fears, shall lose them; and such as are afraid or ashamed to join God's people in an evil day, shall be held as deserters

from God's camp, and treated accordingly. Death makes easy work with the mightiest heroes; and bitter is the meeting with terrible disasters, when our vain the hopes of success, glory, and wealth are wound up to the highest. But how bright and lasting the glory of such as fight the good fight of faith, and work by love to the Lord! Their path is like the rising sun, shining brighter and brighter to the perfect day.

CHAPTER VI. [Ver. 5. The accuracy and vividness of this description those only can fully realize who have witnessed both a flight of locusts and an inroad of a great nomad tribe. Locusts devour everything or a great nomad tribe. Locusts devour everything—so do Arabs. I have seen a great tribe of the Anezeh sweeping over a country in a desolating stream from 20 to 30 miles wide, eating, trampling down, and desolating everything before them. The Midianites appear to have crossed the Jordan at the fords of Succoth, marched up the valley of Jezreel, and then spread out over Esdraelon. They sent their marauding and plundering parties to all parts of the country. The Arabs do so still; and the only way the industrious peasants can secure their grain is by hiding it as soon as it is threshed in those ancient subterranean granaries

which abound all through Palestine. P.]

REFLECTIONS.—Neither judgments nor mercies however often repeated, can restrain revolting and rebellious hearts from the most abominable crimes. But they who abuse God's common benefits in prodigality and luxury, live often to feel the want of them in hunger and nakedness. What arrant cowards men are often made by their own guilty and accusing consciences! And after all, in the day of distress, there is no hope but in God himself: and when his service Lord Gop! her because I have seen an angel of the LORD face to face.

23 And the LORD said unto him. Peace be unto thee; fear not: thou shalt not die.6

24 Thenk Gideon built an altar there unto the LORD, and called it 'Jehovah-shalom: unto this day it is yet in "Ophrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, "Take thy father's young bullock, even the second bullock of seven years old.8 and throw down the altar of Baal that thy father hath, and cut down the

Baal that thy father hath, and cut down the grove that is by it;

26 And puild an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his serwants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by higher in the ploup, meaning the place in the ploup, meaning the grove of the city arose of the grove of the city arose.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath

done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that

31 And Joash said unto all that stood against him, "Will ye plead for Baal? will ye save him? he that will "plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.2

h Ex. 33. 20. Ge. 32. 30;16.13. ch.13.22. De. 5.5,24,26.

i Ge.43. 23. Ro. 1. 7. Jn.20.19,26;14.27. Jn.20.19,26;14.27.

6 The angel had reappeared to allay the fears of Gideon, arising from the impression that it was impossible to see God and live.—C.

& ver.2€-27:ch.21.4 I That is, the LORD send peace, Ex.17.15. Je.23.6. Eze. 18.35.

48.35. # ver.11. # Ge.35.2.Mat,6.24. PS.101.2. Job 22.23. 2 Co.6.15,16.1 Ki.18.21. Ex.23.24;34.13. 1 Ti.3.

o ch.3.7.Ex.34.13. p ver. 20, 21, 24. Job 22.23. Ps. 101.2,

9 Heb.strong place. 1 Oτ, in an orderly g Le.i.

* Mat. 16. 24. Ga. I. 16. De. 4. 1,2.

s Ps. 112.5. Jn. 3. I. Thus he first reformed religion, and afterwards engaged in war.—C.

f Jn. 16. 2. Ac. 26. 9. Phi. 3.6. Pr. 1.16. Is, 59. M Ex.22.2 Nn 74 6.

xver.30.Pr.30.0.De. 17.2-7;13.1-17. Ex. 20. 3,4,23;22.20.

2 How is this reconcilable with his
possessing an attary a
bank year.

2 How is this reconcilable with his
possessing an attary a
bank year.

3 How is this
bank year of conformist in evil times to
a religion his conscience did not approve; but inspired
by the courage of
his son, henow avows.

Yet unark the sad
effect of this timeserving. (1) His son
is preferred before
him to deliver his
country. (2) His
household and felhousehold and felhousehold and
proving included
proving in

y Or, Ferubbesh eth, i.e. let sham plead, 2 Sa.11.21. picad, 2 Sa.11.21. z Is.8.9, 10. Ps. 118. 10-12;3.1;27.2,3. a Jordan westward, ch.7.24.Jos.3.16,17;19.

ch.7.24_Jos.3.10,177;0.
b.ch.3.10.1 Ch.12.18.
2.ch.24.20.Lu.24.49. I Co.12.8-11.
4 A special vocation to a duty manifested by a measure of the Spirit of God within him, endowing him with faith in God, zeal for his benour, and courage to do his will.—0.
5 Heb. clothed.
c ch.3.27,Nu.10.3.

5 Heb. clothed.
c ch.3.27.Nu.10.3.
6 Most probably
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d ver. 11,24; ch. 8. 2, 71,32 Jos. 17, 2. Nu. 26.

Theb. was called fer him. ever. 14, 17-20. Ps. 103,13,14.86,17. Ce. 15.

Ever. 14, 17-20. Ps. 103,13,14.86,17. Ce. 15.

Ever. 14, 17-20. Ps. 103,13,14.86,17. Ce. 15.

Ever. 14, 17-20. Ps. 103,14.86,17. Ce. 15.

Ever. 14, 17-20. Ps. 103,14.86,17. Ce. 15.

I. De. 32. 2. Ho. 14. 5.

Fs. 14, 19, 20. Mat. 10.

Fs. 14, 19, 20. Mat. 10.

Ever. 14, 19, 20. Mat. 10.

Ever. 15.

Ever. 15.

Ever. 16.

Ever. 17.

Ever.

world and follow him.—C. A Mat. 8, 12, Ac. 13, 46;28,28, Ps.107-33-35, Is.35.6,7;43,19,20, Ro, 11.20.

CHAP. VII.

a ch.6.32.

a ch.6.32.

b Jos. 2.176.12. Ec.9.
10. Fs. 1176.00, c. Trembling, ch. 6.
3.33.1 Sa. 14. 15.13.2.

1 Another trait in the character of Gideon is developed here, (2) his early hours, by which the most eminent men have ever been distinguished (see Ge. 22.3); (2) his prudent regard, as a general, to the accommodation of his army in pitching his camp beside a sufficient well of water.—C.

32 Therefore on that day he called him ^yJerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 Thenz all the Midianites, and the Amalekites, and the children of the east, were gathered together, and ewent over, and pitched in the valley of Jezreel.

34 But 5the Spirit of the Lord came 5upon Gideon, and the blew a trumpet; and Abi-

ezer was gathered after him.7

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full

of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove,8 I pray thee, but this once with the fleece; let it now be hdry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is, by God's direction, reduced to three hundred. 9 He is encouraged by the dream and in terpretation of the barley-cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN *Jerubbaal, (who is Gideon,) and all I the people that were with him, brose up early, and pitched beside the well of 'Harod:' so that the host of the Midianites were on the

is so reasonable, ingratitude to him, the God of mercy and grace, cannot fail highly to aggravate our transgressions. It is the indispensable daty of ministers to gressions. It is the indispensable daty of ministers to deal plainly and closely with their hearers' consciences, as conviction of sin is a hopeful token of approaching deliverance; and God often chooses that time for delivering us when our case appears most desperate. But how hard is it to reconcile our afflictive experiences with the promises of God to us—to believe either what God has done, or what he will do, when present providences appear just the reverse! Yet God delights to honour such as are humble. Let not his saints therefore consider their weakness, when felt, as any reason for evading the great work which God puts into their hands. With infinite condescension God gives not only unalterable promises, but even miraculous signs, for the encouragement of his faint-hearted servants. And such as enjoy noted communion with him eagerly desire to prolong the visit, and to testify their grateful regard to him and to his messengers. If God calls us to extraordinary work, we must, without delay, and regardless of the will of wicked men, begin reformation at home Nor, however zealous we have been in the

cause of wickedness, must we be ashamed to change our conduct, or to protect the innocent. calls men to hard work, he can easily furnish them with assistants, even where they could least have been expected. And yet, after all, their unbelieving jealousies render necessary new tokens of God's presence and assistance in it.

CHAPTER VII. [Ver. 16. He put a trumpet in very man's hand. How can we account for the ease with which Gideon obtains 300 trumpets in such a wretched and oppressed country, and especially 300 men qualified by practice, and it requires no little, to blow on them? By recollecting that the Levites used the trumpets in the worship of the Lord; and that being now laid aside, the use of the trumpet had probably been transferred to the worship of their idols, and extended from the Levites to all the people. The circumstance of so many trumpets and qualified blowers favours the idea suggested in the note on preceding chapter, ver. 34, that the oppressed Israelites had established something equivalent to telegraphic communication, by means of the different trumpet-calls. C.]

Ver. 22. [The Lord set every man's sword against his The host of the enemy was not exclusively Midianitish, but included the Amalekites and the various Arab tribes called 'children of the East,' ch. 6. 33, it is therefore easy to comprehend how such a mixed multitude, numerous as grasshoppers, might mistake each other for enemies, and commit the kind of self-slaughter recorded. C.1 REFLECTIONS.—When God affords remarkable

encouragement, his service should be undertaken with the greatest earnestness: and let us remember that God is apt to try his people's faith thoroughly in the progress of their work, who insisted too much in trying him in their entrance on it. When multitudes flock to God's standard, many of them are ordinarily unfit for his service: many never weigh the consequences, and therefore quickly start aside. And such as are enslaved by the fear of men are better out of God's camp than in it; for God will take every means to convince his people that they ought to have no dependence on an arm of flesh. And happy are they who can believe his promise, when he lays aside almost every apparent means of accomplishing it. But seasonable and sympa-



AT WEAVERS AT THEIR LOOMS—NEAR THE PLACE WHERE JOSHUA CRUSHED THE CONFEDERACY OF THE NORTHERN TRIBES OF CANAAN UNDER JABIN, KING OF HAZOR. [JUDGES, vii: 12.]—"And the Midianites, and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." We give here a picture of mat weavers at their looms simply to illustrate the

character of the people that represent in modern times the ancient inhabitants of this land. This primitive loom we found near the waters of Merom just above where the Marsh of Huleh begins. It is in a Bedouin village, and the occupation of the natives is mat weaving. The rushes from which they make these mats grow on the banks of the Jordan. This is doubtless a characteristic picture applicable to this region in all its history. In this view we are looking toward the East, and the hour is about twelve o'clock noon.

gorth side of them, by the hill of Moreh, in the valley.2

2 And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead.3 people twenty and two thousand, and there re-

mained ten thousand.

em, by the hill of Moreh, in the LORD said unto Gideon, The with thee are too many for me dianites into their hands, lest temselves against me, saying, hath saved me. Tore go to, proclaim in the ears sying, Whosoever is fearful and return and depart early from And there returned of the nd two thousand, and there returned of the nd two thousand, and there returned of the lost of many; bring them down and I will the following the plain. At the same shall go of whomsoever I say unto thee, go with thee, the same shall go of whomsoever I say unto thee, go with thee, the same shall go of the water with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the Malaintes were for the water with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the manner with the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the manner with the manner with the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the lost of the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the lost of the manner with his tongue, n, him shalt thou set by himery one that boweth down upon the lost of the lost of the lost of the manner with his tongue, n, him shalt thou set by himery of the lost of the with later of the lost of the cast of the lost of the with side and the lost of the cast of the lost of the with side and the lost of the cast of the lost of the 4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will stry them for thee there: and it shall be, that of whom I say unto thee. This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth,4 him shalt thou set by himself; likewise every one that boweth down upon

his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, *By the three hundred men that lapped⁵ will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel, every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same inight, that the Lord said unto him, "Arise, get thee down unto the host; for I have delivered it into thine hand.6

10 But if "thou fear to go down," go thou with Phurah thy servant down to the host:

11 Ando thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

12 And othe Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

A.M. 2792 or 2758. B.C. 1212 or 1246.

their Milleartest their Milleartest their Milleartest their Milleartest their Milleartest their Milleartest their Sparrate, Parray, Mal. 3.2, 3. 1 Sa.16.6.7, I willigive thee a sign who are fit for service.

4 Not by immersing the tongue in the water, like the dog, but by lifting or water, like the dog, but by lifting or material their by the hand, ver. 6, into the mouth,—a mode of drinking still practised by many eastern travellers with great destreity.—C.

h. ch.18.9, 1.58.1.4.6.

1.5.4.1.4.7.5. Le.2.6.7, S.

Jos. 3.3.10.

5 The army coming

18.41.14-16. Le.26.7,8.
Jos.23.10.

5 The army coming up in companies, such as the well could admit, it would be easy to select those that light and the select those that light and the select those that light and the select those who are the select the

emergency or dan-ger.—C.

i Le. 23-24, ch. 3-27;
ver. 19. It seems they took to arms.

I lobe 33-Ge. 15.1.

Mit. 1.20.

M JOS. 15-7' .6-46.

2.3 LS. 43-1/2/4/-10.1410. He. 13-50.

6 Gideon was en-camped above the fountain, on the steep declivity of Gilboa; not on the plain for would have been ex-posed to the assault of the vast host of Midian.—P.

m ch. 48.9, Ex. 4.10,

of the vast nost of Midian.—P.
nch.4.8.9. Ex.4.10,
14.
o Ge. 24.14. ver. 13,
14.ch.6.36-40.
p Or, ranks by five,
Ex.13.18.
q ch.6.5.33; 8.10. Is.
8.9.10; 48.19, Ps.33.16;
3.1118.10-12.
7 A brave man may

B.C. 1212 or 1246.

fear. Indeed a just estimate and avoidance of danger is absolutely necessary to the control of the control of the companion of the companio

8 Heb. the breusing thereof.
1 Ce. 24.26,27. Ex. 4.30,31.18.34.1,2.
9 Mark the piety of Gideon. It is not said he reforaced, but that he worshipped—that is, his joy tool not the form of self ishness, but of godliness.—C. ness.—C. # ch.4.14.2 Co.10.4 6. Jos.1.5,9. De.31.1,6

. 1 Heb. trumpets i he hand of all i

1 Heb. trumpets in the hand of all of them.
x Is.26.12. Jn.15.5.2
CO.3.514.710.4,5
2 Or free-brands, or torches.
y ch.9.48. x Co.21.2. Mat.16.24
x ver.20. x Sa.xy.47.2Ch.20.15.17.
3 The word waved

Z VET. 20. 30-2-7-19.

Z The word spored is properly supplied here from ver. 20. It the earliest translations and in several MSS. Still it is most likely to have been omitted by Gideon, as in our Hebrew Belles auf that the Belles auf that the supplied its place, and explained his meaning. Or the words may be translated—For the Lord and for Gideon.

Z The battle-cry 4 battle-cry 4

Lordand for Gideon.

1 The battle-cry which Gideon gave his men was a noble with the condition of the pitches, the roar of the trunches and the sudden of high, and when roused from seep by the crash of the pitches, the roar of the trumpers, and the sudden blaze of so torches round the capities of the trumpers, and the sudden blaze of so torches round the capities of the trumpers, and the sudden blaze of the capities of the trumpers, and the sudden blaze of the capities of the capities

5 The Hebrewshad

5 The Hebrewshad three watches; the Romans four. The Romans four the Romans four the Romans four the Roman four the Roman four the Roman folden assailed the sleeping Midianites. The Roman division is found in the New Testament, because Israel had then come under subjection to that iron government.—C.

ò Ps.2.9. Je.13.13,14 19.11. c Jos.6.4,16,20. 2 Co.

70.4.5;4-7.
d Ex.14.13, 2 Ch.20.
17.18, 30.7,15;26.12.
e Pr.28.1, 2 Ki.7.6,7.
Ex.14.25.
f Ps.83.0, 15.0,4.18a.
14.15,20.2 Ch.20.23. 14.15.20.2 Ch. 20.23.
6 Or, toward.
7 Heb. lip.
g 1 Ki.4.12;19.16.
k ch.6.35;7.3.
i ch.3.28; 8.1-3. Ro.
15.30.Phi.1.27.
k ch. 205yas 1 Jos 0.

k ch.3.28;12.5. Jos. 2.

7. 8 The fords—the passes of the Jordan.—C.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, ra cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said. This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the nost.

15 And it was so, when Gideon heard the telling of the dream, and the sinterpretation thereof, that he 'worshipped,' and returned into the host of Israel, and said, "Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with "empty pitchers, and lamps² within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, that as I

do, so shall ve do.

18 When I blow with a trumpet, I and all that are with me, then *blow ye the trumpets also on every side of all the camp, and say, The sword³ of the Lord, and of Gideon.⁴

19 T So Gideon, and the hundred men that were with him, came unto the outside of the camp ain the beginning of the middle 5watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies oblew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

21 And they dstood every man in his place round about the camp: and all the host ran,

and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tab-

23 And the hmen of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah⁸ and Jordan. Then

all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took "two princes of the Midianites, Oreb and Zeeb:9 and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on" the other side Jordan.

CHAPTER VIII.

1 Gideon pacifieth the Ephraimites, 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are chastised. 18 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth the government which the people offer him. 24 His ephod the cause of idolairy. 28 Midian subdued. 29 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

ND the men of Ephraim said unto him, A "Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the

vintage of Abi-ezer ?1

- 3 Godo hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger² was abated toward him when he had said that.
- 4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, dfaint, yet pursuing them.
- 5 And he said unto the men of 'Succoth, Give, I pray you, floaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.
- 6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?
- 7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briers.5

/ Perhaps Jn. 1.28. m Ps.83.11. Is.10.26.

m Ps.8_j.ii.ls.io.zó.

9 The personal
names, both among
the Israelites and
other aucient people
of the East, were ali
sgmificant, and sometimes bestowed
authority, and sometimes in after-life to
mark some historical
occurrence. The
names of these two
Middanitish princes
signify Ravent' and
"Woil", exhibiting a
remarkable similarity
American Indians;
with whom the 'Great
Raven, the 'Great
Snake, are favourite
annes of chiefrains.—C.

mc ch. 8.4. i.e. the

π ch. 8. 4. i.e. the

CHAP. VIII.

a Heb. Whatthing is this thou hast done unto us! ch.12.1.2Sa. 19.41. Job 5.2. Ec.4.4. Pr.21.23,24.

b Pr.15.1;25.11.ch.7 24,25;ver.3.Phi.2.3.

1 An answer distinguished alike by modesty and good temper-modesty, in underrating his own achievements; and good temper, in bearing with most unreasonable and ungrateful treatment.—C.

\$ Heb. spirit.

8 Having completed the narrative of the victory gained by the Ephraimites, the historian goes back in the order of time to bring up the story of Gideon.—P.

d 1 Sa.30.10. 2 Co.4 8,0.Ps.37.24.

e Ge.33.17.Ps.60.6. f De.23.4.2Sa.17.28. Ge.14.18.1 Sa.25.8.

g 1 Ki,20.11.1 Sa.25. 10,11.ch.5.23. Phi.2.21. Pr.18.23;21.23,24.

4 Heb. thrash.

* Heb. Israsm.

5 It is more probable the idea of tearing.

" rather of thrashing them with thorns and briers, arose from looking at the lacerated bodies of his weary army. But had Gideon a business of the lacerated bodies of his weary army. But had Gideon a business of his weary army. But had Gideon to help the lacerate of the lacerate of his wear of the point of the lacerate of

A.M. 2792 OF 2758. B.C. 1212 OF 1246.

A Ge.32.30. 1 Ki.12. 25.ver.6. ver. 7. 1 Ki. 22. 27, 28. 6 See note on ver.

"Nee note on ver."

7 A place about the south-east border of the Gadites or Reubenites.

8 ch.7.ra,22720.2,15,46.2 Sa.24.9.2 Ki.3.36.

8 Or, an hundred and twenty thousund, every one drawning the same of a place. It signifies rest, and the meaning seems to be, that the army had the meaning seems to be, that the army had be the same of a place. It signifies rest, and the meaning seems to be, that the army had be the same of a place. It signifies rest, and the meaning seems to be, that the army had be the same of the same of the same of the same seems to be the same seems to be the same of the same seems can scarcely think that so great a multitude of soldiers can scarcely think that so great a multitude of soldiers can searcely think that so great a multitude of soldiers can seem of the same seems of the person, and elevation of the Grecian empire, were likewise routed by a hamidian of reeks.

7 No. 32, 35, 42.

1 No. 32, 35, 42.

1 It be, terrified. or ch.1.24, 51, 53.

1 It leb. terrified. or ch.1.24, 51, 53.

1 It leb. terrified. or ch.1.24, 51, 53.

of the Lag 5:1 Sa. 30.

1-15.
2 Gideon here exhibits a striking instance of true political wisdom and religious principle. Political wisdom and religious principle. Political wisdom directs punishment for correction and example, policy would have punished indiscriminately the whole town. True policy being subjected to religious principle, pauses, inquires, discriminates, and punishes only the guilty.

5 Heb wyff. This

ishes only the gunty.

-C.
-3 Heb. writ. This chastisement of the rulers of Succoth and Penuel was justly due to their haughty, unbrotherly, and barbarous conduct.

yver., Pr. 10. 13;10. 20;20. 2.

4 Heb. made to know.

A Heb. made to know.

9 x Ki. x2.95.ver. 9.

7 ver. 14,6 z Sa. 20.

20, i.e. the elders.

3 We are not informed what aggraver wation of the stated of this severity; but there can be no reason to doubt, that one who had so carefully distinguished the guilty from the moneen a bad good reason for this severity at Penuel.—C. sch.4.65.33.

4 Ps. 12.2. Jude 16 Heb. according to the form, &c.

8 And he went up thence to hPenuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel, saying, When I 'come again in peace, I will

break down this tower.6

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for kthere fell an hundred and twenty thousand men8 that drew sword.9

11 And Gideon went up by the way of them that dwelt in tents, on the least of Nobah and Jogbehah, and smote the host: for the host was

12 And when Zebah and Zalmunna fled, he pursued after them, and "took the two kings of Midian, Zebah and Zalmunna, and ¹discomfited all the host.

13 ¶ And Gideon the son of Joash returned

from battle before the sun was up,

14 And 'caught a young man of the men of Succoth, and inquired of him:2 and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?

16 And the took the elders of the city, and thorns of the wilderness and briers, and with

them he taught4 the men of Succoth.

17 And he abeat down the tower of Penuel, and slew the *men of the city.5

18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at 'Tabor? And they answered, 'As thou art, so were they; each one eresembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the Lord

awakening our thankfulness, or confirming our faith on

CHAPTER VIII. [Ver. 3. The Midianites were under four chiefs. When the camp was surprised by Gideon the vast multitude rushed down the valley of Gideon the vast multitude rushed down the valley of Jezreel to the Jordan, and made for the fords of the river. Gideon, with his handful of men, could not prevent their passage. But he sent swift messengers to the Ephraimites, who were probably collected in their mountains, just above the fords of the Jordan, to watch the results of the struggle. The moment they heard the tidings they rushed down into the valley. By the time they gained the fords the two principal chiefs had already crossed; but two lesser chiefs, Oreb and Zeeb were still on the west bank. They were and Zeeb, were still on the west bank. They were captured and slain. Gideon had passed over, probably at a ford higher up, in pursuit of the other chiefs of Midian. The Ephraimites overtook him and presented to him the heads of Oreb and Zeeb. It was then enemy's country. Every town and village would en-

the remonstrance was addressed to Gideon, and his able reply given. P.]

Ver. 4. [Faint, yet pursuing them. Duty, when justly appreciated, is always a pleasure; but in many cases the pain and toil of duty are grievous to flesh and blood. The conduct of Gideon's army is the true measure for performance of a difficult duty, in which

measure for performance of a difficult duty, in which the believer is faint, yet pursuing, Ga. 6. 9. C.]

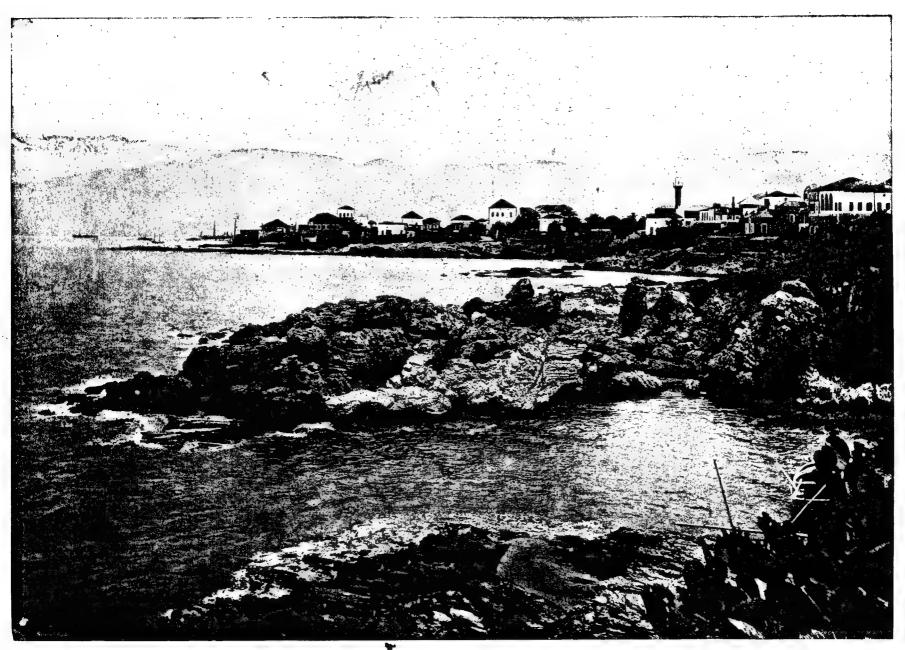
Ver. 8. [The origin of this name, and the position of the place, are given in the remarkable narrative in Ge. 32. 24, sq. Peniel was on the north bank of the Jabbok. The route taken by the fleeing host after crossing the fords at Succoth was up the glen of the Labbot, which falls into the Lordan a few miles below Jabbok, which falls into the Jordan a few miles below

Succoth. P.]

Ver. 12. [The Ephraimites joined Gideon immediately after crossing the Jordan. His army, too, was doubtless greatly increased from the tribes of Reuben and Gad. The Midianites were retreating through an

deavour to harass and slay those who had so long tyrannized over the land. This will account for the tyrannized over the land. This will account for the tremendous slaughter mentioned in ver. 10. It was not till Zebah and Zalmunna, with the shattered remnant of their vast army, had passed the defiles of Gilead and gained the eastern desert that they thought themselves secure. Even thither, however, the fiery Gideon followed them. The site of Karkor, where the final victory was gained, is unknown; but it must have been on the borders of Arabia, east of Bashan. The Midion the borders of Arabia, east of Bashan. The Midianites were there entirely overthrown, and their two great chiefs captured. Only the leading facts of the story are here given. Isaiah, ch. 9. 4; 10. 26, and the Psalmist, Ps. 73. 9-11, repeatedly allude to details not mentioned in this passage; and show that the victory of Gideon was regarded as one of the most signal triumphs of Israel. P.]

Ver. 16. [Taught the men of Succoth. It is a fact in human nature that few, perhaps none, can be taught anything without privation or suffering. The Succoth-



SEACOAST, BEYROUT. [Judges viii: 33.]—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God." Bochart supposed that Baal-berith (Judges viii: 33.) was the god Baal in the city of Berith, or Beyrout. Dr. Thomson does not think this supposition too far-fetched to merit consideration, for he says, "We know from

many ancient authors that the chief seat of Baal worship was in the regions around Byblus and Beyrout." This city was early occupied by the Phœnicians. This is the most beautiful and healthy region in this part of Syria. There is the best bay for shipping here at the head of the Mediterranean. This place is referred to by Strabo, Ptolemy, Pliny. Josephus, and other heathen as well as Christian authors.

liveth, if ye had saved them alive, I would not | A.M. 2792 or 2758.

slay you. 7

20 And he said unto Jether his first-born,
Up, and slay them: but the youth drew not
his sword; for he feared, because he was yet a
youth.

7 The Midanness
were brethren to the
Heterway, being the
descendants of Abraham ad called Ishmaelites, ver. 24,
maintel with them,
minighed with them
ont included under
the sentence against

youth.

21 Then Zebah and Zalmunna said, "Rise thou, and fall upon us: for as the man is, so is his strength. "And Gideon arose, and slew Zebah and Zalmunna, and took away the ornative him to destroy the ceremise of God's and Selw Lebah and Zalmunna, and took away the ornative him to destroy the ceremise of God's and Selw Lebah and Zalmunna, and took away the ornative him to destroy the ceremise of God's and Selw Lebah and Zalmunna, and took away the ornative him to destroy the ceremise of God's and Selw Lebah and Zalmunna, and took away the ornative him to destroy the ceremise of God's and Selw Lebah and Zalmunna said, "Rise in the sentence against clean the s ments that were on their camels' necks.8

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also;9 for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not had rule over you, neither shall my son rule over | Green control over | Gre

you: the Lord shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would bgive me every man the ear-rings1 of his prey: (for they had golden ear-rings, because they were Ishmaelites.)

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold,2 besides ornaments, and collars, and purple raiment, that was on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Bideon made an ephod thereof, and put it in his city, even in Ophrah; 4 and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his

house.

28 ¶ Thus d was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

c Is.8.20. Ro. 10.2.Ga. 4.18. Ex. 28.6-8;23.33.1 Să. 23.9, 10. ch. 17.6. ver. 33. De. 7.16. d Is.9. 4;10.26;41.14-16. Ps.83;0-12. e ch.3.11,30;5.31. See the note on ch.3.11. f Ne.5.14,15.

the encursors
people.
x ch.9.54. x Sa. 31.3.
Re.9.6.
y Ps.83.11;149.9.
8 Or, ornaments
like the moon.
z 1 Sa.8.5; 12.12. Jn.

x 1 S.8.8; 72.72 Jn.
6.15.
9 This is the first proposal of hereditary monarchy, in which there was no specific impropriety had they consulted the Lord, and received his ganctione, and afterwards in that of Saul, it was based unhappily upon an ungrateful rejection of God.—C.
a 1 S.8.8, 6,7; 10. 19;
6.15. # 1 Sa. 8. 6, 7; 10. 19; 11.12. ch. 2. 16. 1 Co 7. 20-24-2 Co.1.24.1 Pe.5.

Micah, ch. 17, 5, 12, and of the Danites, ch. 17, 30, suggests the idea of a priesthood, and worship, and sacrifices organized by Gideon, contrary to the divine order, which confined them to one place, which, in the meantime, was

A.M. 2792 OF 2758. B.C. 1212 OF 1246.

Shiloh.—Note, Whatwhen shill apparently
when shill apparently
when shill apparently
be assigned for forms and
acts of will-worship,
they always become
a snare to the heart.
The sight of an image
or painting may excite strong emotion;
but it is an emotion
at memory and a memory
at the manner in the
place of God. Willworship is literally a
snare—it takes the
soul captive where it
expects no danger.— Shiloh.-Note, What

expects no danger.—

g Ge. 46. 26. Ex. 1. 5.

ch. 9. 26. going out

f his thigh.

k Ge. 22. 24. 16. 15.

6 Heb. set.

i Ge. 1x. 55; 12. 8. Job

5.26. Jos. 24. 29, 30.

7 B.C. 11. 17. or 1213.

k ch. 6. 11.

j Jos. 24. 31. 2 Ki. 12.

2. ch. 27, 10, 11. 2 Ch. 24.

17. 18.

CHAP. IX. B.C. 1172 or 1213. a ch.8.31. Ge.33 18;

a ch.8.3s. Ge.33 r8;

X The last verse of
the foregoing chapter closed with recording the ingratitude of Israel to Gidcon and his family.
This ingratitude to
man had commenced
with ingratitude
to
man had commenced
with ingratitude
to
man had commenced
with ingratitude
to
man had commenced
with ingratitude
to
man had
the commenced

tions, such as pestilence, and mine; but two of are not less common fess terrible anarchy of the titude—or the try of an ambianchy of an ambia

titude—or the tyranny of an ambitious
and successful
leader.—C.
b Ps.83.2,4,117,12. je.
18.18.1 Ki.12.28.
2 Heb. What is
good, whether, &c.

30 And Gideon had 9threescore and ten sons of his body⁵ begotten: for he had many

31 And his *concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon the son of Joash 'died' in a good old age, and was buried in the sepulchre of Joash his father, in *Ophrah of the Abiezrites.

33 And it came to pass, 'as soon as Gideon was dead, that the children of Israel turned again, and went "a whoring after Baalim, and made Baal-berith their god.8

34 And the children of Israel "remembered not the LORD their God, who had delivered them out of the hands of all their enemies on

everv side:

35 Neither showed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had showed unto Israel.

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelecha the son of Jerubbaal went to Shechem unto his mother's brethren, and bcommuned with them, and with all the family of the house of his mother's father, saving.

2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better2 for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to *follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver out of the house of Baal-berith;

ites needed a severe lesson to rebuke their inhumanity. Still Europeans who have not attended to eastern ideas and customs, will be ready to imagine this infliction much greater than in reality it was. In most European countries corporal punishment implies some kind of degradation, and is chiefly or entirely confined to the most abandoned offenders. In the East, especially in Persia, it carries no idea of degradation, and is inflicted on the highest officer of state as readily as on the lowest

menial. C.]
Ver. 19. [The sons of my mother. In a country where polygamy was tolerated, brother did not convey the same endearment as 'son of my mother.' C.]

Ver. 20. [Up and slay them. It may seem strange

to European eyes that Gideon should order his son to slay the two princes. But the Hebrews had no public executioner. The witnesses and the people inflicted the sentence of death. Till this day, in the East, where there is a public executioner, it is one of the highest offices of honour; so was the occasional appointment amongst the Hebrews. See I Ki. 2. 25, 29, 31, 35. C.]

Ver. 21. [The Hebrew word translated 'ornaments' signifies 'little moons;' i.e. ornaments of gold and silver of crescent form. Such ornaments are to this day universally worn by the nomad tribes of Arabia. origin of the peculiar shape was doubtless the worship of Astarte, or the moon. The ornaments were dediof Astarte, or the moon. The ornaments were dedicated to the goddess, and those who wore them were

supposed to be under her protection. P.]
Ver. 28. [The country was in quietness Ver. 28. [The country was in quietness forty years. This is now the third time it has been said, 'The land had rest forty years,' ch. 3. 11; 5. 31, a coincidence so strange that its probability has been questioned. But besides the historic authority, which no mere hypothesis or doubt has a right to call in question, this was the period of 'tentation in the wilderness,' and which God thus repeats to bring, by the association of similarity,

his judgments to remembrance. C.]
REFLECTIONS.—Only by pride cometh conten-Evil persons are extremely jealous of their tion. carnal honours, and apt to reckon the just exaltation of everybody else an injury done to themselves. It is will dare to execute the judgment of God upon them

common for cowards to pretend valour when the danger is over or distant; but humility disposes a man to think meanly of his own works, and to put honour from himself to his neighbour; and meanwhile adds a double lustre to all its gifts, graces, or attainments. Soft words most effectually turn away wrath; nor must we count it strange to be abused by the tongues of those whose lives we have saved at the hazard of our own. Having begun a good work we must go on with it: notwithstanding the most heavy and unnatural discouragements, perseverance will be infallibly crowned with success. The security of sinners most certainly proves their ruin; and it meets them when and where they thought it was quite over; for men's pride brings them low; and the insolence of their tongues renders them miserable.—It is just and proper for magistrates sharply to correct those who are barbarous or abusive: and men's distress often occasions new discoveries of their guilt. Though hand should join in hand sinners shall not pass unpunished. If one agent fear, another



ALLS OF NABLOUS—IN THE ANCIENT CAPITAL OF ISRAEL. [JUDGES, ix:7.]—
"And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you." It was here in Shechem that totham gave the striking parable of the trees. Jotham was the youngest son of Gideon. Its parable of the reign of the bramble is the earliest example of the kind. No

place in Palestine could have been more appropriate for the expression of this parable than Shechem. Because of the many springs that rise within its environs, there is always a tropical luxuriance about the vegetation here, and it was standing in the midst of these trees, doubtless, that Jotham said: "The trees went forth on a time to annoint a king over them; and they said unto the olive tree, Reign thou over us," etc.

wherewith Abimelech hired vain and light A.M. 2832 Or 2791. persons, which followed him.

5 And he went unto his father's house at Ophrah, and selew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the shouse of Millo, and went and hmade Abimelech king, by the plain of the pillar that was in Shechem.

7 ¶ And when they told it to Jotham, he went and stood in the top of *mount Gerizim,4 and lifted up his voice and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth on a time to anoint a king over them;5 and they said unto the olive-tree, "Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they "honour God and man, and go to be promoted6 over the trees ?7

thou, and reign over us.

rer the trees? 7

10 And the trees said to the fig-tree, Come ou, and reign over us.

11 But the fig-tree said unto them, *Should forsake my sweetness, and my good fruit, and to be promoted over the trees? I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

12 Then said the trees unto the vine, come ou, and reign over us.

13 And the vine said unto them, Should I ave my wine, which phase cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the pramble, ome thou, and reign over us.

15 And the bramble said unto the trees, If truth ye anoint me king over you, then come leave my wine, which pcheereth God and man,8 and go to be promoted over the trees?

Come thou, and reign over us.

in truth ye anoint me king over you, then come

e ch 11.3. 2Ch.13.7.
Job 30.8. Giddy-headed and unsettled.
f 2 Ki. 10. 7; 11. 1. 2
Ch.21.4. Mat. 2.16.
g ver. 20, 22.2 Sa.5.9.
2 Ki. 12.20.
h 1 Sa. 8, 5, 19, 20; 10.
24; 11.15. Ho. 8, 13.10, 11.
i Or. by the gody of

i Or, by the oak of the pillar, Jos. 24. 26. the pillar, Jos. ... 1 Ki.12.1,20,25. & Dc.11.29 Jos.8.33.

A De. 11.29, Jos. 8. 33
Jn. 4.20.

4 Shechem lay in the valley between Ebal and Gerizim, and the side next Shechem bemg near afforded Johann as for position from which to expostulate with the people. -C. 12 Ki. 14. 9. By this parable Johann lance that the classification of the family, had thrust himself into power, which his worthy father and brethren refused, it should issue in a plague to himself and his assistant of The most ancient of the control o

himself and his assist-ants.

5 The most ancient parable upon record.

parable upon record.

—C.

m. ch.8.22.

m. Le.2.1. Ex.29.2.7;
35.14.1 Ki. 19.15. Ps.
104.15. The oil anointed God's priests,
served for light in his
tabernacle, and was
used in meat-offerings; and the wine
cheered God as used
in drink-offerings. 6 Heb. go up and down for other trees.

-C. o De.17.20;32.15. ₱ Nu.15. 5, 7, 10. Ps. 104.15. Pr.31.6.

A.M. 2832 OF 2791. B.C. 1172 OF 1213,

subjects.—C.

† The bramble, ver.
14.

ver. 8, 10, 12.

Heb. cast his life.
ES. 4.16. Ro. 16.4. Re.
12.11. ch. vii. viii.; 12.3.
15a. 10, 5.

† ver. 3–5. Ps. 109. 4.

Pb. 28. 4 tor 1.46.

@ Ps.28.4;52.1-6. b ver.15,23;ch.7.22 Ch. 20, 22, 23. Ps.28.

21.9.10; 52. 5; 120. 3, 4; 140.10,11. Pr.11.31; 13. 21. c Jos.19.8, or Nu.21 16. 1 B.C. 1169 or 1210.

18.C. 1169 or 1210.

d ver. 15, 20.2 Ch. 10.
15, 18, 13, 0.1 Sa. 16, 14.
15, 10, 14; 33, 1. 2 Th. 2.
11, 12, Mal. 17, 2.

3 Of the invisible world of spirits we know nothing beyond the few facts recorded in Scripture of the second of the se

and put your trust in 'my shadow; and if not. elet fire come out of the bramble,9 and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made 'Abimelech king, and if ye have dealt well with "Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and *adventured his life far, and delivered you out of the hand of Midian;

18 And ye vare risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made *Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, blet fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years1 over Israel,

23 Then 'God sent an evil spirit' between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the *cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother,

It is much better to be of a humble spirit with the lowly than to divide the spoil with the proud. tion to exalt one's family is ordinarily a ruinous snare. But it is very dangerous for rulers, in church or state, to humour people in matters of religion, or to indulge their carnal ease or honour in that point. What appears innocent at first may soon become a dangerous snare. Small beginnings of superstition or idolatry lead to still greater abominations: and when God removes the restraints, men will quickly relapse to their wonted or worse idolatries. It is hard to make base minds grateful, either to God or to their human benefactors: but it is easy to decoy them into one form of wickedness after another.

But in this Hebrew judge let Jesus, the great de-liverer, be discerned. His condition on earth was mean and debased; his call to his work express, solemn, seasonable, and necessary; and miraculous the repeated confirmations of it. Being the mighty God, and endowed with the Spirit above measure, he, with burning zeal, offered his sacrifice of himself, overthrew idolates and restored the true worship of God, beginning in his own country of Judea. By a few weak and unarmed preachers sounding the gospel trumpet and displaying its light and fire from their earthen vessels he did, and shall, foil Satan, the world, and death, with their innumerable agents. And at the last day, being revealed in flaming fire, and attended with the trump of God, he shall spread terror and ruin among all his opposers. Kindly he invites his brethren of mankind to share in his victories, and to follow him that they may divide the spoil. Meekly he convinces and pacifies his unreasonable friends: but the most righteous judgment he did and will xecute upon his despisers, of Judah and of Rome, and upon all such as refuse his people or ministers their necessary supplies.

CHAPTER IX. [Ver. 4. They gave him threescore and ten pieces of silver. The value of the piece of silver cannot be positively ascertained, but there can be scarcely a doubt that it was the shekel, value little above two shillings. That so small an amount should hire a sufficient number of followers to render his success workshalls will not extend the sufficiency of the state of t cess probable, will not astonish any one who is historically acquainted with the great value of money in cer-tain periods and states of society, and also with the short period of service for which mercenaries have often been engaged. — Vain and light persons. Empty, unsettled, poor, and vagabond—having nothing to lose, and everything to covet, to hope for, or to plunder—the ordinary tools of all such unprincipled revolutions -the disgraces of the society that has reared them without education or employment; and finally, the scourge of Providence to a negligent and godless people. C.]

Ver. 6. [Millo signifies a rampart composed of two walls with the space between them filled up with earth or stones; then generally a fortress or citadel. 'All the house of Millo,' means all the inhabitants of the castle of Shechem; the same who are described in ver. 46 as 'all the men of the tower of Shechem.' plain of the pillar,' or rather 'the oak of the pillar,' was apparently the oak that marked the spot of Jacob's sanctuary at Shechem, where he erected an altar and called it El-elohe-Israel, Ge. 33. 20; 35. 4. P.]

Ver. 54. [That men say not of me, A woman slew him. Pride is one of the most natural and inveterate propensities of the unrenewed human heart. and Zalmunna felt pride gratified in dying by the hand of a valiant man instead of a timid boy, and here Abimelech desires to die by the hand of one of his martial followers, that he may escape the imaginary disgrace of dying by the hand of a weak woman.— Note, How hard must it be to humble pride, seeing that it is stronger than death! What need to learn of him that is meek and lowly in heart, and to mortify pride that we may live and die like him! C.]

REFLECTIONS.—For the transgression of a land

many and base are the princes thereof. Such as have wicked purposes stick at nothing to gain their end; and being conscious of their own bad designs, are apt to suspect, or at least accuse, others who are innocent of the same ill intentions: and instruments are never wanting to assist in the most bloody and ruinous conduct. Proud and evil men push after that elevation which wise and humble persons shun; nor is any one more overbearing and insolent than a low mind raised above his station. Such as enter into rule as foxes in craft, often rule like lions in cruelty, and die like degs in disgrace. Accomplices in wickedness readily become plagues and murderers to one another; and none are nearer to ruin than those upon whom fair warnings are lost. When kingdoms are once disjointed one base villain readily sets up against another, and traitors mutually distrust and betray each other. When men are intoxicated with wine they are fit for murder, treason, and every other evil work: but insolent boast-

which slew them; and upon the men of Shechem, which aided him in the killing3 of his brethren.

25 And the men of Shechem set fliers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.4

26 And Gaal the son of Ebed came with his 26 And Gaal the soil of Eded came with his 28. A PR. 4.7. Is. 16. 10. hrethren, and went over to Shechem: and Amet. 13.5.6.6.116.25; 18.0019.6.9.28.13.28 the men of Shechem put their confidence in him.

27 And they went out unto the fields, and gathered their vineyards, and trod the grapes, and amade merry, and went into the house of their god, and did eat and drink, and *cursed5

Abimelech.

28 And Gaal the son of Ebed said, 'Who is hould serve him?' Is not he the son of Jerubbaal? and Zebul his officer? Serve "the men of Hamor the father of Shechem; for why should we serve him?' 29 And "would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, 'Increase thine army, and come out.' 30 ¶ And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled."

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore fun by night? thou and the said to Abimelech and the shechemites attachment and the sheckemites attachment at the sheckemites and the sheckemites at the sheckemites at the sheckemites at the sheckemites at the sheckemites and the sheckemites at the sheckemites and the sheckemites at the sheckemites at the sheckemites at the sheckemites and the sheckemites at the sheckemites and the sh

behold, they fortify the city against thee.

the people that is with thee, and lie in wait in the field:

33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against to Tormah, ver. 42.

thee, then mayest thou do to 'them 'as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and 'the people that the were with him, by night, early nor inspect of the many of the monutain (see the still, bravery, nor numbers could have the city: and Abimelech rose up, and 'the people that they were neither in prowes nor numbers caused to content of the city: and Abimelech rose up, and 'the people that they were neither in prowes nor numbers caused to content of the city: and the people that the content of the city: and the city: and the city of the city: and the city of the city: and the city: and the city of the city of the city: and the city of the city of the city: and the city of the c and Abimelech rose up, and the people that were with him, from lying in wait.

36 And when Gaal saw the people, he said Zebul, Behold, there come people down from e top of the mountains. And Zebul said to him, Thou *seest the shadow of the mountains as if they were men.²

37 And Gaal spake again, and said, See, the shadow of the mountains are they were middle of the said the treacherous Zeros and the treacherous Zeros to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou tseest the shadow of the mountains as if they were men.2

there come people down by the middle³ of the sain time.-G. 3 Heb. maret.

A.M. 2835 or 2794. B.C. 1109 or 1210.

3 Heb, strengthen d his hands to kill. /Jos. 8. 4, 12, ch. 20.

29,37-Pr.I.II,12.

4 Not that they were robbing, for he was as unprincipled as themselves, but that they were lying in wait to seize or to slay him.—C.

g Kinsmen, Ge. 13. 8,19.7. It seems Gaal was a Canaanite, ver. 28.

s ver.4;ch, 16.23.Ex, 32.6,19.

& 1 Sa.17.43. Le. 24. 11. Pr. 24.24. Is. 8,21. 5 Most probably induced the idolatrous priests to pronounce a solemn anathema against him.—C.

/ Ex.5.2. 1 Sa.25.10. 1 Ki.12.16. ver.1,30,36,

46. *m* Descendants, Ge. 34.2,6.

x Ki.a.o.ri.Ro.1.30.Ps.
10.3.
o z Ki.14.8:18.23. Is.
36.8,9.
7 It is not said
where Abimelech
was, but from the expression, 'Come out,'
it is evident he was
in some stronghold at
a distance from Shechem, with a considerable number of
followers.—C,
8 Or, hot,
p Heb. craftily, or

prowess nor numbers equal to contend with Abimelech and his desperate bands.—C.

r Heb. as thing hand shall find, Le. 25, 28, 1 Sa. 10, 7; 25, 8,

A.M. 2835 or 2794. B.C. 1169 or 1210.

4 Or, the regarders
of times, soothsayers

w Where is now your courage and boasting? 2 Ki 14.8-14.ver.28.29.
5 Waiting for an opportunity to sur-prise Shechem.

x ver.28,30.
6 After Gaal's d
feat it was easy t
expel him, for a
unprincipled peop
like the Shechemit

like the Shechemites can never be faithful to an unfortunate leader.—C.
7 About their business, or to do honour to Baal-berith their idol.

idol.
y ver.15,29.
x Ki.12.25. De.29.
23. Zep.2.9. Ps.107.34
ver.6; ch.1.7. Ja. 2.15.
Sowing a place with
salt marked it out for
perpetual desolation
and barrenness.

8 Most or perhal all kinds of salt moderate quanti promotes vegetatio but in large quanti produces absolu incomposes vegetation but in large quantity produces absolute sterility. And this latter fact is most probably the origin of sowing conquered of sowing conquered south of the same of sowing conquered south to be sprinkled on all his sacrifices, a custom which the heathen adopted also, efficient or from Moess, it is not unlikely that the salting of ruins might have some reference to the city being mand as salt was used in confirmation of covenants, it might be employed to indicate the vowed determination of the termination of the termination of the conqueror never to rebuild it. The Hadrian Hadrian the trewer with safe the conduction of the conduct

sad heat for sairet and a such towers or cit dels are to be during the form of the god Berid probably some stron forreess of their ten ple, built perhaj upon one of the most of the form capitol, or to the temple of Jerusalen in after times, which Josephus josephus says, mpregnable.—1.

a ch. 8. 33; ver. 4, 27 Ps. 115.8. 1 Ki. 18, 26. Is 28. 15. 2 Ki. 1.2-4. b Ps.68.14.

c ch.7.17,18.Pr.1.11.

12. 1 Heb. *I have done*.

1 Heb. Frave done.
d ver.15,20.
e 2 Kl.14,10; 25.16. 2
Sa.11.21.
2 A town of Ephraim, 13 miles north-east of Shechem. It is now called Tubas, and stands on a hill side, just above a plain. The environs are rich, abounding in olives.—P.
3 Such towers or

3 Such towers of citadels are almost universal in the cities inness are almost universal in the cities, towns, and even villages of western and the cities of the commotions, and sometimes as places of security for the property of the inhabitants in the case of sudden invasion by marauders.—C.

land, and another company come along by the plain of Meonenim.4

38 Then said Zebul unto him, "Where is now thy mouth, wherewith thou saidst, Wno is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him; and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt⁵ at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.⁶

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city; and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.8

46 ¶ And when all the men of the tower9 of Shechem heard that, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and aput them to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 Thene went Abimelech to Thebez,2 and encamped against Thebez, and took it.

51 But there was a strong tower³ within the city, and thither fled all the men and women,

ings of valour in the fumes of wine ordinarily issue in | in the ruin of the traitors. Civil wars are usually the cowardice and shame. Nor can they who are rebels themselves justly expect fidelity from their associates;

most inhuman, in which the innocent and guilty perish without distinction. But what miseries wicked rulers for rebellions, even against evil princes, usually issue entail upon their poor subjects! And how terrible is them.

their end at last, when God returns their murder and other wickedness on their heads! When God hath other wickedness on their heads! finished his work with them he debases and destroys They die in their sins; and the methods they and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman fcast a piece of a millstone upon Abimelech's head, and all to break his skull.4

54 Then he called hastily unto the young man his armour-bearer, and said unto him. Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And hwhen the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and *upon them came the curse of Jotham⁵ the son of Jerubbaal.

CHAPTER X.

1 Tola judgeth Israel in Shamir; and after him Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

ND after Abimelech there arose, to defend A Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called 'Havoth-jair unto this day, which are in the land of Gilead.5

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

A.M. 2835 or 2794. B.C. 1169 or 1210.

31.3.

4 'All to breek, which implies intention; but it should be printed, 'all to brake,' to declare a fact. 'All to' was an ancient form of expressing in English allogether, entirely. The Hebrew as the country of the springing tion...'

g ch.4.21; 5.26,27. Sa.31 4,5. 2 Sa.17.23. Ki.16.18.Mat.27.5.

1 Ki.22.35,36.2 Sa. 18.16.

i ver. 24. Ps. 11. 6;9. 12,16; 140. 11. Ac.28.4. Pr.5.22;1. 31;13.21. Re. 9.20,21;16.5,6.

& ver. 15, 20. Jos. 6. 26.1 Ki.16.34.

26.1 Ki.16.34.

5 'The curse cause-less will not come,'
Pr. 20. 2; but 'the
curse of the Lord is in the house of the
curse of Jotham, therefore, was nothe form of the therefore, was nothe form as it was of
the Lord, and upon
the wicked, it came
in retributive judgment.—C.

CHAP. X.

æ ch.3.9,15;4.6;2.16 18.He.5.4. 1 Or, deliver.

2 Heb. save.

3 Perhaps Jair be-gan to rule on the east of Jordan not long after Tola he-gan to govern on the west of it.

ð ch. 12. 14; 5. 10. Pr. 17.6.

4 This simple statement is specially validable, (r) as an invalidable, (r) as an invalidable, (r) as an invalidable, (r) as an invalidable, (r) as an obtended the state of the people; (e) as a note that the history must have been written at or very near the time; (3) as it assumes not, after the manner of secular history, any dignity and the second of the second o 4 This simple state

c Or, the villages of Fair, Nu.32.41.

Sair, Nu.32.41.

5 Jair was probably a descendant of Jair the son of Manasseh, who conquered the small towns of Gilead and called them Hawath Sair. There were then but twenty-three of then; but the sons of Jair the judge increased the number to thirty, and revived the old name.—P.

name.—F.
dch.2.II,13;3.7;4.II;
d. I; 13. I. I Ki.II. 33. I
Sa. 5. 2. Eze.10.25, 26.
Je.2.13. Perhaps this
was not long after
Tola and Jair began
to judge.

A.M. 2835 or 2794. B.C. 1109 or 1210.

e ch.2.14, 15, 20. De. 32. 16-22, 30. Is. 59. 2. Le.26.24,25.1 Sa.12.9. 6 He had redeemed them from Egyptian slavery, he now gave them up to the Philistines.—C.

Philistines.—C. fver. 5. Is. 30. 13. 1
Th.5.3.
7 Rather 'from that year,' as the word is translated, 2 Ki.14.3.—C.

8 Heb. crushed. g ch.3.13;6.3,5.2Ch 15.5.De.28.65.

h ch.3.9,15; 4.3; 6.6 1 Sa. 7. 2, 6: 12. 10. Ps 106.44;107.13,19,28.

£ ch.2.1–3; iii. iv. vii. Ex.vii.–xiv. 1 Sa.12.7-11. Ne.9.26–30. Eze. 20. 9 The Alexandrian

⁹The Alexandrian Septuagini reads 'Midianites:' the Vulgate, 'Canaan-ites.' There seems no good reason for departing from the common reading, though the people before or after as oppressors of Israel. They were probably a tribe of Arabians inhabiting Maon. See Jos.15,55.—C.

& De. 32.15. Je.2, 13; 18.7,8. Jonah 3.4;2.4. 1 Now God did ditiever them again; did he then change his did he hen change his did he then change his did he then well the truth? The answer is easy: God says, 'Ye have forsaden me, and served other gods; wherefore, I will deliver you,' that is, wherefore, I will deliver you,' that is, or wherefore, I will deliver you,' where you,' where you,' where you,' and he deliver you,' and he deliver del then, being a new people.—C.

**JO 29, 27, 38, i Ki.

vered them, being a new people.—C.

/ De, 32, 37, 38.1 Ki. 18.27, 28.2 Ki.3.13. Je. 2.28. Pr. 1.24-32.

/ John 12.4. John 12.4. John 13. 32. Je. 3.13. 1 S. 3.18. 2 Sa. 10.121. 26; 24. 10, 14. Lu. 13.8.9.

ened.
5 Heb. cried toge ther.

p Ge.31.49.ch.11.11, 29,34. jos.11.3,8. 9 ch.11.5-8.De.20.5, 6.Ps.44.14,15. Is.34.12; 3.6,7.2 Sa.5.8.Jos.5.16. 1 Sa.17.25,26.

7 And the anger of the Lord was hot against Israel, and he sold them⁶ into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that fyear they vexed and soppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in

9 Moreover, the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites,9 did oppress you; and ye cried to me, and I delivered you out of their

13 Yetk ye have forsaken me, and served other gods: wherefore I will deliver you no

14 Go' and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the Lord, "We have sinned: do thou unto us whatsoever seemeth good unto thee;2 deliver us only, we pray thee, this day.

16 And they "put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together,5 and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in ^pMizpeh.

18 And the people and princes of Gilead said one to another, ^qWhat man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

took to secure their fame do but serve to perpetuate their disgrace. But let us remember that there is no refuge for us amidst all our spiritual enemies, and from the hand of an angry God, but in Christ the Saviour of sinners, and the strenghold of faithful people.

CHAPTER X. [Ver. 1. Shamir in Mount Ephraim There was another Shamir in the hill country of Judah, Jos. 19. 22, therefore this city is specially described as belonging to Ephraim. Of Tola, nothing scribed as belonging to Ephraim. Of Tola, nothing particular is related but his defence or deliverance of Israel, and the character of distinguished valour generally bestowed upon the whole family of Issachar,

I Ch. 7. I. C.]

Ver. 6. [Forsook the Lord and served not him. religion addressed to the senses has wonderful attractions either for a very refined or a very sensual people, two states that may be either separate or combined. When refinement and sensuality are combined, religion chiefly consists in a taste for painting, statuary, music, processions, and ceremonies, with great moral laxity, compensated by pilgrimages, penances, or fines. Where sensuality reigns alone, the evils are the same, but the hope of remedy greater; for the refinement is wanting by which idolarry is recommended and its grosser deformities covered from the eyes. C.]

Ver. 10. [The children of Israel cried unto the Lord. Under whose government this occurred we are not expressly told. From the following chapter it would seem to have been in a kind of interregrum, between the death of Jair and the elevation of Jephthah. The time, however, is of no importance. The convictions time, however, is of no importance. of sin, and religious revival indicated, are the points of real importance. C.]

Ver. 11. [The Lord said unto the children of Israel.

the high-priest, or by his angel, we are not informed. By reference to ch. 13. 3 it would appear most probable that in this case it was the Lord himself that spoke. C.] REFLECTIONS.—God can easily heap wealth on

families, or render them happy with a moderate share; and it is a great mercy to a country when God raises up one impartial administrator of justice after another. Those whose hearts were never changed soon relapse into the very sins for which they had often severely smarted, and even become more and more wicked: and when single rods of wrath are quickly contemned God will, in justice or in love, apply his double strokes; strokes on every hand! But if at last they bring us to a kindly sense of sin and cordial crying to God, we must esteem them amongst his greatest mercies; and though sharp the trial, and God refuse to hear our dis-Ver. 11. [The Lord said unto the children of Israel. tresses, yet let not the soul that is even frowned out By whom the Lord spoke, whether by a prophet or of doors despair. If he makes us plead guilty at his

JUDGES XI.

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be the overhead volumes, product as the changes, duch as should be sheir head. 12 His embassy to the king of Ammon, which proveth fruitless. 29 Jephthah's vow. 32 His conquest of the Ammonites. 4 He performeth his vow on his daughter.

Now Jephthah^a the Gileadite was a mighty man of valour, and he was the son of an be.23.2. In the case of the son of an of valour, and he was the son of an of valour, and he was the son of an of valour. 9. harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they bthrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a "strange woman.

2 Then Lephthah fled from? his brether."

3 Then Jephthah fled from2 his brethren, and dwelt in the dland of Tob:3 and there were gathered evain men4 to Jephthah, and went out

with him.

- 4 ¶ And it came to pass fin process of time, that the children of Ammon made war against Israel.5
- 5 And it was so, othat, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:
- 6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.
- 7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?
- 8 And the elders of Gilead said unto Jephthah, Therefore we 'turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.
- 9 And Jephthah said unto the elders of Gilead, *If ye bring me home again to flight against the children of Ammon, and the Lord deliver them before me, shall I be your head?

 10 And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words.

 11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh. 6

 12 ¶ And Jephthah *sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

 **Pr. 28, 9, Nu.22.

 **PT. 25, 8, Nu.22.

 **PT. 26, 8, Nu.22.

 **P 9 And Jephthah said unto the elders of

CHAP. XI.

a He.11.32. ch.3.16 Ge.31.25,48.2 Kt.5.1, 1 Heb. a wor

c Pr.2.16; 5.3-5, i.e. a whore.

² Heb. from the d 2 Sa. 10.6.

e ch.q.4.1 Sa.22.2.

e ch.9.4.r Sa.22.2.

4 Being driven from his family, Jephthah was compelled to seek a subsistence where he can be considered to the seek a subsistence where he caccordingly, in the rude and turbulent times, became a leader of a band composed of necessitous men like himself, who followed him in his incursions upon the surrounding territories.—C.

F. Heh. after days.

f Heb. after days,

ch.10.8.

5 The Ammonites had begun to make incursions, ch. 10.9; encouraged by success, they proceeded to a regular invasion, ver.17, with a view to the complete subjugation of Israel.—C,

g ch.10.9-14. Pr. 24.

h Ge.37.27:45.4.ver. 2. Pr.17.17. i Lu. 17. 3. ver. 18. Ex.8.8,28;9.28; 10.17. 1 Ki.13.6,

& Nu. 32. 20-22. Ge.

/Heb. be the bearer between us, De. 1. 16. 1 Ki.3.11. Ge.16.5; 31. 53.1 Sa.24.12.

98 ver.7,9; ch.10.17. 1 Sa.11.14,15.

y Nu.21.21-35. De.2 26-37;3.1-17. Jos.13.8 # Pr. 25. 8, 9. Nu.21 21;20.14. De.20.10,11.

z De.2.36,37; 3.1-17. Nu.32.33-41. Jos.13.8-32.Ge.32.22.

2 From Arnon on the south to Jabbok on the north, and from the Arabian desert on the east to Jordan on the west.

A.M. 2858 or 2839. B.C. 1146 or 1165.

About three miles north-west of Salt (Ramoth-Gilead) is [Ramoth-Gilead] is the highest peak eas of the Jordan. It summit is broad and flat, and would form a fine gathering place for a nation of warriors. This is doubtless the site of Mizpeh.—P.

o Ps.27,12.Pr.19.5,9 Nu.21.26-30,

7 The land was not taken from the Ammonites, but from the Ammonites, ver.2; but an ancient claim was here revived to give a colour to the invasions.—C.

p Ps.120.7.Ro.12.18 Mar.9.50.He.12.14.

8 Jephthah seer to have heen 8 Jephthah seems to have been a warrior, a politician, and
strict observer of the
law; for Moses required that war
should never be made
without a previous
offer of peace.—C.

q De.2.9,19. Ne.6.8 Ac.24.12.

" Ex.xii.-xix. Nu.x. -xx.;33.3-36.

-XX.133.3-36.

9 There were a very few draught oxen and waggons, presented by the princes for the service of the tabernacle, Nu. 7-7, 8, but except the service of the service of the tabernacle, Nu. 7-7, 8, but except have been plants of the service of the servi

5 Nu.20.14-21. De.:

Nu.20.1,16. # Nu.20.22;21.10,12, 13;33-37-44.

1 That is, not the west, as opposed to the east; but on the north, opposite Moal, of which kingdom the Arnon was the northern boundary.

x Nu.er.13;22.36.

a Nu.21.29. 1 Ki.11 7.2 Ki.23.13. Je.48.13.

3 This was no acknowledgment of the deity of Chemosh, but merely an appeal to the Ammonites on their own principles. Indeed, it was a vinierstood dendil that Chemosh was a god, or Jephthah asserts an indefeasible right to the disputed territory, by virtue of a grant from Jehovah.—C.

δ Ge. 15. 18-21. Nu. 21. 21-35. Jos. 12.1-24. Ps.44-2,3;78.55. Jude 3. c Nu. 22, 2, De. 23.4 Jos. 24.9, Mi. 6.5.

13 And the king of the children of Ammon answered unto the messengers of Jephthah. Because Israel took away my land,7 when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore

those lands again peaceably. 14 And Jephthah psent messengers again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah ^qIsrael took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel rcame up from Egypt, and walked, through the wilderness unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab; but he would not consent: and Israel abode in Kadesh.

18 Then "they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab; for Arnon was the border of Moab.

19 And ^yIsrael sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed *all the coasts of the Amorites, from Arnon even unto Jabbok,2 and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which "Chemosh thy god giveth thee to possess?'s so whomsoever the Lord our God shall drive out from before us, them will we possess.

25 And now, art thou any thing better than

bar, renounce our idols, and submit to his mercy, there is hope in our end. . His fatherly heart is touched with our wretchedness, and ready to receive the returning prodigals. He is loath to give up his people to utter destruction: and when he restores his favourable smiles, they powerfully animate our hearts against every foe. But it is of great importance in our spiritual warfare to have proper leaders and directors; and especially that we cleave close to Christ, the great Captain of his people.

CHAPTER XI. [Ver. 1. Son of an harlot. Some high authorities propose to translate the word 'hostess,' 'a tavern-keeper; such persons however in the eastern

countries around Canaan are, in modern times, totally unknown; nor do we see any indications in the Scriptures that would lead to the belief of their existence in ancient times. Taking the word as it stands in our version—and we believe it must be so taken—it indiversion—and we believe it must be so taken—it indicates an important fact, that an unworthy parent may have a worthy child. See Eze. 18. 2, &c. C.]

Ver. 5. [The elders of Gilead went to fetch Fephthah.

It is of no little importance for the encouragement of

the young, to see that in all cases a distinguished man finds distinguishing employment. Talents, industry, and acquirements may for a time remain in obscurity, but some event will still occur to call them into exer

fact encourage either pride or vain expectations; humility of expectation is one of the most essential handmaidens

of success. C.]
Ver. 35. [I have opened my mouth unto the Lord, However imperfect the character of Jephthah may be, piety to the Lord was his predominant feeling, and his acquaintance with Scripture familiar, as is obvious acquaintance with Scripture familiar, as is obvious from ver. 9, 11, 15-17, as well as from this verse. Therefore, nothing can, a priori, appear more unlikely, than that a man, familiar with Scripture, and piously disposed, should vow a sacrifice most solemnly denounced in Scripture, Le. 20. 2; nor can it be readily supposed, that a believer who would not dare to profane the altar by the price of a day. For 22, 18 would cise, and assign them due reward.-Note, Let not this | fane the altar by 'the price of a dog,' Ex. 23. 18, would

Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them.4

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, threed hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the Lord came upon Jephthah,5 and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead. and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah 'vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth⁶ of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, kand I will offer it up for a burnt-offering. The whole difficulty of the period of Ammon to fight against them; and the Lord delivered them into his hands.

33 And he smote them from 'Aroer, even till thou come to Minnith, even twenty cities, and unto the plain's of the vineyards, with a very shall not cover thy when I return in peace from the children of

ou come to Minnith, even twenty cities, and the plain of the vineyards, with a very reat slaughter. Thus the children of Ammon ere subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his maid-servant, &c.; but the sense obviously required by the subdued before it, &c., Le.27.II.Is.66.3.De.23.18. INu.32.

A It might be rendered, or I will offer it, &c., Le.27.II.Is.66.3.De.23.18. INu.32.

A It might be rendered, or I will offer it, &c., Le.27.II.Is.66.3.De.23.18. INu.32.

A It might be rendered, or I will offer it, &c., Le.27.II.Is.66.3.De.23.18. INu.32.

A It might be rendered, or I will offer it, &c., Le.27.II.Is.66.3.De.23.18. INu.32. unto the plain⁸ of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

It might be rendered, or I will offer it, &c., Le.27.11.Is.66.3.De.23.18. I Nu.32.
34.De.2.36;3.12.Is.17.2.Eze.27.17. 8 Or, Abel.

B.C. 1146 or 1165.

4 The Moabites appear to have extended their conquests into this now disputed territory as far as Heshbon; but it had been wrested from them by the far as t

12.18.116.11.32.

5 All valuable endowments are, in Scripture, attributed to the 'Spirit of the Lord, from those of the accomplished artistic and the sunctified Christian, 1 Co. 6.17; and accordingly the undertaking of lephthan is attributed to the Spirit coming upon him. But this control to be engined as any mere enthusiastic impulse upon mind or body; but as light in the understanding to discover duty, faith to trust in God, zear for the control to t 5 All valuable en-

~C. A ch. 10.17. i Ge.28.20. Ps.67.11. Nu.xxx. Ec.5.1,2. Ga.

A.M. 2858 or 2839. B.C. 1146 or 1165.

as is done in the as is done in the tenth commandment, Jephthah will stand relieyed from any vow to sacrifice his daughter, and merely to devote her to the Lord, as the law pro-vided in the case of Nazarites or vows.—

C.

m Ex.15.20.1 Sa.18.
6. Ps.68.25
9 Hich. Of himself
1 Hich. Of himself
1 Hich. Of himself
1 Hich. Of himself
2 Himself
2

year.

4 Or, to talk with, i.e. to celebrate her praises, and bewail her untimely end.

CHAP. XII.

a Heb. were called,
ch.8.1.E.c.4. Ps. 109,
4.]n. 10. 32. Pr. 18. 3.6.7;
21. 23.24.]a. 5.6.8;
1 The passage
should be thus translated: 'And the men
of Ephraim gathered
ind passed gener,
caphon' The Hebrew word Zaphon' also means 'northward: 'but here it is
manifestly a proper
name. It was a city
of Gad, which stood
on the east bank of
the Jordan, near
Succoh.—P.

his house, and, behold, "his daughter came out to meet him with timbrels and with dances; and she was his only child:9 besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent "his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: ofor I have opened my mouth unto the Lord, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and pbewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom² in Israel,

40 That the daughters of Israel went 3 yearly to lament4 the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

1 The Ephraimites, quarrelling with Jephthah, and discerned by the word Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judge Israel.

AND the men of Ephraim ^agathered them-selves together, and went northward, ¹ and

profane it still more by a sacrifice, not only illegal, but | fulfilment of the vow, leads to the conclusion that most cruel and unnatural. C.] | fulfilment of the vow, leads to the conclusion that Jephthah's daughter was not sacrificed. Her entreaty

Ver. 40. [Went yearly to lament the daughter of Jephthah. The word translated 'to lament,' signifies also 'to praise, celebrate, or talk with.' An attention to the unhappy recluse, debarred from the hope of every Israelitess, that of being 'a mother in Israel,' and probably the mother of Messiah. In conclusion, Jephthah is celebrated by Paul as an example of faith, He II 22 which we indee impossible had be the He. II. 32, which we judge impossible had he been guilty of an act, whatever might be the motive, still guilty of an act, whatever might be the motive, still worse than that of Cain, and which would have identified his religion with the worst feature of the idolatry of Canaan. C.—The record of Jephthah's vow in ver. 31 may be thus translated, 'That which (or, he who) cometh to meet me out of the doors of my house, when I return in peace from the children of Ammon, shall belong to the Lord, or (or, and) I will offer it for a burnt-offering (or, a whole-offering).' The Hebrew word translated 'and' may mean 'or;' and the context alone can decide. If rendered 'or' the difficulty is at once removed. But even admitting that it means 'and,' the passage may be satisfactorily explained. is at once removed. But even admitting that it means a 'and,' the passage may be satisfactorily explained. The word rendered 'burnt-offering' does not necessarily involve the idea of burning, but simply of going up upon the altar, or of complete surrender and tedication to the Lord. When a virgin is said to be so offered, she was set apart as a spiritual whole-offering, belonging henceforth entirely to the Lord.—The terms in which the sacred writer records the

Jephthah's daughter was not sacrificed. Her entreaty that he would give her two months to lament her virginity, is surely out of all keeping with the supposition that she was to be put to death. To mourn her virginity does not refer to the virginity does ginity does not mean to mourn because she was to die on the altar, but because she was to live a virgin. Then observe the statement made by the historian after he relates that Jephthah 'did with her according to the yow which he had vowed:' 'And she knew no man.' Is this in harmony with the supposition of a sacrificial death? P

REFLECTIONS.—The indulgers of lawless lust ordinarily entail both misery and shame upon the unhappy fruit of their guilty amours. But it is unreasonable for us to reproach a man with the unhappiness of his birth, when his practice deserves a more honourable God often first debases those whom he intends to exalt, and marks men's sins, not only in their distress, but also in the means of their deliverance. Whorish Israel must now be delivered and governed by the bastard son of a harlot, lately an exile: but no man ought to be trampled on or despised; we may need his help ere we die. And if we have injured any, it is proper to entreat their pardon as quickly as possible. No injuries should render us implacable. Agreements ought to be very explicit and distinct; and, if important, ought to be ratified with solemn Before entrance on war the most solemn acknowledgments should be made to God, and re-peated endeavours peaceably to compose every differ-

ence; that so, if war cannot be avoided, we may prosecute it with a good conscience, and depend on God For it is reasonable that such as delight in war should be ruined by it. Unjust men are ready to insist upon the most antiquated claims; and however many practise injustice, few choose to be reckoned unjust. But when the Lord hath given us anything by special grant, we may insist upon the possession of it. To receive it from him, use it to his glory, keep it for his sake, and return it to him when he calls for it, is part of the duty which we owe to him. What care ought to be taken in contracting a solemn vow, that it may never prove a snare to our soul! And having engaged to anything lawful we must in no wise go back. But it is mournful when parents, by their rashness, involve their obedient children in sin, in misery, or in death; and kind and comforting to make the joys and griefs of our neighbours our own. In this world how is our wine mixed with water; our triumphs with distress; our joys with grief! Let these things make me long for the better country above.

CHAPTER XII. [Ver. 4. The meaning of this difficult passage appears to be the following: 'Refugees of Ephraim are ye Gileadites in the midst of Ephraim and Manasseh.' This contemptuous remark was not intended to apply to the whole tribes of Reuben and Gad, but only to those warriors whom Jephthah had gathered round him out of Gilead, and by whom he had conquered the Ammonites. P.]

Ver. 6. [The Ephraimites had crossed the Jordan

said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon.

over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, bI and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I's put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Lephthah gathered together all other the with its tance their hands met with its reward.

5 Chilipped Samon of Ammon, and the Lord delivered them into my hand: wherefore then against me?

6 Chilipped Samon of Ammon, and the Lord delivered them into my hand: wherefore then against me?

6 Chilipped Samon of Ammon, and the Lord delivered them into my hand: wherefore then against me?

6 Chilipped Samon of Ammon, and the Lord delivered them into my hand: wherefore then against me?

6 Chilipped Samon of Ammon, and the Lord delivered them into my hand: wherefore then against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are 'fugitives' of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites stook the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth; and he said, Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and hthere fell at that time of the Ephraimites forty and two thousand.5

7 And Jephthah judged Israel six years.6 Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Israel.

9 And he "had thirty sons and thirty daughters, whom he sent abroad, and took in thirty7 daughters from abroad for his sons: and he Matz. Matz. z. 46. Matz. z. judged Israel seven years.

lehem.

dged Israel seven years.

10 Then died Ibzan, and was buried at Bethhem.

11 ¶ And after him Elon, a Zebulonite, dged Israel: 8 and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun. judged Israel:8 and he judged Israel ten years.

buried in Aijalon, in the country of Zebulun.

ô ch.xx.x2-32.

ech.9.17, 1 Sa. 19. 5; 28.21. Joh13.14. Ps. 119. 109. R.9.16.4. Rc.12.11. d ch.11.10. De.4.47,

e Ne.4.4. I Sa.25.10. Pr.15.1;12.13. Ye are the very scum and refuse of these two tribes.

Iribes.

8 It is by no means unlikely, from consulting chap. II. 3. that there might be a portion of truth in this railing accessation, which made it the more offensive as a general statement; it was, however, untrue.—C.

fch.3.28;7.24 Jos.2.

37.Mar.14.70.Fs.04.8.

4 Skibboleth, a stream; sibboleth, a burdem. Nothing is more common than for the people of one kingdom or province to be utterly unable to pronounce some of the vowel or consonant sounds of another.—C.

A Pr. 18.19; 12.13; 29. 23;17.20. Ec. 10, 12,

\$A the last census, Nu. 26, 37, the Ephralmites amount that the number slain appears in our translation untreasonably large. If the and be considered as a mark, not of numeration, but of addition, the number cut off would amount merely to 200.—C.

6 Cir. 1140 or 1159.

& ch.10.4;ver.14.

8 B.C. 1123 OF 1142.

9 B.C. 1123 OF 1142. l Heb. sons' sons.

Pr.17.6.

m ch.10.4;5.10.

1 B.C. 1115 of 1134.

Fx. 17.8 # Ge.14.7. Ex. 17.8 1 Sa.15.7.

2 About six miles
W.S.W. of Shechem,
upon the summit of a
tell, among low hills,
stands a little village
called Ferata, which
is identical with the called Ferata, which is identical with the ancient Pirathon.—F

CHAP. XIII.

CHAP. XIII.

B.C. 1135 or 1155.
a ch.2.11(3-7)4-130.1;
10.6.15 a.r.2.9.
1 Heb. added to commit, &c. Perhaps this servitude under the Philistines commenced about the tenth year of that under the Ammonites, ch. 10. 8, or under Ibzan, ch. 12. 8.
2 See note on ch.

8. 2 See note on ch. 8.28.—C. 6 Jos. 19. 41; 15. 33. ver.e5; ch.16. 31; 18. 2, 11.2 Ch.11.10.

31.2 Ch.11.10.

3 Zorah, now called Surah, stands on a spur of the mountains, which projects into the plain of Philistia on the north of Bethshemesh.—P.

c Ge.16. 1; 25. 21; 29 31.1 Sa.1.7. Lu.1.7. d Christ, ch. 2. 1; 6 11. Ge.17.16; 18. 10. Is 63.9. Lu.1.13,31.

e Ge.17.16;25.23; 30. 22. 1 Sa.1.20. Lu.1.13, 31. f Nu.6.2,3.

A Thie row of the Nazarite required the Nazarite required the Nazarite required the Nazarite required the Nazarite attention to the prophecy concerning the deliverer, the rules of Nazaritism are extended to the mother. The Scriptures often and evidently intimate, what human observation of the character and future progress of the character and duture progress of

nrmed, that more of the character and fulfilder progress of the character and fulfilder progress of the character and the character and upon mothers than upon fathers. With our searching, or perhaps being able to search, farther into the causes of this fact, enough appears fact, enough appears to the greater interest of the course of mothers with their children in children, the future character is generally formed, and that beforemany suppose that any bias has been given.

-C, g ch.16.17. Nu. 6.5. 1 Sa.1.11. Lu.1.15. La. 47. Am.2.11,12. # 1 Sa.7.13.2 Sa.8.1 Mat.1.21.

Mat.1.21.

f De. 33 I, I Ki. II.

f De. 33 I, I Ki. II.

R. & Ki. 4. J. Jos. 14. 6.

T Ii. 6. II. £c., as she conceived, a holy prophet; but it was the angel Jehovah or Christ.

She supposed him a prophet of God from his conversation, which was godly, and his conversation, which was terrible.

—C.

& Joh 34.32. Ac.9. 6, Pr.3.5,6.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.9

14 And he had forty sons, and thirty hephews, that "rode on threescore and ten asscolts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died,1 and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.2

CHAPTER XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

ND the children of Israel adid evil again AND the children of Islaci and the Lord in the sight of the Lord; and the Lord the Philistines delivered them into the hand of the Philistines

forty years.²
2 ¶ And there was a certain man of ^bZorah,³ of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the dangel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not

any unclean thing:

5 For, lo, thou shalt conceive, and bear a son; and one razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A 'man of God' came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah entreated the LORD, and said, O my Lord, 'let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

to Gilead for the purpose of chastising Jephthah for his presumption. They themselves already presumed to rule Israel. Their bitter taunt brought upon them a bitter revenge at the hand of the rude eastern warrior. Having overthrown them on the battle-field, he intercepted them at the fords of the Jordan as they were attempting to cross to their native mountains. ference in the pronunciation of a word enabled the Gileadites to identify the refugees. It is a remarkable It is a remarkable fact that to this day the inhabitants of the country east of the Jordan pronounce certain letters in a manner entirely different from those on the west. P.]

Ver. 14. [That rode on threescore and ten ass-colts. This circumstance is mentioned as the most intelligible historical evidence of the fulfilment of the promises of God, and mark of the peace and prosperity of the land, so long as the people continued faithful to his covenant.

REFLECTIONS.—Quarrels between brethren are often the most bitter and violent; for the most causeless wrath is the most outrageous and cruel. The most spotless characters are the fairest marks for envy; and the most signal services often expose men to the most wirulent abuse of those whom they have saved from misery. But disregard of a calm self-vindication frequently forces the injured to harder measures. mischievous is an insolent abusive tongue! It sets on fire the whole course of nature, and is set on fire of hell, and often issues in the ruin of the proprietor. They who are most in fault would often save themselves by being clamorous against the innocent; but the greatest boasters are usually the greatest cowards. Both God and men take pleasure in abasing the proud. These Ephraimites had gloried in their tribe; now they Lately they went over Jordan to burn Jephthah's house upon him; now they sneak homeward and

are cut off from their own. Lately they reviled the Gileadites as fugitives; now, from an infirmity peculiar to their own country, they are discerned and slain in their flight. God sometimes calls men to an office without putting any remarkable work in their hand: and the days of the saints' honour or life are often but few and evil. Death's shafts fly thick-let us therefore so number our days as to apply our hearts unto

CHAPTER XIII. [Ver. 23. Have told us such things as these. To argue from the past to the future is one of the soundest principles of piety. The beis one of the soundest principles of piety. The be-liever 'calls to remembrance his song in the night;' 'he remembers the days of old;' especially he argues that, 'if God spared not his own Son, but freely gave him up to the death for us all, how much more will he also with him freely give us all things?'

9 And God thearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And "the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.6

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass: "how shall we order" the child? and how shall we do unto him?1

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we "shall have made ready a kid for thee.2"

16 And the angel of the Lord said unto perpetual obligation on the church, He. Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burntoffering, othou must offer it unto the LORD: for Manoah knew not that he was an angel of the Lord.

17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may 'do thee honour? 18 And the angel of the LORD said unto him, 'Why askest thou thus after my name, seeing it is \$\second{a}\second{

seeing it is secret ?4

19 So Manoah took a kid with a meatoffering, and offered it upon a rock unto the Lord: and the angel "did wondrously; and James and Line angel and wondrously; and Line angel and wondrously; and Line angel and wondrously; and Line angel and Line and L Manoah and his wife looked on.

20 For it came to pass, when the flame went to toward heaven from off the altar, that the agel of the Lord "ascended in the flame of e altar: and Manoah and his wife looked on yand fell on their faces to the ground.

Eze.1.28.Da.10.9.

**Barria is a characteristic and more considerable properties of the construction of the c up toward heaven from off the altar, that the angel of the Lord "ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground.

/ Ps.65. 2. Mat. 7. 7m Ec.9.10; 4.10. Jn. 1.45;4.26,20.

6 The word 'other' is not in the original, and the verse had better be translated 'in this day,' 'to-day.'—C.

In this casy, too day, —C. 7 Manoah, as well as his wife, takes the angel for a niere prophet. — Note, Charleston mistake in character of God's, messengers, Men no doubt they are, and hot angels; still the character of messenger, and the truth of their message, entitle work's sake. —C.

n Ge. 18.19. Pt. 4.4; 22.6. Ep.6.4. 8 Heb. What shall be the manner of the,

9 Or, What shall he 1 Heb. What shall be his work!

o ver. 4. Nu. vi. Le. xi. De. 12. 32. Mat. 28.

\$ ch.6.18,19. Ge. 18. 5. Lu.24.30,31,41-43.

g ch. 6, 26; ver. 23. He.11.6.Le.i.

r 1 Sa.9.8.1 Kl.14.3. s Ge.32.29.1s.9.6, 8 Or, wonderful !

4 The word here translated secret, is, in 1s. 9. 6, translated wonderful, and is the

t ch.6.26. 1 Sa.7. 9. 1 Ki.18.30-38.

Jos. 5. 13. ch. 6, 21, 1 Ki. 18.38,

y Ge.17.3. Mat.17.6. Eze.1.28. Da.10.9.

A. M. 2869 or 2849. B.C. 1135 or 1155.

* Ex.33.20.De.5.2 ch.6.22.

b Ps.25.14. Pr. 3. 32 Jn.14.22.

CHAP, XIV B.C. 1115 OF 1135 a Ge. 38. 12-14. Jos 5-57;19-43.

15.57;19.43.

1 Timnarh stood on the point of a low ridge, west of Beth-shemesh, and southwest of the much the story of the town of Zorah conditions of Zorah conditio

è Ge.6.2;34.2. € Ge. 21, 21; 24, 3-6 28,1.2.

d Ge.13.8;24.27, i.e.

e ch.15.18. Ge.34.14. 1 Sa.14.0;17.26,36. Ex. 34.12. De.7.2. ² Heb. she is righ in mine eyes.

in mine eyes.

3 The marriage with a daughter of the Philistines was not forbidden, the pro-hibition of marriage with a daughter of the Philistines was not considered the seven mailtons. Hintes, Perizzites, Hivites, and Jebusites, to none of whom the Philistines belonged; for the Philistines did not descend from Canaan, but from Murraim, another son of Jann, I Ch.1.11,12.

f 2 Ch.10.15;22.7;25 20.Ps.115.3.Ex.3.22.

f ch.10,7;13.1;15.11.

4 Heb. in meeting

him. This was an
emblem of the Philistines and the devil. h ch.3.10;11.29.1Sa

ing is laid on the rock, the historian says, 'and wonderful was the act,' or event which followed, and which is recorded in ver.20.—P. appear to Manoah and to b wife.) Then Manoah knew that he was an angel of the Lord. shall surely die, because we have seen God.

a 1 Co.12.21. 2 Ki.5 13.Ge.4.4,5.Ps.86.17.

6 Serving like the

c 1 Sa.3.19. Lu.2.52. d ch.3.10;6.34;11.29 Jn.3.34

dch.3.10;6.34;11.29.
jfn.3.34
ech.18.12;16.33;2.13.
2,11.]0s.19.41;5.33
7 Mahaneh - Dan
(translated 'camp of
Dan') is here a progreen on the symmetric of
green on the symmetriance of
their fathers to Laish,
in the north of Palestine, as recorded in
ch. 18. 12, had encamped. It was situtowns of Zween
the Camped. Symmetric owns of Zween
towns of Zween
the Camped. It was situtowns of Zween
the Camped. It was situhis name Samson:6 and the child grew, and the Lord blessed him. move him at times in the camp of Dan, between Zorah and Eshtaol.7

CHAPTER XIV.

22 And Manoah said unto his wife, 'We

23 But his wife asaid unto him, If the LORD

were pleased to kill us, he would not have

received a burnt-offering and a meat-offering at

our hands; neither would he have behowed us

all these things; nor would, as at this time, have

24 ¶ And the woman bare a son, and called

25 And the dSpirit of the LORD began to

told us such things as these.

1 Samson desireth a wife of the Philistines. 5 In his journey to Timnath he killeth a lion. 8 In a second journey he findeth honey in the carcass. 10 Samson's marriage-feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is

ND Samson went down to "Timnath," and A^{ullet} 'saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore eget her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of athy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth2 me well.8

4 But his father and his mother knew not that it was fof the LORD, that he sought an occasion against the Philistines; for at that time the Philistines shad dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.4

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have

the wife of Manoah, one of the most perfect specimens of good understanding and solid piety that the Scriptures anywhere record.

Ver. 25. [The Spirit of the Lord began to move him at times. Many changes take place between childhood and youth; still the child is generally the miniature of the future room in pharacteristic rough so in help. the future man, in character as much as in body. Parental partiality is not indeed either the most impartial or most accurate judge; but if a community notice any or most accurate judge; but if a community notice any extraordinary endowments of a child, they seldom fail to be developed in the man. These extraordinary qualifications may, or may not, be indicated by bodily form; but their origin the Scriptures ascribe not to matter, organization, and form, but to the Spirit of the living God. See note on ch. 11. 29. C.]

REFLECTIONS.—Where there is the greatest danger and the least prospect of relief, it often comes. Mercies long waited for are rendered remarkably valuable for the encouragement of others to wait on the Lord.

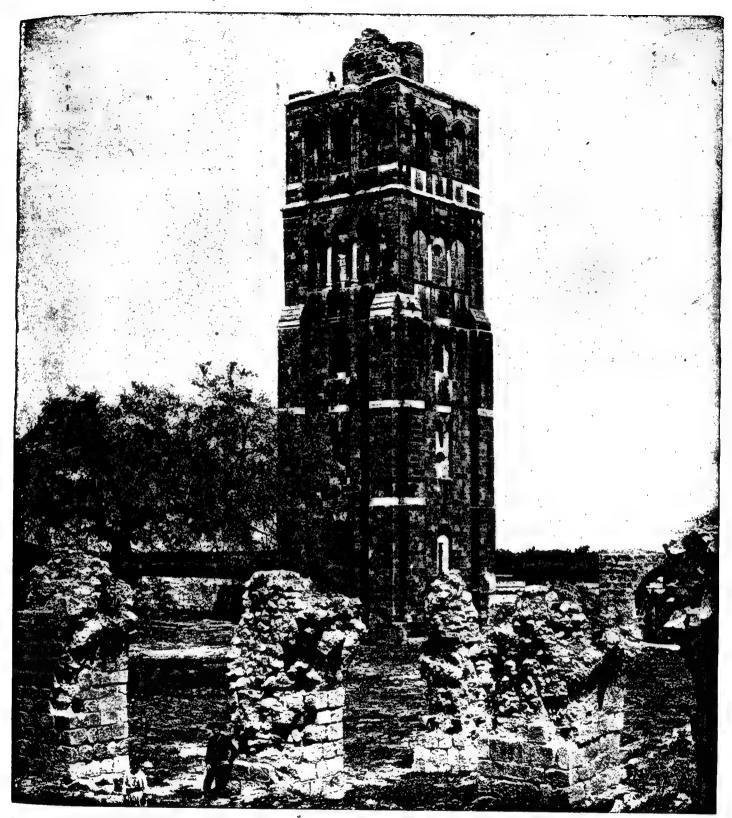
often issues promises of salvation long before they are fulfilled. Those whom God honours to be deliverers of churches and nations, ought to be remarkably holy themselves, and devoted to the service of God. Parents ought to beware of infecting their children with anything of fleshly lusts; and married persons ought to communicate their spiritual experiences one to another. Divine instructions animate our desire after further fellowship with God: and how ready is God to satisfy such longing desires! Such as enjoy real communion with him wish all their relations to share of it. And such as know the real importance of children, will be earnestly desirous of God's direction and assistance in earnestly desirous of Cours direction and assistance in their education, for his honour. Mercies are mercies indeed only when they are rightly managed. But so treacherous are our memories and hearts, that we need the course of the course of

the other with our curious inquiries. What God conceals we may be holy without the knowledge of; and if we ask in prayer what is not for our real advantage, it is a great mercy to have our suit denied. But how animating is it to behold an ascending Redeemer carry. aing our hearts and services, all inflamed with his love, along with him! Let not his saints, through unbelief, be afraid of their signal mercies, or afraid to die in the he airaid of their signal mercies, or afraid to die in the Lord; but ever put a just and favourable construction on the providences of Cod, and ever look to Jesus' sacrifice as the great foundation of their hopes and comforts. God's promises shall most certainly be fulfilled. And how pleasant to observe the early impressions of God's Spirit upon our children!

CHAPTER XIV. [Ver. 4. Sought an occasion against the Philistines. God overrules what men desire danger and the least prospect of rener, it often comes. Mercies long waited for are rendered remarkably valuable for the encouragement of others to wait on the Lord.

And to support the sinking spirits of his people, God

ime upon line, and precept upon precept; and to nave always at hand a loving and careful remembrancer. Gratitude to God and to his ministers for his sake is highly agreeable; but let us never tempt the one nor leave the one nor leave the following and do wrong, as well as what they desire right and do right. By the envy of Joseph's brethren, which envy he condemned, he vet sent Joseph to Egypt to



TOWER OF THE FORTY MARTYRS—SITUATED IN THE COUNTRY ALLOTTED TO THE TRIBE OF DAN TO WHICH SAMSON BELONGED. [JUDGES xiii:25.]—"And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol." We give a picture here of the tower of the forty martyrs in Ramleh because it illustrates a scene in the country originally belonging to the tribe of Dan. And Samson to whom reference is made in this verse as being moved by the Spirit of the Lord was one of the children of this

tribe. This tower is known as the White Mosque, White Tower of Tower of the Forty Martyrs, and the Moslems call it the Tomb of the Forty Champions. It is situated about a quarter of a mile from the town of Ramleh. The tower is Saracenic, square, and beautifully built. It is about 120 feet high. It is thought to have been finished in the year 1318. There is a Makommedan tradition that forty companions of the Prophet are buried in the vaults of this mosque.

rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.5

woman; and she pleased Samson well.

the told not his father or his mother what had done. The had done had been and she pleased Samson well.

8 And after a time he returned to take had after a time he returned to take had after a time he returned to take had after had been had had been had b her, and he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees and6 honey in the carcass of the lion.7

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 T So his father went down unto the woman: and Samson made there a feast; for

so used the young men to do.

11 And it came to pass, when they "saw him, that they brought othirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the queven days of the feast,8 and find it out, then I will give you thirty sheets,9 and thirty change of garments:

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth

thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest" we burn thee and thy father's house with fire:1 have ye called us to take that we have?2 is it not so?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she of the seventh last.

A.M. 2889 or 2869. B.C. 1115 or 1135.

& Is.42.2. Mat.11.20

Mat.1.20, Ue.29,27.

6 In a warm clime, swarming with vultures and jackals, the lion in a day or two would be reduced to a mere skeleton, perfectly fit for the reception of bees.—C.

bees.—C.

7 What comfort to
Christ and his people,
and what honour to
his Father, is in his
victory over sin, Satan, death, and hell.

яя Ge.29.22. Jn.2. 1-

9. # I Sa. 10.23;16.6. 0 1 Sa.18.20,21. Mat.

p 1 Ki. 10.1. Eze. 17. 2. Mat. 13.11. ver. 13,16.

q Ge.29.27.ver.17. g Ge-so-zr-ver.15.

8 The time employed in the marriage-feast, and the number of the guests, indicate a state of rude abundance, where a destructive expense the founding of a family, which serves to depress or impoverish it through is future history. The control of East, and in some of the less civilized portions of Europe.—C.

9 Or, shirts.

9 Or. shirts.

P Ge. 45. 22. 2 Ki. 5. s Jn.6.51-56. 2Co.4.

* Jn.6,51-56. 2C0.4. 17. * i Co.2,14,15. Mat. 13,11, Jn.6,32-60.

Ge. 3. 6. ch. 16. 5. Job 31.27. Pr. 5.3;6.3. # ch.15.6.

x ch.15.6.

1 The lawless state of society indicated by this threat must be held in view when we consider the remaining parts of the history of Samson.—
C.

C.

2 Heb. to passess us, as to impoverish us.
y ch.16.15. Job 2.12. 3 Or, the rest of the even days, &c.

A.M. 2889 or 2869. B.C. 1115 or 1135.

Mi.7.5. Job 2.9. Pr. 2.16,17. a Wife, ver. 15-17. a Wife, ver. ...
Mi.7-5.
b ch.3.10;11.29.1 Sa.
11.6.ver.6. An uncounmon unpulse of the

ri.6.ver.6. An uncounon impulse of the Spirit.

5 The Spirit of the Lord presented before him the lawless wrongs to which his country was subjected, and endowing him with supernatural strength and compared, seen har observations of the subject of

15-17; ch.15.2. d Principal, Jn. 3

CHAP. XV.

B.C. 1110 OF 1130. a Ge. 38, 17. Lu. 13.

29.
b Ge.6.4;4.1.ch.16.1.
Joel 2.16.
c ch.14.19. Ac.26.9. d Ge. 24. 34; 38. 14. I Co.7.36. 1 Heb. let her be thine.

1 Heb. let her be thine.
e Or. Now shall.
e Or. Now shall be blameless from the Philistines, though, e.c., ch.14-15.
f Ca. 215. Ps.6.2.10.
La. 518. Ne. 2. The loxes were extremely of the lost of the

P. 3 Torches.

4 The destruction of Train, olive-trees, a remain olive-trees, a casily understood by those who have seen the plain of Philistia, and know the mode of cultivation. There are no fences; the contest in one uninterrupted expanse. Grain is sown, and grows luxuriantly around the vines and beneath the branches of the property of the proper

lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? And what is stronger than a lion? And he said unto them, If ye had not ploughed with my cheifer, ye had not found out my riddle.

19 ¶ Andb the Spirit of the Lord came upon him,5 and he went down to Ashkelon, and slew thirty men of them, and took their spoil,6 and gave change of garments unto them which expounded the riddle: and his canger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion, whom he had used as his dfriend.

CHAPTER XV.

1 Samson is denied his wife. 3 He burneth the Philistines' corn with foxes and firebrands. 6 His wife and her father are burned by the Philistines. 7 Samson smitch them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines. 14 He killeth the Philistines. 7 Samson smitch them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines. 14 He killeth a thousand of them with a jawbone. 18 God openeth a fountain in Lehi to relieve his thirst

DUT it came to pass within a while after, in B the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore ^dI gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead

3 ¶ And Samson said concerning them, 'Now shall I be more blameless than the Philistines,

though I do them a displeasure.

4 And Samson went and caught three hundred foxes,2 and took fire-brands,3 and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.4

6 Then the Philistines said, Who hath done this? And they answered, Samson, the sonin-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and sburnt her and her father with fire.5

preserve the life of his father and brethren. So now, by the imprudent though not unlawful marriage of Samson, 'he seeks occasion against the Philistines,' to punish them by their unnatural quarrels with their adopted relatives. C.]

REFLECTIONS.—It is dangerous to be guided by

the eye in the choice of our marriage companions: but it is needful and proper to submit ourselves to the authority of parents, who are over us in the Lord, as And nothing their property, and parts of themselves. And nothing ought they to object to so urgently as to children's marrying with such as seem irreligious. indeed carries on his great purposes by means which cannot be justified in us; for when people are wandering out of God's way, they have reason to expect their persons will soon follow. Nor are any more

dangers, and even devils, to meet with and oppose them. It is glorious when great exploits are attended with great humility; and highly becoming when persons keep up an affecting remembrance of what God has keep up an affecting remembrance of done for them, and cheerfully allow their parents a share of what they acquire by their labour. And it is prudent to amuse ourselves and others at cheerful entertainments with something instructive and useful. God often brings the sweetest mercies out of the severest trials; but the treacherous pretences of affection speedily issue in dislike and mischief. Secrets, once trusted out of our own breast, seldom continue long such. Rash marriages often issue in sudden separations; and

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apt to defile the bed than false pretenders to friendship.

CHAPTER XV. [Ver. 4. Samson went and caught three hundred foxes. The species of fox here meant is admitted upon all hands to be the jackal, of which admitted upon all hands to be the jackal, of which Volney, the enemy of all Scripture, admits from his own observation, that 'they are concealed by hundreds in the gardens, and among ruins and tombs.' There could therefore be little difficulty, by aid of a few friends and nets, in taking the three hundred which Samson employed. C.]

Ver. 5. [When he had set the brands on fire. We are neither informed what material Samson employed to fasten the foxes, nor its length, nor what speekes of

to fasten the foxes, nor its length, nor what species of



DOAT AND OARSMEN, JAFFA—IN THE TERRITORY OF THE PHILIS-TINES. [Judges, xv:3.]—"And Samson said concerning them, Now shall I be picture of a boat and oarsmen in Jaffa is given here because illustrating a scene in one of the oldest cities of the world, and a city belonging for awhile to the Philistines. This picture gives us an idea of how such travelers are carried to the shore in Jaffa as

have previously arranged for a tour of the Holy Land through some dragoman or guide. Such travelers are met out at sea, and with their baggage are taken in charge as soon as the anchor is cast. The pilgrim has no trouble whatever. Everything has been arranged for his coming. The party who made the trip to secure the pictures that illustrate this work made all the arrangements for a tour of the Holy Land in London.

- 7 ¶ And Samson said unto them, hThough ye have done this, yet will I be avenged of you, and after that I will cease.
- 8 And he smote them 'hip and thigh' with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in *Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, 'To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went⁶ to the top of the rock Etam, and said to Samson, Knowest⁷ thou not that the Philistines are rulers^m over us? what is this that thou hast done unto us? And he said unto them, As they did unto me,8 so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may "deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not 'fall upon me yourselves.

13 And they spake unto him, saying, No; but we will pbind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the ^qPhilistines shouted against him: and the 'Spirit of the LORD came mightily upon him; and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15 And he found a new1 jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place ²Ramath-lehi.³

18 ¶ And he was tsore athirst, and called on the Lord, and said, "Thou hast given this Interest Processing on the Lord, and said, "Thou hast given this Interest Processing on the Lord, and said, "Thou hast given this Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and said," Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and said," Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and said," Interest on the Lord, and said, "Thou hast given this Interest on the Lord, and the Lord, an

A.M. 2894 or 2874. B.C. 1110 or 1130.

A ch.14.4,19. Ro.12. o.

i De.28.35. Eze.9.5,
Perhaps he killed
hem with his feet.

I So the Jews delivered Christ bound to Pilate, Mat. 27. 2.
6 Heb. went down.

7 The people were at this time in a most

77 ch.11.7; 13.1;14.4 De.28.13,47,48.

n ch. 8, 6, Ac. 7, 25, Phi. 2, 21, Mat. 26, 46-

₱ Mat.27.x.

them with his feet.

5 The inter retations of this phrase have been exceedingly numerous as a continuous of the hip—footmen on the thip—footmen on the thip—footmen on the thip—footmen on the thip—the slaughtered falling so close to early on the saughtered falling so close to early on the saughtered falling so close to early on the saughtered falling so close to early of the saughter of the saugh ardly.—C.

* The place of the jaw-bone, ver.17.

B.C. 1100 or 1120. a ch.15.1. Ge. 35.16. E.r. 9.1,c. Ge. 10. 19. Jos. 15. 13.3.ch.3.2,3. Heb. a woman harlot.

n harlot.
c 1 Sa.23.26.
2 Heb. silent.
d ch.15, 18, Mat. 21.

degraded condition. Their words to Sam-son plain y declare that they were much more afraid of irritatmore afraid of irrit ing their oppresso than anxious to sort their independence.—I.

8 They had burned his wife, to whom, weakly, though treacherous, he seem still to have been attached, ver. r.—C.

50. ο Kill, ver. 13; ch. 8. 21.1 K1.2.25,34.

q ch.5.30; 16.24. Ex. 14.3,5. r Zec. 4. 6. ch. 3. 10 11.29; 14.6,19. 1 Sa.17. 34.Ps 118.11.Phi.4.13. 9 Heb. metted.

1 Heb. moist.

sch3.31.15a.17.49, 50.25a.23.8,18.Zec.4. 5.1Co.1.21,27. 2 That is, the lift-ing up, or casting away of the jaw-bone.

away of the jaw-bone.

3 Boothroyd interprets the word, 'the hill of the jaw-bone, which appears preferable to the ordinary marginal ename of the place the condict was evidently Lehi, as appears from verses of and 14; perhaps so called from the reculiar shape of some hill or rock. After the slaughter of the Philistones, Samson, with a Charletteristic process of the control of the control of the control of the control of the sample of the signal and singular victory. The site of Lehi is unknown.—P.

1 Ch. 8 5, 2004-8,9

x He.11.32. 1 Sa. 17. 36. 2 Sa.1. 20. Mat. 14. 30, 31. y Lehi, ver. 17. It is the name of the

y Lehi, ver. 17, It is the name of the place. It is the name of the place at a large large

CHAP XVI.

·C 4 Heb. with the

Theb. with the bar.

\$ Literally, in the face of Hely in the face of Gaza, from the top of which there is a command-there is a face of Gaza. The face is the face of th

f 1095 or 1115. \$\int \text{Ps.144.3. Ne.13.26.} \text{Co.10.6. Pr.12.14; 23.}

Ec.7.26.
7 Or, by the brook.
g A consumer, Pr. g A consumer, Pr. 11;6,26.

h ch.14.15.Pr.7.26.
8 Or, humble.

7r, *numoic.* Nu.22.17. Mat. 26. Ti.6.10. 15.1 Tl.6.10.

There were five lords of the Philistunes—Gaza, Ashdol, Ekron, Askelon, Gath. The lowest estimate makes this bribe £577, r.s.; the highest, that of Waserus, estimates about £700.—C.

great deliverance into the hand of thy servant and now *shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in ythe jaw,4 and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

20 And he ajudged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city.
4 Delilah, corrupted by the Philistines, enticeth Sumson. 6 Thrice she is deceived. 15 At last she overcome, h him. 21 The Philistines take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

THEN went^a Samson to ^bGaza, and saw there ▲ an harlot,¹ and went in unto her.

- 2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet2 all the night, saying, In the morning, when it is day, we shall ^akill him.
- 3 And Samson lay till midnight, and arose at midnight, and 'took the doors of the gate of the city, and the two posts,3 and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.5
- 4 ¶ And it came to pass afterward,6 that he loved a woman in the valley of Sorek, whose name was gDelilah.
- 5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, hand by what means we may prevail against him, that we may bind him to afflict him; and we will give thee, every one of us, beleven hundred pieces of silver.9
- 6 And Delilah said to Samson, ¹Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.
- 7 And Samson said unto her, "If they bind

combustible was used; objections arising from particular suppositions are therefore no more than suppositions. The question is, Was the matter practicable? And any one who considers that statement in the former note as to the multitudes of foxes, and the facilities of obtaining them-who considers the habits of the animals and the state of the country—and who would but exercise a little ingenuity—will find no difficulty in devising means for the execution of Samson's plan. It is specially to be remembered, that it is not said that Samson let them all loose from one point, or that it was all effected in one night. C.]

REFLECTIONS. - An alliance into profane and graceless families, or giving way to unreasonable jeal-ousies, are sources of great unhappiness: but when we have done our duty to prevent a quarrel, we cannot be charged with the consequences of it. Passion is terrible to all around, but it is glorious when the offended party is the first in coveting reconciliation. God often makes use of his people's enemies to avenge their quarrel.

And such as by sin seek to avoid suffering, only bring upon themselves more terrible destruction. The people of God indeed have need to expect but little repose in One conflict closely succeeds to another: and those whom God raises up to be deliverers in church or state frequently receive the most base and treacherous abuse from their friends, for whose sake they spend their pains and risk their life. But if God be for us, no matter what or who may be against us, or how small our assistance be: for though humbling providences closely follow after the most exalting, that we may know that we are but flesh, frail flesh, and may be constrained to a constant dependence on God, fervent supplication to him; yet will he supply all our wants and fill our mouths with his praise.

CHAPTER XVI. [Ver. 1. Gaza, 62 miles southwest of Jerusalem. It must have been very ancient, as it is mentioned Ge. 10. 19. It was taken shortly after the death of Joshua, Ju. 1. 18, but must have been

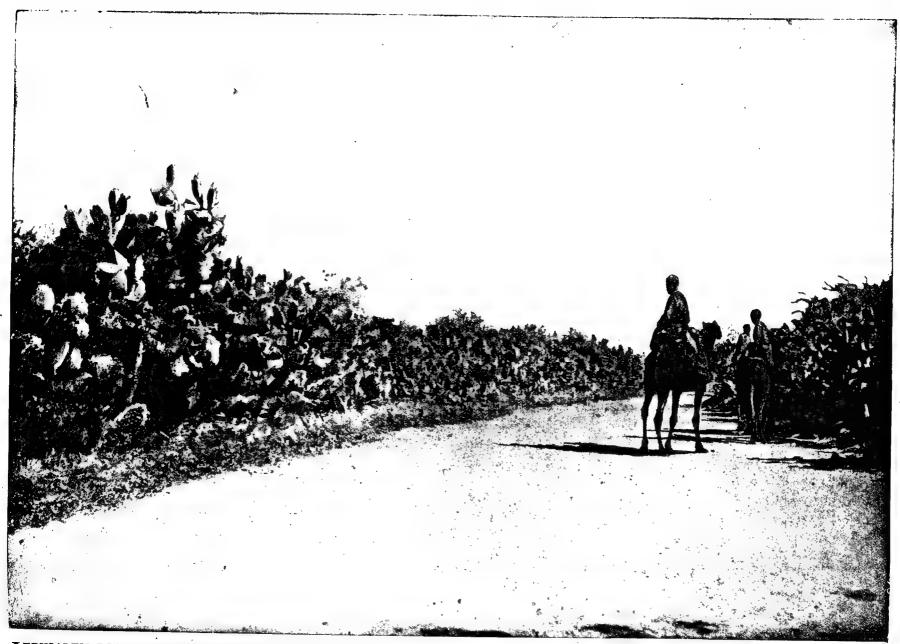
soon recovered by the Philistines. It subsequently became a place of great strength, and stood a siege of three months against Alexander the Great. It is as present inhabited by Turks and Arabs, and contains

about 3000 inhabitants. C.]

Ver. 3. [Samson lay till midnight. While infidels delight to point to the failings and sins recorded of God's servants, and to deduce from them an argument against the Bible, the believer, with all propriety, adduces from the record of them an irresistible argument on behalf of the Bible. The Bible is the only book that ever recorded the faults and sins of those who may be called its heroes. Were the lives of infidels as faithfully recorded, they would perhaps be slower in bringing railing accusations. The conduct of Samson is a sad disgrace to a Nazarite and a judge —a melancholy example of the weakness of human nature and the power of sin. C.]

Ver. 20. ['The superhuman strength of Samson did

not reside in his hair as hair, but in the fact that God



ERUSALEM ROAD—PASSING THROUGH THE TERRITORY OF DAN. [Judges, xvi.]—We give this picture here as an illustration of the sixteenth chapter of Judges, because it illustrates the Jerusalem road from Jaffa to the Holy City, which has in all ages been the great highway through the territory that once belonged to the tribe of Dan, whose most famous historical character, perhaps, was Samson. You observe two of the parties on the camels looking back with a great

deal of interest. They appeared to be very curious in regard to our proceedings. They little dreamed that their pictures were being taken, and that they would be used in all parts of the English-speaking world to illustrate the Bible, the product of their own land. It is difficult to comprehend how deeply ignorant the natives of Palestine are. They cannot read, and they have no conception whatever of the modern world. They are as blank in mind as their ancestors in the days of Abraham.

me with seven 1green2 withs3 that were never

dried, then shall I be weak, and be as another man. The lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 (Now there were men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength pwas not known.

10 And Delilah said unto Samson, Behold, the lord shield in the Lord shield in the Lord shield.

Company of 283.

10 fr. new cords:

11 (Nr. new cords:
11 (Nr. new cords:
12 Heb. mans. She the vine; the original say of mich soft more kinds form ropes of greats respective.

10 fr. new cords:
11 (Nr. new cords:
12 Heb. mans. She the vine; the original say of greats and story week. The man who talls come kinds form ropes of greats respective.

12 The man who talls to make the withs, as a thread of tow is broken when it to toucheth the fire: so his strength pwas not known.

10 And Delilah said unto Samson, Behold, the Lord shieth for ever.—

12 The man who talls the mere the new or the content of the mich should be a sanother.

13 The man who talls the mere the new or the content of the mich shad to make the mich shad the mere the mere the mere than the mere the content of the mich shad to make the mere the mere than the mere th

tell^q me, I pray thee, wherewith thou mightest

be bound.

11 And he said unto her, 'If they bind mest with new ropes' that never were occupied, en shall I be weak, and be as another man.

12 Delilah therefore 'took new ropes, and may be one of those cases, not the case and the case and the cases, not the case and the case and the case and the case and the cases, not the case and t fast with new ropes7 that never were occupied,8 then shall I be weak, and be as another man.

bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, 'If thou weavest the seven locks' of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went" away with the pin of the beam, and with the web.2

15 ¶ And she said unto him, "How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death,

17 That he told her sall his heart, and said unto her, There hath not come a razor upon mine head; fcr I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. 18 And when Delilah saw that he had told her all his heart, she sent and called for the samson's samson

7.26.
6 Why did not Samson leave Delilah on discovery of her treachery? It may be one of those

58.9. p Jn.5.14. q Pr.6.26;7.13; 26.28. Ps.12.2;55.21.

* Ps.25.21. Ep. 4.25. Ro.3.8.

NO.3.8.

7 The former ropes had been of dry materials, those now to be employed are green and new.—C. 8 Heb. wherewith work hath not been

tone. s Pr.6.26;7.22, Ec.7.

5 fver.7,11,17.

9 The hair seems to have been divided into seven portions, as emblematic of the seven endowments of the Spirit of God, seven being the numerical emblem of completeness. See Is. xi.—C.

y H b. shortened Job 4.Pr.7.26. 2 Ch. 15.2. Pr. 18.2. rs. 62.8.

A.M. 2909 or 2889. B.C. 1095 or 1115.

great strength was great strength was connected with z part of the body with the least apparent vitality, and of the least apparent vitality, and of the least apparent value. So the Christian's great strength lies in faith and dependence—qualities utterly disregarder by the world; but strong z he to the sound z he to the world; but strong z he to the sound z he sound

due him.—C.

b Nu. 22.7, ver. 5.1

Ti.6.10. Mat.26.15.
c Pr.7.21,23; 5.8-11.
6.26; 26.21.21, 22.27.
Ec.7.26. He. 3.13.
d Ho.9.12. JOS. 7. 12

Je. 9. 23, 24; 2.17,10; 4

18. Mat.17.16,20. Is. 59

L.2.

De.32.36. Ps. 106 44.45. 7 Or, as when he was shaven. £ I Sa. 5. 2. Ro.1.23,

58. 52. Ro.1.23,

5 Da.5.4. Hab.1.16.

8 Heb. and who multiplied our slain.

1 ch.9.2718.2019.

9 Heb. before them.

10 10.30.5 He.1.

7 Da.22.8 Jos.8. 2.

5 All.2. Their roofs were so flat that people might walk on them.

ple might waik on them.

1 The temple, like other eastern buildings, had a far eastern eastern

llords of the Philistines, saying, Come up this once; for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And 'she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that dthe LORD was departed from him.4

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he gdid grind in the prison-house.6

22 Howbeith the hair of his head began to

grow again after he was shaven.7

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.8

25 And it came to pass, when their 'hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them9 sport:m and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I

may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there: and there were "upon the roof about three thousand men and women,1 that beheld while Samson made sport.

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once; O God, that I may be at once avenged of the Philistines for my two eyes.2

29 And Samson took hold of the two middle

was with or near him. But God was with him so long as he maintained his condition as a Nazarite. As soon as he broke away from this by sacrificing the hair which he wore in honour of the Lord, God departed from

him, and with God went his strength' (Keil). P.]
Ver. 22. [The hair of his head began to grow. There is reason to think that Samson's discovery that the Lord had sensibly departed from him, was the beginning of his repentant return to God, and that thus with the growing of his hair he felt his supernatural powers Ver. 23. [Dagon their god. The common opinion is

that Dagon, which signifies a fish or corn, is described by Diodorus Siculus as a woman's head and body, terminating in a fish, somewhat resembling the imaginary European figure of the mermaid. C.]
REFLECTIONS.—Dangerous is it to ramble into

the company of such as are lewd or frothy. of God hangs over the bed of lewdness; and the more secure sinners are, the nearer is their destruction. How impossible is it to preserve in safety the persons who are infatuated with fleshly lust! They are fixed in the basest slavery: nor can repeated warnings awaken them to consideration. Where the love of money is them to consideration.

rooted in the heart, it will not hesitate to betray soul and body at once, for a supposed competent bribe. And, indeed, they who trust either honour or life to a base woman deserve to be betrayed. God justly gives up men to suffer who give up themselves to sin: and sensual lusts especially bring men at last to the most fearful misery. But dreadful is their ruin who ensnare and make sport with the falls and sufferings of God's people or servants; for God will graciously return to his penitent children, and renew their strength, in order that before and in death they may be avenged of their spiritual enemies. -But this Jewish hero illuspillars upon which the house stood, and on l which it was borne up,3 of the one with his right hand, and of the other with his left.

30 And Samson said, Let me4 die with the Philistines.⁵ And he bowed himself with all his might; and the house pfell upon the lords. and upon all the people that were therein: so the adead which he slew at his death were more than they which he slew in his life.

31 Then his brethren, and all the house of his father, came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his

Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images. 5 and he ornaments for them. 7 He hireth a Levite to be his priest.

AND there was a man of amount Ephraim, whose name was Micah.

2 And he said unto his mother, bThe eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thought of the Lord, my son.

3 And when he had restored the eleven hundred shad when he had restored the eleven hundred shad when he had restored the eleven hundred shadely and the silver is with me; I took it. And his mother said, Blessed be thought of the Lord, my son.

6 CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother from a they fait at period in history that the events recorded in the vents recorded in the vents are the event with the continuous narrative, nor the period in position of the period in the silver is with me; of the period in the silver is with me; of the period in the silver is with me; of the period in the silver is with me; of the period in the silver is with me; of the period in the silver is with me; of the period in the

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, dI had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; 4.5.7, 18.70, 18.70, 18.10, and his mother took two hundred shekels of silver, and gave them to the founder, who made is appropriately considered to be remarked that the cause of religion is the cause of religion is appropriately considered to be remarked that the cause of religion is the cause of religion is the cause of religion is appropriately considered to the restored that the restored the restored the restored that the restored the restored the restored the restored that the restored that the restored the restored the restored that the restored the restored the restored that 4 Yet he restored the money unto his mother;

A.M. 2909 OF 2889. B.C. 1095 OF 1115.

42. \$ Jos.15.33;19.41.ch, 13.2.25; 18.2,11, 2Ch, 11.10,

CHAP XVII

B.C. cir. 1430,

ins chapter opens.—

b £125, 92, 45/d.

c £125, 92, 45/d.

z £126, 22, 22, 27.

l tis here carefully to be noted that great from the say originate from the say originate from the say of t

e Ex. 20.4. Le.19.4; 26.r. De.12.30.ch.8.17. 15.40.70; 41.7; 44.9-13; 46.6,7. Je.10.3-5. Hab.

A.M. cir. 2574. B.C. cir. 1430.

demned, 2Co.9.6, yet ilberality is no proof that the worshin to which it dedicates is a series of the control o

fch. 8. 27. Ge. 31. 19 Ho. 3. 4. Ho.3-4.

g Ex. 24. 5. 1 Kl. 22.
31;13:33.

5 Heb. filled the hand.

A ch.10.1;21.25;19.1.
Ge.36.31.Ps.12.4

i De.12.8. Pr.3.5;14. 12. Je.10.23;44.17. Tit.

Phi.2.21.

ver.1;ch.18.13.

6 Heb. in making his way.

ch.18.10.2 Ki.6.21;

8.8,9;13.14 is.22.21.

7 About 23s. sterling. ling. 8 Or, a double suit,

&c. 9 Heb. an order o 9 Heb. an order of garments.

\$\$\times \text{Eze.13.10}, x \text{Ti. 6}.

\$\$\times \text{Eze.13.10}, x \text{Ti. 6}.

\$\$\text{10.2Ti.410}, \text{Phi.3.19;2}.

\$\$21.13.33, \text{Ver.5.2 Ch.13.19}.

\$\$\text{Pr.13.7; 14.12}, \text{Ps.}

\$\$36.2\$\text{52.7}. thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods,4 and made an fephod, and teraphim, and gconsecrated one of his sons, who became his priest.

6 Inh those days there was no king in Israel, but every man did that which was right in his own eves.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

8 And the man 'departed out of the city from Beth-lehem-judah, to sojourn where "he could find a place: and he came to "mount Ephraim, to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me oa father and a priest, and I will give thee ten shekels of silver, by the year, and a suit8 of apparel,9 and thy victuals. ^pSo the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah quenerated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

triously typifies our almighty Redeemer. Express and seasonable were the predictions concerning him, and supernatural the manner of his birth. Solemn was his separation to the service of God; invigorating the spiritual influence which he received; and early and marvellous his exploits. By obedience and death he fulfilled the broken law; and conquered sin, Satan, the world, and death: and sweet is the provision provided by it for himself and his friends; nay, for sinners of mankind, even the chief! Important are his parables, and known only to such as have fellowship with him. Basely was he betrayed by Judas and his countrymen, and delivered to the Gentiles that he might be crucified. His enemies rejoiced to shut his eyes in death, and to mprison him in a grave. Making him the object of cheir derision, they sealed him up, and watched him in his tomb; but he brake the bands, and carried off the gates and bars of death; and ascending up on high, led captivity captive. All alone he performed his wonderful exploits. By a voluntary death, according to his Father's will, he destroyed thousands of principalities and powers. By the contemned preaching of the gospel he conquers thousands of souls, and kills ten thousands of lusts.—But how dreadful is his justice! By the Romans, like fire-branded foxes, he spread destruction among his Jewish opposers, and burned up their cities: by furious and ravaging Goths, Saracens, Tartars, Turks, &c., he resented, and will resent the injuries done to his Christian cause: and how tremendously shall his righteous will over all at last

CHAPTER XVII. [Ver. 5. Ephod and teraphim. Ephod,' the principal part of the priest's dress, and particularly remarkable for having engraved on precious stones the names of the tribes, Ex. 23.4-6, &c., an emblem of the communion of saints and the preciousness of God's people to the heart of the great High-

'Teraphim:' the word signifies images, but what form is not precisely known. See note on ch.

18. 14. C.]
Ver. 6. [In those days there was no king in Israel.
The time is not precisely known, farther than that was after the days of Joshua, and most probably soon after the death of Joshua; for Phinehas, the grandson of Aaron, was still alive, see ch. 20. 28. This and the following chapters may therefore be considered as an

following chapters may therefore be considered as an appendix to the memoirs of the judges. C.]

Ver. 7. [A young man out of Bethlehem-judah, of the family of Judah, who was a Levite. His father may have been of Levi, his mother of Judah, or this 'Bethlehem-judah' may have belonged to the particular division of the tribe of Judah which bore the family name of Judah; for each tribe was divided into

distinct families. C.]

Ver. 13. [The Lord will do me good, seeing I have a Levite to my priest. Micah was a worldly, superstitious, ignorant man—the proper elements of an idolater. Worldly, for he stole his mother's silver; superstitious, for he gave it back, not from a moral feeling of hon-esty, but dread of a curse; ignorant, for he is led by the name of a Levite, without any reference to the law of God as to the priestly family or place of worship.

REFLECTIONS.—Covetousness most frequently besets people in their old age; and churlish parents and thievish children often meet together. It is dreadful when those losses which should make men pray, cause them to curse and blaspheme. Hasty imprecations light unexpectedly where the curser least intended them. Reconcilement in sin is quickly effected: and the most covetous wretches liberally devote their idolized substance to the service of the devil. what small beginnings are the vilest corruptions intro-duced into nations and churches! The grossest idolatries are often varnished with high pretences to reli-

But sad are the times when faithful ministers are almost starved for want! and what an easy prey for Satan and his agents are unsettled professors, and especially rambling clergymen! God readily leaves those to debase themselves who have once abandoned themselves to a neglect of his worship and service: and permits those who should be reprovers of sin to be principal countenancers of it for the sake of their belly. And upon what slight, nay, damnable grounds, do hardened sinners reckon themselves entitled to the favour of God!

CHAPTER XVIII. [Ver. 7. The earliest name of Laish was Leshem. It was situated in a rich valley between Hermon and Lebanon, at one of the great fountains of the Jordan. Its occupation by the Phoenician inhabitants of Sidon is easily accounted for. Sidon was a commercial city. Built on the coast, with only a narrow strip of plain beside it, and the rocky side of Lebanon over it, a supply of food had to be brought from a distance. The plain around Laish is one of the most fertile in Syria; the enterprising Phoenicians took possession of it, built a town, and placed in it a colony of labourers, expecting to draw from it an unfailing supply of grain and fruit. The old colonists lived quiet luxurious lives, revelling in the richness of the glorious plain, and far removed alike from the control and protecting of the peaned in Side Protection of the Protection control and protection of their parent city Sidon. thus became an easy prey to the warlike Danites. The country round it was described by the spies just as ir would be described by any observant visitor at the present day. P.]

Ver. 29. [The city of Dan is mentioned in the narrative of Abraham's pursuit of the eastern kings who had plundered Sodom, Ge. 14. 14. If the name Dan was first given to the city in the time of the judges, how could it have been known to Moses, who had died at least fifty years previously! Some suppose

CHAPTER XVIII.

1 The Danites send five men to seek out for them an inheritance. 1 The Danies send him men to seek out for them an inheritance.

3 4t the house of Micah they consult with the Levite, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 On the way they rob Micah of his priest and his consecrated things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan the Levite, and his sons, inherit the priesthood.

In those days there was no and and in those days the tribe of the Danites and in those days the dwell in: for sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.2

At the house of Micah they consult with the Levite, and are encoured in their way. They search Laish, and brings back news of 12 have probe their way. They search Laish, and brings back news of 12 have probe their way. They search Laish, and brings back news of 12 have probe their way. They search Laish, and brings back news of 12 have probe their not be personally they rob Micah of his press and his consecrated things. 27 They may be provided the problem of the Levite, and a list on the precise of 12 have problem of the Danites of 13 have problem of the Danites ought them an inheritance to dwell in; for 13 house them are inheritance had not 14 house of 15 have problem family five men from their coasts, men³ of valour, 'from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, they lodged there.

they knew the voice of the young man the Levite:4 and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou

akest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus hash Micah with me, and hath hired me, his place his provincial to the provincial t dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we KL22,56.Eze.21.21. pray thee, of God, that we may know whether A. No. 6.8, Je. 23. 21. our way which we go shall be prosperous.

6 And the priest baid unto them, Go in peace: 'before the Lord is your way wherein ye go.

7 Then the five men departed, and came to "Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure: and there defend the second that the second the second that the second t of the Zidonians, quiet and secure; and there was no magistrate⁵ in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.6

8 And they came unto their brethren to Zorahl and Eshtaol; and their brethren said unto them, What say ve?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good; and are ye "still? "be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands;7 a place pwhere there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the Lilling Ne. 9.25. Eze.

A.M. 2579 or 2589. B.C 1425 or 1415.

CHAP. XVIII.

d ch.17.1,8. Jos. 15.9; e ch.12.6. Mat.26.73

fch. 17. 10, 12. Eze. 13.19. 2 Ti.4.10. 1 Ti.6.

1 K.1.22.12.

* De.11.12. Ps. 33.18;
34.15. Ye shall prosper.

* Jos. 19. 47. ver. 27,
28. Re. 18.7. P6.12.4. Je.
44-17.

* Heb. possessor, or heir of restraint.

Hebrew of the words Adam, man, and Aram. Syria; but the words in the text are quite intelligible, when taken to mean and minded noting but idle pleasure, to which their soil and climate so largely contributed. See ver. 10.—Note, The blessings of God in a part of the contributed of the single of the contributed of th

l ver. 2; ch. 13. 2, 25. Jos. 19.41; 15.33. 2 Ch.

m Ex.14.14.ch.16.2. Jos.18.3.Pr.21.25. # 1 Sa.4.9. Jos. 18.3. o Jos.6.16. De. 2. 29;

7 Again, as in ch. 17,23, we observe the name of God on the name of God on the ready to forsake him and turn to idolarty.—Note, The language of piety is never to be trusted unless it be accompanied by the fruit of the Spirit. Mat.7.16315.8.—C.

FEX.28.DE 8.7.10.

A.M. 2579 or 2589. B.C. 1425 or 1415.

8 Heb. girded. q Jos. 9. 17; 15. 60. Sa 7.1,5.

Or, camp of Dan, ch. 13.25.

t ver.3,4;ch.17.4,5.

9 Of the form of the 9 Of the form of the teraphim, generally said to signify images and taots, nothing precise is known. Cocceius thinks they were the cherubim. From comparing this verse with Ho. 3. 4, and comparing this verse with Ho. 3. 4, and considering the enumeration of things known, and seeing what is wanted to complete the externals of divine wornals of divine worth the complete the externals of the construction of the c

&c.—C.

1 Mollen image, means evidently here and elsewhere, an image produced by pouring molten metal imo a mould. By cannot most a mollen from the molten metal imore probably, figures or inscriptions on a flat surface accompanied with emblematical devices.—C.

u ver.5. Pr.19.27. Is. 8.20.

z Heb. asked kim of peace, Ge. 37. 14. 2 Ki.4.26.

y Ex.32.20, ch.17.3. Is.46.1,2.

y EX.36.30 ta.17.J. S. This was the token of silence. These men were very ignorant, and concluded that they should, by taking Micais's gods, secure the presence and far for the presence and far for lisrael in their expedition and settlement. They perhaps supposed the piety of their motives, and the goodness of their intentions, would justify the end. But it was a base robbery of Micah, aggravared brattle and their menaces.—I.

Job 21,529-940.4

Job 21.5;29.9;40.4 Pr.30.32.Mi.7.16.

4 ch.17.10.2 Ki.6.21; 8.8,9;13.14.

δ ch.17.10.11. Pr.30. 15. Is. 56. 10. Je. 3. 6. Eze. 13. 19. Ac. 20. 33. 1 Ti. 6. 10. 2 Pe.2.3, 15. Phi.3.19;2.21.

Phi. 3.19;2.21.

4 The renewed enumeration of the material of Micah's idolatry, in which there is no mention of the altar, &c., which we know were portable, seems to lavour, if not to confirm, the interpretation of teraphim suggested in the note on ver. 14.—C.

5 Heb tetthere

5 Heb. that thou art gathered together. c Ps. 115, 7, 8. Je. 50. 38;51.17. Eze.23.5 Rc. 17. 2. Hab. 2.18,19. Is. 44.9-20.

family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed⁸ with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place 'Mahaneh-dan unto this day;' behold. it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim,9 and & graven image, and a molten image? now there fore "consider" what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and *saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and ytook the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy speace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the briest's heart was glad; and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?5

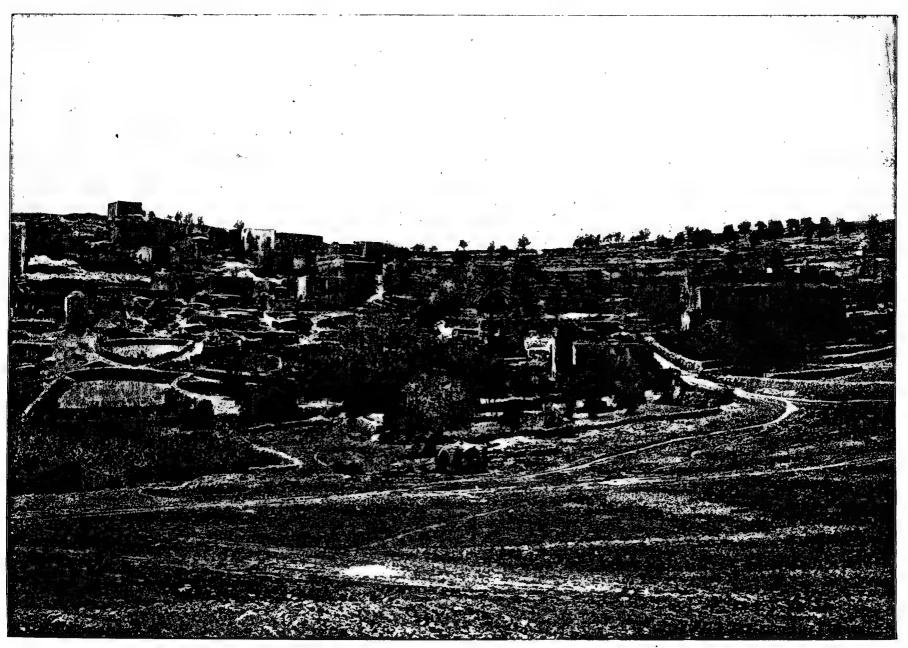
24 And he said, Ye have taken away my

that the name was inserted in the book of Genesis by a later writer. This is scarcely probable. It has been suggested that there was another place of the same suggested that there was another place of the same name in that region; and in 2 Sa. 24. 6 mention is made of *Dan*-jaan. Another solution may be given. Like Hebron and Jerusalem this city may have had two ancient names, *Laish* and *Dan*. The former had come into general use at the time of the Danite con-

quest; but the latter was better known in the days of Abraham, and the Danites revived it in honour of their

REFLECTIONS.—Outward straits will push men to great diligence for obtaining the comforts of this life;

ous snares: and however earnestly they shun outward wants or hazards, they rush headlong into the most sinful temptations. When men are ignorant or negli-gent of consulting God and his word, they readily apply to the devil for direction and encouragement; and often they go far to seek that which, by attending and receive answers to their wish. But accomplices to God's direction, they might have had near home. Very often such are permitted of God to fall into ruinand receive answers to their wish. But accomplices



URYET-EL-ANAB—WHERE THE ARK REMAINED TWENTY YEARS. [Judges, xviii:12.]—"And they went up and pitched in Kirjath-jearim in Judea." Kuryet-el-Anab is supposed by some to be the ancient Kirjath-jearim. This place is now called Abu Gosh, after a famous old robber who lived here and whose descendants still reside in the village. A tomb has been built to his memory here by his relatives, and this is one of the most thrifty looking villages be-

tween Jaffa and Jerusalem. Kirjath-jearim is first mentioned as one of the four cities of the Gibeonites. The ark remained here for twenty years and was removed from this place by David to the house of Obed-edom the Gittite. Eusebius and Jerome speak of this city and describe it as a village at the ninth mile between Jerusalem and Lydda, and these requirements are exactly fulfilled in Kuryet-el-Anab.

gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him. Let not thy voice be heard among us, lest angry fellows run upon thee, and thou flose three with the lives of thy household for the lives of the household for t thy life, with the lives of thy household.6

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned, and went back unto his

27 ¶ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with

fire.

28 And there was no deliverer, because it was far from 'Zidon,' and they had no business with any man; and it was in the valley that lieth by 'Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city Dan,' after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 T And the children of Dan keet up the

30 ¶ And the children of Dan *set up the graven image: and Jonathan the son of Gershom, the son of Manasseh,8 he and his sons were priests to the tribe of Dan until the day of the captivity of the land.9

31 And they set them up Micah's graven image, which he made, "all the time that the house of God was in Shiloh.

CHAPTER XIX.

1 A Levite goeth to Bethlehem to fetch home his concubine. 16 An old man entertaineth him at Gibeah. 22 The Gibeonites abuse his concubine to death. 29 He divideth her into twelve pieces, which he sendeth to the twelve tribes of Israel.

ND it came to pass in those days, when A there was no king in Israel, that there was a certain Levite sojourning on the side of mount^b Ephraim, who took to him ^ca concubine¹ out of Beth-lehem-judah.

out of ^aBeth-lehem-judah.

² And his concubine ^aplayed the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was

² Heb. ⁴ And was there days—four more against him, and went away from him unto her father's house to Beth-lehem-judah, and was there2 four whole months.3

A.M. 2579 or 2589. B.C. *425 or 1415.

e Heh. gather thy soul, and the soul of, &c., Ps. 26.9. Nu. 27. 13.

f ver. 10. Jos. 19. 47;

g Their protectors, Jos.11.8.Is.23.4,12.

7 The distance was not more than about 25 miles direct, but the nature of the intervening country may have greatly increased the difficulty of communication.—

2 Jos. 19.47. Ge. 14.14. ch. 20.1.

* Heb. set up be-fore them, Ex. 20. 4. Le.26.1. De.xiii.;17.2-7:27.15; 31.16,29; 32.16, 17,21.

1 Sa.4.10, Ps.78.60, 61.2 Ki.15.29;17.6,23.

61.2 Kl.15.2917/0.23.

9 Many eminent expositors, by a slight change on a Helrew word, read 'captivity of the ark, 'as related I Sa. 4.5. But, without sufficient MSe it worse than undivisable to suggest or sanction changes.—C.

About 370 or 330 years, Jos. 28. 1.

13 Sa.iv.Ps.78.60.

CHAP, XIX. # ch.17.6;18.1;21.25. Ps.12.4.

ô ch. 17. 1,8. Jos. 17. 15,18;24.30,33.

c Ge. 22, 24; 25, 1, 6. Mai, 2, 15. 1 Heb. a woman a concubine, or a wife a concubine.

d Ge.35.39. Mat.2.6. Mi.5.2. ch.17.7; ver. 2, 18.

e Pr.30.21.Ge.16.6.

8 Or, d year and four months.

A.M. 2979 or 2589. B.C. 1425 or 1415.

/ch.15.1.

g Ge.34.3;50.21.Ho. 2.14.Le.19.17.Ga.6.1. h Heb.to her heart, Ho.2,14.

i Heb. Strengthen Ge. 18. 5. Ps. 104. 15. Ki.13.7.

K113.7.

4 The orientals have generally two meals a day, one the morning, and the morning and the morning and the morning and the principal, about seven in the evening, about seven in the evening as soon as it is light, and there is a long interval to break and there is a long interval to break the morning and there is a long interval to break the morning that the principal service of the morning that the morni

ch.16.25;9.27.1 Sa. 25.36. Est.1.10. Lu.12. 19.1 Th.5.3. Re.11.10, 13.ver.9,22.

5 This narrative, at once so simple and so tragical, is in this part calculated and intended to convert a great moral lesson —the dangers resulting to families and intended to convert for the control of the control o 5 This narrative, a

6 The woman's fa 6 The woman's fa. there seems to have been highly pleased with the reconciliation of the parties. Of the grounds of thatreconculation we may remark, that it is not certain that the woman had been guilty of the crime guilty of the crime guilty of the crime parties of verz would imply. Several versions simply state that she addisliked her husband.—J.

7 Heb. till the day

9 Heb. It is the pitching time of the day.

/ Pr.27.1. Ja.4.13.14 1 Heb. to thy tent.

2 Heb. to over m Jos. 15. 63; 18. 16, 8.ch.1.8.2 Sa.5.6.

Ge.10, 16, Jos. 15, 63;18,28,ch.1,8, 2 Sa.5,

2 The king of Jebus was conquered by Joshua, ch. 10, 1, 23, and the territory occupied by Israel, ver. 42; but the Jebusites continued in copartnership in the city of Jebus, Jos. 15, 63; and at this time had, most probably, expelled the Israelites entirely.—C.

3 And her husband arose, and went after her, gto speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged

there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, 'Comfort thine heart with a morsel of bread,4 and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be k merrv. 5

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged

there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon,7 and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his fatherin-law, the damsel's father, said unto him, Behold, now the day draweth toward evening,8 I pray you tarry all night: behold, the day groweth to an end;9 lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.1

10 But the man would not tarry that night, but he rose up and departed, and came 20ver against "Jebus, (which is Jerusalem,) and there were with him two asses saddled; his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Côme, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into "the city of a "stranger,

man who is ambitious of preferment, and chiefly concerned for his honour and his salary. Deplorable is the case of those who have gods which can be taken from them, and hearts which cannot part with them, though they be the means of their ruin. But hard is their state when men dare not complain of injustice or robbery without risking their life; and unhappy is the condition of those who are destitute of proper government, especially if they are also plunged into carelessness and carnal security; for prosperity in an evil way encourages men to persevere in it. And the most sinful customs, when once they are established, are the most permanent: it is far easier to keep them out than to root them out.

CHAPTER XIX. [Ver. 1. It came to pass in those days when there was no king in Israel. That is, during some of the periods between the death of one

judge and the election of another. During these times, however, the country was not altogether without local governments, exercised by the heads of families and territorial princes of the congregation, Jos. 9. 18; but the want of a strong general government permitted such popular outrages against strangers, who had no local friends, as the shocking narrative in this chapter records. C.

Ver. 2. [His concubine played the whore against him. The translation probably charges the unhappy woman with more guilt than she had really incurred. Jose-phus and other authorities conceive she had merely separated from her husband. Had her guilt been greater, when eastern manners are considered, it is not probable her father would have received her into

REFLECTIONS.—How great is the sovereignty of God in honouring Bethlehem, which lately furnished

an idolatrous priest, and now an adulterous concubine, with the birth of his distinguished King and of his only Son! Worthless clergymen and evil women are the greatest plagues to society: and parents' indulgence of their children, and infidelity to marriage-vows, often issue in wide-spread ruin. Frequently the intended issue in wide-spread ruin. Frequently the intended kindness of friends is a real injury; and what was designed for our welfare becomes a trap to ensnare us. Where we might reasonably expect distinguished kindness, we often meet with the most abominable neglect and most ruinous abuse. Apostates from God often void of humanity and natural affection; while truly charitable sojourners on earth are patterns of hospitality and brotherly-kindness; look out for, and are happy in finding, opportunities of doing good, par-ticularly to ministers of Christ. We are apt to hope that our troubles are at an end when the worst storm is but gathering To what horrible lengths in vucked-

that is not of the children of Israel: we will! nass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in 'Gibeah, or in Ramah.

14 And they passed on, and went their way: and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.3

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for

there was no man that **took them into his house to lodging.*

16 ¶ And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.*

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing the street of the city:

19 And he said unto him, We are passing the street of the city: and the old man said, whither goest thou? The countries house the street of the city: and the old man said, whither goest thou? The countries house the countries house the street of the city: and the old man said, whither goest thou? The countries house the countries house the city: and the city is thought the street of the city: and the city is the countries house the city: and the city is and was thence called cicibean of Sault. In the city of the countries is estimated for the city: and the street of the city: and the city is and was thence called cicibean of Sault. In the city of the countries is estimated for the city: and was thence called cicibean of Sault. In the city of the countries is estimated for the city: and was thence called cicibean of Sault. In the city of the countries is estimated for the city: and was thence called cicibean of sault. In the city of the countries is estimated for the city. In the city of the city. In the city of the city. In the city of the city

from Beth-lehem-judah toward the side of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to the house of the LORD; and there is no man that treceiveth me to house.

19 Yet there "is both straw" and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.

20 And the old man said, *Peace be with thee: howsoever, let all thy wants lie upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ Now, as they were making their hearts merry, behold, the men of the city, certain sonsa of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

A.M. 2579 or 2589. B.C. 1425 or 1415.

ο Jos. 18. 25, 28. ver. 4.16; ch.ππ. 1 Sa.13.2, 6. Is. 10.29, Ho.5.8;9.9;

8 Bethlehem is bout 4 miles or 1½ our's travel south of erusalem. Gibeah about 4 miles or 17, hour's travel south of Jerusalem. Gibeath is nearly 3, miles is nearly 3, miles is nearly 4, miles to the control of Gibeath. They are all upon the direct route from Bethlehem to Mount Eph-raim. Gibeath was strongly situated on the top and sides of a comical hill, on the very crest of the mountain range. It was the native place of Israel's first king, and was thence called and was thence called and was thence called the place of the state of the st

q Ge.3.10.Ec.1.13. 2 Th. 3. 10. Ep.4.28. Ps. 104.23;128.2.

F Sons of Jemini,
Ge.35.18.

J Ch.18.31; 20.18,36;
21.12. Jos.18.1.1 Sa.1.

t Heb. gathereth, # Heb. gathereth, ver.15. # Ja.2.15,16. I Jn. 3. 17. Mat. 10.10. I Co.3. 1419.14. # ch.6.23. Ge.43. 23. 15a.25.6. I Ch. 12. 18. Ga.6.16. # Ge.19.2,3;18.3;24.

31.

Ge. 18. 4; 19. 2; 24.
32.252.11.8.1 Ti.5.10.

De. 13. 13. 1 Sa. 1,
16; 2. 12; 10. 27; 25. 25,
8c. c. b Ge. 19. 4. Ho. 9. 9;

A.M. 2579 or 2589. B.C. 1425 or 1415.

B.C. 1425 of 1415

grass at the time burned up—a thing not only common but constant in many eastern countries during summer, so that the carrying of summer, so short a journey; the distance from Bethlehem to Shiloh being not more directly than about thirty miles—10.6 A law with prosperity as an incompatible with prosperity as with morality.—C. d 25a.1,21.2. Ge. 19.6—8. Eastern notions of hospitality may account for this proposal, but can neither palliate nor defend it. It tells an intelligible but melancholy story of the morals of the times.—C. G. 24.7. De. 21.

times.—C.
e Ge.34.7. De.21 21.
Jos.7.15.2 Sa.13.12,13.
ch.20.6. f Ge.19.8. Ro.3.8.

8 Heb. the matter of this folly, i.e. so domy.

of this Joldy, i.e. so-domy.

**F Ce-4.1. Je. 5.7, 8.

**Ho.7.4-7:0-9:10.0.

**A Ce-18.12.1 Pe-3.6.

** i ch-20.5.

**P He makes no appeal to the local authorities; when it is probable some of the chief men of the city were concerned in the wickedness.—

ExSurva Co.4.

in the wickedness.—

A 1 Sa.11.7. Ga.4.18.

Ro.10.2.

1 This is a most frightful marrative, and while it awakens thoughts of horror, should equally awatens of the lightful marrative, and while it awakens of the lightful marrative, and efficient protection of the wicked conduct of the marrative of the mar and Molossians had a similar custom. The Crean Tarigh, a cross seared in fire and quenched with blood, in which the Highland chieftains of Scotland were wont to summon their clans to battle, seems timilar idea. — I los. 9.4 t. 52. 25. 13. ch.0.73. Ps.112.5. Pr. 13. 103 00.28? II.14; 15.0294.6.

CHAP. XX.

a ver. 2, 11, 1 Sa. 11, 7, 2 Sa. 13, 14, Ezr. 3, 1, 5 1 Sa. 3, 20, 2 Sa. 3, 10; 24, 21, 7, 11, 1 Ki. 4, 25. Dan being the city northmost, and Beersheba the most south, the phrase from Dan to Beersheba denotes the whole country.

23 And the man, the master of the house. went out unto them, and said unto them, aNav. my brethren, nay, I pray you, do not so wickedly;7 seeing that this man is come into mine house, do not this folly.

24 Behold, here is my daughter, a maiden. and his concubine; them I will bring out now, and humble ve them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.8

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and "they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her hlord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman. his concubine, was fallen down at the door of the house, and her hands were upon the thres-

28 And he said unto her, Up, and let us be going; 'but none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.9

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine. and *divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: 'consider of it, take advice, and speak your minds.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 29 They destroy by a stratager. all the Reniamites, except six hundred.

THEN call the children of Israel went out, and I the congregation was gathered together as one man, bfrom Dan even to Beersheba, with

ness will not apostate professors go! and what barefaced impudence continuance in lewdness begets! When sinners are once given up to their own hearts' lust they easily sink into the most unnatural crimes: and when they are become desperate in wickedness, they will neither bear restraint nor hear admonition. When we commit one sin to avoid a greater, we ordinarily plunge ourselves into further snares: fearfully marks sin in its punishment. The fleshly lust which had been this woman's sin, is now made her punishment. And in justice never will he exten-uate men's wickedness. With the most deliberate concern, unanimity, and faithfulness, ought the important affairs of churches and nations to be transacted. And such as would obtain God's blessing on a land must seek to purge it by the execution of justice on

CHAPTER XX. [Ver. 21. Destroyed down to the round of the Israelites that day twenty and two thou-

sand men. As objections to Scripture history have frequently arisen from the numbers of the Israelites coming out of Egypt, or subsequently engaging or falling in battle; an answer has been attempted by showing that some eastern nations placed the *units* first, and thence advanced in their numeration. This mode of eumeration would make the number killed at Gibeah 2020 instead of 22,000, but the 18,000 in ver. 25 silences at once these vain attempts to evade and conciliate rather than to reply to infidelity. The proper reply is the character of the historians, and the internal and external evidences which demonstrate the divine origin of the history. - Note, It is worthy of remark, as another and a just reply to infidel objectors, that it is not said, either in ver. 21 or 25, that so many Israelites were slain, but 'destroyed down to the ground,' put,

question, and their neglect in this. Neglect—for they do not ask, 'Wilt thou go with us?' but, 'Shall we go?' Now they add, 'Shall I cease?' and God promises victory. C.]

Ver. 47. [About 8 miles north by east of Gibeah, among the wild mountains, is a conspicuous white hill, rising like a cone above the wickberine hill.

rising like a cone above the neighbouring hill-tops, and overlooking the whole wilderness down to the Jordan overhooting the whole whater a state of the year of th this purpose. A deep ravine cuts off all approach from the south; and other ravines skirt its western and northern sides, making it a natural fortress. The top of the hill is rounded, affording ample space for the

refugees; while in the sides are many cavers. P.]
REFLECTIONS.—It is comely when professors of vere stain, but destroyed down to the ground, par, as in modern phrase, hors de combat. C.]

Ver. 28. [They had asked, ver. 23, 'Shall I go up again to battle?' and God bade them go, that is, 'go' to be punished for their presumption in the former deliberations and proper despatch, they proceed to the the land of Gilead, ounto the Lord in Mizpeh.9

- 2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that ddrew sword.
- 3 (Now the children of Benjamin heard that the children of Israel were gone up to Then said the children of Israel, Mizpeh.)
- Mizpeh.) Then said the children of Israel, Telli us, how was this wickedness?

 4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge:

 5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me; and my concubine have they forced, that she is dead.

 6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed tendence in the whole region. It rises coofect above, which lies immediately to the north of Gibeah rose against me, and my concubine, and beset the house round about upon me by night, and thought to have slain me; and my concubine have they forced, that she is dead.

 6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed the dead of the country of the inheritance of Israel: for they have committed the dead of the country of the inheritance of Israel: for they have committed the dead of the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of the inheritance of Israel: for they have committed the country of th
- mitted 'lewdness and folly in Israel.

give here your advice and counsel.

itted 'lewdness and folly in Israel.

7 ¶ Behold, kye are all children of Israel;
we here your advice and counsel.

8 ¶ And all the people arose as one man,
ying, We will not any of us go to his tent,
ither will we any of us turn into his house:

28.22.92 Ki3-25.2
2 This word being in the plural, seen to denote that the question was purposed to the country the country of the pool of the country the country that the old man who had entertain the country that the old in the country that the c saying, 'We will not any of us go to his tent,4 neither will we any of us turn into his house:

of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel "sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore *deliver us the men, the children^p of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin

would not chearken to the voice of their brethren the children of Israel;

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, "twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men."

**rer.25, 25, 47, 48.

**It may be impossion for this presumptions to fit in a ray soon to grow since expected and six and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

**rer.25, 25, 47, 48.

It may be impossion in defying such an indexing such an indexing such and six defying such an indexing such and six expected and such and six thousand of the cities, "twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered save impression of their enemies. **C.

c Jos. 18.21.ch.11.11.
1 Sa. 10.17;7,5,2 Ki.25.
22. It was near Shi-loh, ver. 18,26.
9 No less than seven
Mizpehs are mention-

nony.—I. 2 Heb, the man the

This record will account, in a great degree, for the vast numbers occasionally ascribed to the Israelitish armies, as, to speak in modern an immense commissariat was required to carry provisions for the army.—C.

6 Heb. Fellows.

6 Heb. fellows.

6 Heb. Jellows.

De. 20. 10, 11, Jos.
21.3, Ro.12.18; 14.19.
40 Sa.20.21.

Ch.19.22. De.13.13.
15a. 1. 16; 2. 12; 10.27;
25.25.2 Co.6.15.

15a.2.25, Ro.1.32

Re.18.45, Ho.9.910.9.

F ver. 25, 35, 47, 48, with ver.2;ch.8.10.

only 5 miles from Mispeh.—2 xver.3c,37, Jos. 9.4 k. 1.1.2. Nu. 75,52.1 Jos. 9.4 k. 1.1.2. Nu. 75,52.1 Sa. 32, 24, 47, 132; 30.8.2 Sa. 51, 52, 32 which is a second of the secondary part to matter to God; but, 'Which shall go up first?' which referred the secondary part to god, but took the God, but took the God, but took the secondary part to secondary

the transplants of the control of th

2.12-17,11.14
23.
27
28 Jos. 18.1. Ps. 78.60.
Je. 7.12.
N. Nu. 25. 7-13. De.
10.81:18.5. Jos. 24.33.
3 Hence it is evident that these supplementary narratives, commencing at ch.xvii., are intended to show the manner in which idolatry and anarchy were introduced, and specially

to show the manner in which idolatry and anarchy were introin which idolatry and anarchy were introto evince how soon the most blessed work of revival, such as came in with Joshua about the time of crossing the Jordan, may be saccluded to the soon of the are good; but the Spirit, word, and grace of God are the only safeguards of churches or nations.

– C. 1 Pr.3.5,6, Je.10.23.1 Sa.14.37; 23.4. 2 Sa.5. Sa.14.37; 23.4. 2 Sa.5, 19,23.ver.18. & ch.1.2; 7.9. 2 Sa.5, 19,24.2 Ch.20.17. / ver. 34. Jos. 8.4. 2 Sa.5.23.

16 Among all this people there were seven hundred chosen men *left-handed: every one could sling stones at an hair-breadth, and not miss.8

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 T And the children of Israel arose, and went up to the "house of God," and "asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, bencouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 Then all the children of Israel, and all the people, went up, and came unto the house of God,2 and ewept, and sat there before the LORD, and fasted that day until even, and offered burntofferings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for the gark of the covenant of God. was there in those days,

28 And ^hPhinehas, the son of Eleazar, the son of Aaron,3 stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall-I cease? And the Lord said, *Go up; for tomorrow I will deliver them into thine hand.

29 ¶ And Israel set liers in wait round about Gibeah.

punishment of them. But infatuated are they who | self-dependence is the ruin of sinners; and such as draw | appear very mysterious in thus calling men to work, atronize and protect the vicious, especially when at

patronize and protect the vicious, especially when at the sword in a bad cause may expect to see it bathed and yet frowning upon them in the execution of it. the expense of their own liberties and lives. Proud in their own blood. The dispensations of Providence But let us not be so inconsiderate as to judge of its use

30 And the children of Israel went up against the children of Benjamin on the third day, and out themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and "were drawn away from the city; and they began to smite4 of the people. and kill, as at other times, in the highways, of which one goeth up to "the house of God," and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, "Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel grose up out of their place, and put themselves in array at Raal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the hattle was sore: but they knew not that evil was near them.8

35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for "the men of Israel gave" place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed and the liers in wait drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign¹ between the men of Israel and the liers in wait, that, they should make a great flame with smoke to rise up out of the city.

39 And when the men of Israel retired in 39 And *when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons; for the they said Surely that a special substitution of the men of Israel about thirty persons; for the day was their own. Sometimes God

they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, athe flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. 42 Therefore they turned their backs before the men of Israel unto the way of the wilder
46 Heb. touched was similar own. Sometimes God sown. Sometimes God Sown Sometimes God So

A.M. 2579 or 2589. B.C. 1425 or 1415.

m Jos.8.14-16.

4 Heb. to smite the people wound as at, &c. n Or, Bethel, Ge.12. 8;28.19.

5 'One goeth up to Bethel.'—P.

o Jos. 18.24.ch. 19.13, 14. Is. 10.29,

14.15.10.29.

6 The battle took place at some little distance from Gibeah, and it appears that several paths radiated from the battle-field, one of them went to Bethel, another direct to the town of Gibeah.—P.

₱ Jos.8.15,16.

9 Jos. 8. 18-22. 2 Sa. 5.23.

r ver.29. Jos. 8.22. s Jos. 8.14. Is. 47.11. ver. 37. Job 21.13. Pr. 29.6. Ec.8.11,12. 1 Th. 5.3. Mat. 24.44.

8 That is, the Gibe-onites knew not that evil was near.—Note, Success in sin blinds the eyes both to tem-poral danger and 'the wrath to come.'

9 Mark the difference between the re-cital of destruction, ver. 21, 25, 35: 'Down to the ground' is wanting in the last—intunating complete destruction.—C.

ver.15,44-46. # Jos. 8.14-22.

x Or, made a long ound, Ex.19.13.ch.4.

1 Or, time. 2 Heb. with. y Jos. 8.8,20,21.

8 Heb. elevation. ver.31. Jos.8.15. 4 Heb. to smite the

a Heb. the whole consumption, Jos. 8. 19,20.

b Jos. 8.20. Ex.15.9, 10. Pr. 29.6. Lu.17.27, 29; 21.34. Re.18.10. 1 Th.5.3. 2 Pe.2.12. Mat. 24.44.

A.M. 2579 or 2589. B.C. 1425 or 1415,

may have many escapes, nay, apparent temporary victories, but his day cometh at last.—C.
c Jos. 8.20-22, Ho. 10.

9;9.9. 8 Or, from Menu-chach, &c. 9 Heb. unto over against,
d Not that 1 Ch. 6.
77. but perhaps that
I Sa.14.2.ver.47;ch.21.

e ver.15. The other

13.

ever.15. The other into were either slave into our feet their country.

1 We find it recorded, ver. 35, that 25, too were destroyed that day, which is made up to 25,000 by the items, even, 44, 455 the items, even for the deficient too? Simply by attending to the difference between destroyed and fell. Detection of the deficient too? Simply by attending to the difference between destroyed and fell. Detection of the latter class there was barely 100. Fell describes the killed with the sword, of whom, also if for the quarrels and size for the quarrels and size for the quarrels and size for the part of the control of the control

were 25,000.— C. fch.21.13. Ps.103.9, 10.Is.1.9. Je.14.7. La.3. 32. Hab. 3.2. g De.13.15-17; 7.25, 26.2 Ch.25.13;28.69,

a ch.20.8. Je.4.2. b ch.20.1,3;ver.5,8 c Ex.34.12-16. De

1 This part of the narrative describes the evil consequences of rash and unhallowed the evil consequences of rash and unhallowed the consequences of the consequences

e De.29.24. Ps. 74. 1 Is.63.17. Je.22.8. ver.6

ness; but the battle overtook them:7 and them which came out of the cities they destroyed in the midst of them.

43 Thus they enclosed the Benjamites round about, and chased them, and trode them down with ease⁸ over against⁹ Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men: all these were men of valour.

45 And they turned, and fled toward the wilderness unto the rock of aRimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these were men of valour.

47 But six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel sturned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to 2hand: also they set on fire all the cities that they came³ to

CHAPTER XXI.

1 The people iswail the desolation of Benjamin. 8 By the destruc-tion of Jabesh-gilead they provide them four hundred wives. 16 The advise them to surprise the virgins that danced at Shiloh.

TOW the men of Israel chad sworn in Miz peh, saying, There eshall not any of us give his daughter unto Benjamin to wife.1

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore:2

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people fose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For they shad made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel brepented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have 'sworn by the Lord, that v.e will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the the men of Israel unto the way of the wilder
| Met. | Me

from the prosperity or adversity which attends it. | the wicked, and fatal to them at last. It is vain to fight | there shall be no rock to hide them, nor mountain to and such as punish others should be innocent, or at

where God is our enemy, or to flee when he pursueth.
What desolations sin makes in the earth! but dreadful least penitent themselves. Short is the triumphing of indeed will be the case of sinners at the last day, when dulged lust!

cover them. And who knows what extensive and everlasting woe may proceed from one moment of inthe Lord? and, behold, there came none to the camp from 'Jabesh-gilead to the assembly.

9 For the people were numbered,3 and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, 'Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, Ye" shall utterly destroy every male, and every woman that "hath lain by man."

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,5 that had known no man by lying with any male: and they brought them unto the camp oto Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some to speak⁶ to the children of Benjamin that were in ther rock Rimmon, and to call peaceably unto

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, There must be an inheritance for them that be escaped of Benjamin,8 at a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of that a tribe be not destroyed out of Israel.

A.M. 2579 or 2589. B.C. 1425 or 1415.

1 Sa.11.1,3; 31. 11. Sa.2. 5, 6; 21. 12. ver.

ro, re.

3 It is to be remem bered that this occur alt is to be remembered that this occurred very soon after the death of Joshua, acrounts for this accounts for the second so the second so the people was of the people who had, in their conflicts of a people who had, in their youth, been all trained to war.—C.

¿ Le. 27. 28, 29. De 13.15-Jos. 7.24. m Nu. 31. 17. De. 2

13.15,105.7.24

M Nu, 31. 71, De. 2.

34

Heb. knoweth
Mc Lying With man,
Mat. 12, Man 12, Man 12, Man 14,
Mat. 12,
Mat.

ment.—P.

5 Heb. young women virgins.

o Jos.18.1. ch. 20.18,
23,26; 18. 31; ver.2. Ps.
78.60. Je.7.12. 1 Sa.1.3,
24;2.14;3.21;4.3;14.3. 6 Heb. and spoke and called.

¢ ch.20.47, not that tch.6.77. 9 Or. proclaim peace, Ps.78.38. Is. 12.

Pedac, Ps. 78. 38. Is. 12. 1.

To Certainly this was not against the letter of the oath, ver. 1, but being against its spirit, it was a more evasion.

To ever the spirit of the oath, ver. 1, but being against its spirit, it was a mere evasion.

The every spirit of the spirit of the

A.M. 2579 or 2589. B.C. 1425 or 1415.

B.C. 1425 or 1415
8 ver. 1, E.C. 5, 2 Ps.
15.4. Pt. 20. 25,
1 Ex. 23, 14-17, Nu.
10. 10; 78. 10, 26; 29, 12.
Le. xmi.
9 This must have been one of the great annual feasts, and the same deasts, and the same deast deast

1 Heb, from year

south of Lebonah.—P.

**Ex. 15. 20. ch. 11.
34.2 \$3.6.14.15 \$3.18.6

In this they but eluded their oath; and wapine and fraud were added to perjury.

YOT. Gratify us in them.Col.3.12. He.13.

**WEET. 12. 18. Br. 20.

ver.1, 7, 18. Pr. 20.

Sett., 7, 16. F.7. set. 7, 16. F.7. set.

our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, there is a *feast* of the Lord in Shiloh yearly, in a place which is on the north side of Beth-el, on the east side2 of3 the highway that goeth up from "Beth-el to Shechem, and on the south of Lebonah.4

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vinevards:

21 And see, and, behold, if the daughters of Shiloh come out to "dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.5

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and arepaired the cities, and dwelt in $_{
m them.}$

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 Inb those days there was no king in Israel: every man did that which was right in his own eyes.6

CHAPTER XXI. [Ver. 4. Offered burnt-offerings and peace-offerings. The transition from a peace-offering to another act of extermination seems an almost instantial to control time. incredible contradiction. But the history of human nature furnishes many instances of not merely making professed religious services the prelude to cruelty, but of actually commingling them together. The history of the crusades against the Waldenses affords an example of the one, and the autos-da-fe of the Spanish inquisition afford an example of the other-the masre of St. Bartholomew in some degree exceeds both; for the massacre of the sleeping and unoffending Hugue-

nots was celebrated at Rome by a solemn Te Deum.

REFLECTIONS.—Rash oaths are ordinarily ensnaring. True zeal may be carried too far. And there is often an overdoing in well-doing.—War may be ill ended that was well begun. Even necessary justice ought to be executed with deliberation and deep compassion; for strong passions prepare work for an after repentance. And one rash step, or even rash word, sometimes draws after it the most terrible conse-

In perplexities and distress it is proper to have re-

course to God and the atoning blood of his Son. He can extricate us in a decent and honourable manner. But amidst violent fits of repentance, men are often readier to support their own authority than to consult God, and to extirpate brethren rather than Canaanites. Dancing, even without mixture of sexes, often renders persons an easy prey. And who knows how often the ambuscades of evil spirits transport souls from the dancing-floor into everlasting destruction! How great the confusion of an unsettled government! It is a great mercy for a land to have proper rulers in church or

THE BOOK OF RUTH

Is another appendix to the history of the Judges; calculated to represent the marvellous providence of God, the propriety of constant dependence thereon; and to show the happy issue of patience, humility, and industry. It was probably penned by Samuel, and relates to events which happened about the time of Ehud or Barak, Ju. iii. or iv.; particularly the afflictions of Naomi and Ruth, ch. i.; their industry and humility, ii.; their alliance with Boaz, iii.; and happy settlement by means thereof, iv.

The ancient Jews, and some of the early Christian fathers, accounted Ruth a part of the book of Judges, regarding that whole book as a series of independent narratives, arranged without regard to chronological order. The author of Ruth is unknown, but it has been ascribed with much probability to Samuel. It would appear to have been written a considerable time after the events recorded in it occurred; for in ch. 4. 7 we find reference made to one of its incidents as being an old custom. It could not have been written somer than the time of king David, for his name is mentioned; and one of the objects of the book evidently was to illustrate David's genealogy. Another probable object in writing this book and placing it in the Canon, was 'to pre-intimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true church as fellow-heirs of the salvation of the gospel.' P.]

CHAPTER I.

1 Elimelech, driven by famine into Moab, dieth there. 4 Mahlon and Chilion, his sons, having married wives of Moab, die also. 6 Naomi returning homeward, 8 dissuadeth her two daughters-in-law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Bethlehem, where they are gladly received.

OW it came to pass, in the days when the judges ruled,1 that there bwas a famine in the land: and a certain man of Beth-lehem-judah went to 'sojourn in the country of Moab, he, and his wife, and his two sons.2

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, aEphrathites of Beth-lehem-judah: and they came into the country of Moab, and continued³ there.

3 And 'Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they took them wives of the women of Moab;4 the name of the one was Orpah, and the name of the other "Ruth: and they dwelled" there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.5

6 Then kshe arose with her daughters-inlaw, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in^m giving them bread.

7 Wherefore she *went forth out of the place where she was, and her two daughters-in-law here she was, and her two daughters-in-law ith her: and they went on the way to return to the land of Judah.

8 And Naomi said unto her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

A.M. cir. 2684. B.C. cir. 1320.

CHAP. I. a About 1320, in the time of Ehud, Ju.iii.

1 Heb. judged. b Ge.12.10; 43.1. Ju. 6. 4, 6. 2 Ki.8.1. Ps. 33. 18, 19;107.34. De.28.23.

c Ps.x20,5.ver.4.

2 The country of Moab' lay to the east and south-east of the Dead Sea. Its north-ern border was the river Arnon, its southern Edom, and its eastern the great Midbar or plain of Arabia.—P.

d Ge.35. 19. Mi. 5. 2. Ju. 17. 7, 8; 10, 1, 2, 18. I Sa.17.12.1 Ch.4.4. 8 Heb. zeere.

e Ps.34.19.2 Ki.4.1. /De.7.3;23.3.Ne.13. 1.1 Ki,11.1.2.

4 For the lawful-ness of a marriage between an Israelite and Moabitess, see note on Ju.14.3.—C.

g ver. 14. A Mat.z.s.ch.ii.-iv.

i Le. 26, 16, De, 32, 35,36,39, Ps. 34, 19; 89, 30-32, Je. 2,19,

30-52, e.2.19.

B A woman bereft of the husband of her youth, and her two unprovided and the triumphs of natural affection, matronly prudence, and the triumphs of natural affection, unatronly prudence, and religious principle, Je.49.11.—C.

B HO.26-145, 15:14.

& Ho.2.6-14;5.15;14. 1-3.Ps.73.27,28;68.5.

o ch. 2.11. Phi. 4.8. \$ 2 Ti.z.17,18, Ep.5, 22.Col.3.18, q ch.3.1.Ep.5.22.

r Ge.29.11; 31.28,55; ver.14. s Ps.16.3;119.63.

& De.25.5.Ge.38.11. 6 See the law of widows to demand their husbands' brothers—with the ordinance for their release if they did not choose to marry them, De.25.5.—C.

№ 1 Ti.5.9. Ge.17.17; 18.11.12. 7 Or, if I were with an husband.

8 Heb. hope.
9 Heb. I have muchillerness.

9 Heb. I have much bitterness.

1. This presents a beautiful feature in the character of Naomi; she feels the hand of God heavy upon herself, but fortoness, her grief is for her daughters in Jaw. —Note, See this divine principle perfectly exhibited in Christ, Ju. 188, where, resigned to the will determine the control of the safety of his disciples. See farther how this same comparative disregard of Sel, and anxiety for service of all the in required also Lu. 32, 84. See also Lu. 32, 84. See also Lu. 32, 84. See

Job 19.21.Ps.39.9

y ver. 9. Ge. 31. 28. 1 Ki. 19. 20. 2 Ti. 4. 10. Phi. 3. 19. He. 10. 38. # Pr.17.17. He.10.39. Mat.16.24; 10.37; 19.27, 29.1 Ki.19.20.

Jos.24.15.2 Ki.2.2 Lu.24.28. è Ac 21.13. Mat.16. 23,24. 1 Th.1.6,9. 2 Co. 6.14-18.

2 Or, be not against

8 One of the strong examples of

in-law, Go, 'return each to her mother's house: pthe Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that ye amay find rest, each of you in the house of her husband. Then she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?6

12 Turn again, my daughters; go your way; for I am "too old to have an husband. If I should say, I have hope, if I should have an husband, also to-night, and should also bear

13 Would ye tarry8 for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much9 for your 1sakes, "that the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah *kissed her mother-in-law; but Ruth *clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: ereturn thou after thy sister-in-law.

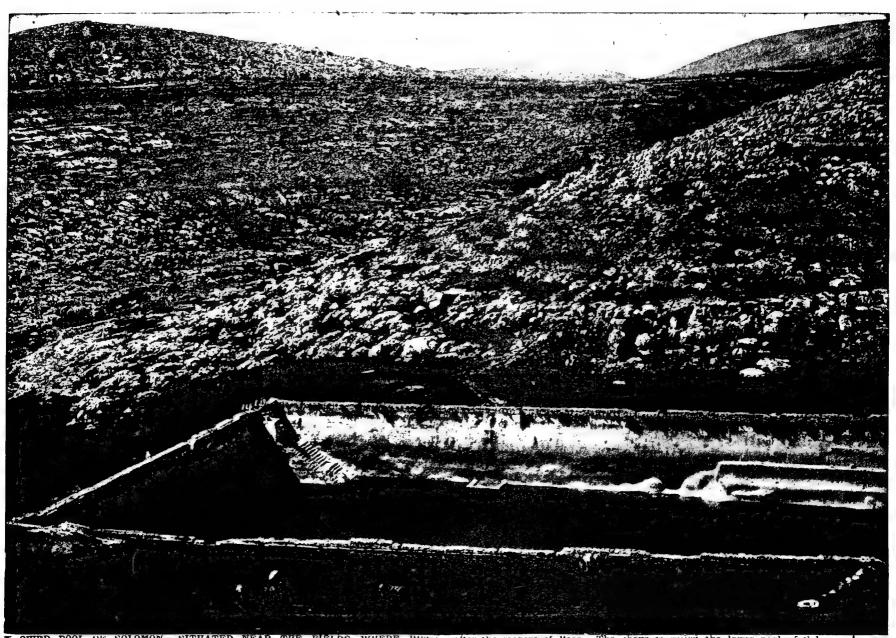
16 And Ruth said, bEntreat me not2 to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.3

CHAPTER I. [Ver. 1. In the days when the judges ruled. The date of the events in this book it is impossible to fix with any certainty, farther than that it was between the days of Joshua and Saul. It is evident, however, either that two or more judges ruled contemporaneously, or that the emigration of Naomi took place under one judge, and her return under another. But as the book relates to the time of Boaz, whose descendants were allied to Jesse and David; and as

be some time in the first half of the government of the judges.—A famine in the land. No one that reads the history of the times of Gideon, Ju. 6. 4, 6, 11, can wonder at the occurrence of famine. But while men clearly discover the secondary causes of want—a weak and unsettled government, and the cruel oppression of invaders-let them not overlook the other causes, the sins of an ungrateful people, and the judgments of an offended God. C.]

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back to an idolatrous land, instead of bringing them with her to Canaan; but her accusers do not reflect how Israel, at this time, was probably as idolatrous as Moab, as undoubtedly it was during much of the time of the judges. Besides, in the lips of Naomi, an evident believer in Jehovah, the word *Elohim*, translated gods, does not necessarily convey any recognition of polytheism.—Note, The words of God's people should Nashon, their ancestor, was contemporary with Moses, and his son Salmon the father of Boaz, the date must has been blamed for attempting to send her daughters of Boaz, the date must has been blamed for attempting to send her daughters of Boaz.



OWER POOL OF SOLOMON—SITUATED NEAR THE FIELDS WHERE RUIN GLEANED WHEAT LEFT BY THE REAPERS OF BOAZ. [RUTH, ii:2.]—"And Ruth, the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter." The pools of Solomon are about three miles from the town of Bethlebem and not a great distance from the fields where Ruth gleaned in the field

after the reapers of Boaz. The above is called the lower pool of Solomon because it is the last of the three, the two others standing above it. Water from this pool passes to Bethlehem, and perhaps directly through the very field where Boaz met and talked so kindly to Ruth, the damsel that came back with Naomi out of the country of Moab. This reservoir of water would float one of the largest ocean steamers.

17 Where thou diest, will I die, and there will I be buried: "the LORD do so to me. and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking

unto her.

19 \ So they two went until they came to Reth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them,5 and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi,6 call me Mara:7 for the Almighty hath

dealtg very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ve me Naomi, seeing the LORD hath htestified against me, and the Almighty hath afflicted

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and 'they came to Beth-lehem in the beginning of barley harvest.8

CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking notice of her, 8 showeth her great favour. 18 That which she got, she carrieth to her mother-in-law.

 ${
m A^{ND}}$ Naomi had a "kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and beglean ears of corn after him in whose sight I shall find grace.1 And she said unto her, Go, my daughter.

3 And she went, and came and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth- 128.26.Col.4.6. lehem, and said unto the reapers, ^aThe Lord be with you. And they answered him, The Lord bless thee. ³

These are beautiful examples of pious and places and a most place of the places of the

4 Heb. strengthen ed herself.

ed nersey.

d Ac.21.14.
e ver.1,2. Ge. 35, 19.
Ju. 12.8:17.7-9.1 Sa. 10.
1,4. 2 Ch.11.6. Mi. 5.2.
Mat.2.1,16. Jn. 7.42.

Matz.1,16, Jn.7,42.

5 A priof of the rank of Naomi before her emgration, and of the simplicity of the state of society, in which the departure or return of any one moved a which the departure or return of any one moved a whole would not move a village—C.

6 That is, pleasant.

7 That is, bitter.

H:12.11, La,31-

g He.12.11. La.3.1-20. Ps. 73. 14; 88. 1-18. Job xix.xxx.

Job 10.17;13,26;16, 8. Mal.3.5, Ja.5.3. De. 19.15,

CHAP. II. a ch.3.9,12,13:ver.3 Ch.2.11,12, Mat.1.5 ob 19.25.Pr.7.4

b Le. 19. 9,10; 23. 22 De. 24. 19, 20. Ep. 4. 28.

1 Industry, humility, filial deference, and dependence on favour rather than any sense of her own merit, beautifully characterize the conduct of Ruth.—C.

duct of Ruth.—C.
c Heb. Map Map.
Peried, Mat. 10. 29, 17
Sa. 23. 27. Es. 6. 17, 2. 2
Ki.8.5,6.39, Pr. 16.9,
2 The eastern fields
being generally uninclosed, Boaz, though
a mighty man of
wealth, has but a
part of one-but that
one was a cultivated
district. C.—The
word 'field' must not
be understood here
but malerstood here district. C.—The word field'must not be understood here in its usual English acceptation. The Hebrew term sadch means 'a level tract of cultivated land' of any extent. For example, the fertile Aram. The whole cultivated territory of Bethlehem was called sadch.—P.

4 An office common in all c

e Ge.24.2;29.4. f ch. 1. 16, 19, 22, Is

g Pr.15-33. Ps.138.6. 1 Pe.5-5,6. Ja.4-6,7,10.

a Pe.5-5,6, Ja.4,6,7, to.

5 The polished manners of Ruth do numers of Ruth do numers of the powers, Note, Plainness of speech is to be commended, but rudeness and blutness are far from plainness—they conventional modes of speaking, and far from consistent with the gentle wisdom of Christianity.—C.

4 Pr.-7, 23128, 19, Ec.

h Pr.27.23;28.19.Ec

6 The temporary or perhaps permanent shed raised over the thrashing-floor, in which a retreat from the sun would be a luxury, and necessary at noon,—C.

ž 1 Sa. 3. 6, 9. 2 Ki.5. 13. He. 13. 2, 3,

& Phi.4.8. 1 Jn. 3. 18 Le.19.9. De.24 19. 7 The males and females must have been ranged in separate bands.—C

/ Job 29, 12, Ps. 105

m Ge. 26. 18; 24. 18-o. Mat. 10. 42. Jn.4.7, n Ge. 17. 3. 1 Sa. 25. 23. Lu. 1. 48. 2 Sa. 9. 8; 19.28.

o Ps.37.5,6;45.10.Pr. 31.31.He.11.8,9.

30.3.Heat.8.9.
8 There appears a difference between this verse and ch. 1. The state of the state

He.6, 10, 2 Jn, 8, 2 Ti.1.18;4.8,1 Ti.4.8. q Ps.17.8; 91.4; 36. 7; 61.4;57.1. Mat.23.37.

9 This is not a metaphor but a literal statement. The wings referred to are the wings of the cherubin shadowing the mercy-seat.—C.

Pr.11.27;13.15;22.1. 1 Or, I find favou

2 Heb. to the heart, s 1 Sa. 25. 41. Pr. 15.

5 Then said Boaz unto his servant that was set over the reapers,4 Whose damsel is this?

6 And the servant that was eset over the reapers answered and said, It is the Moabitisk damsel that came back with Naomi out of the country of Moab.

7 And she said, gI pray you, tet me glean and gather after the reapers among the sheaves: so she came, and hath acontinued even from the morning until now, that she tarried a little in the house.6

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? *Go not to glean in another field, neither go from hence, but abide here fast

by my maidens.7

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall inot touch thee? and when thou art athirst, "go unto the vessels, and drink of that which the young men have drawn.

10 Then "she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother,8 and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The Lord precompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.9

13 Then she said, Let me 'find favour' in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken 2friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

Ver. 17. [The Lord do so to me, and more also. That is, let the Lord smite me with death—and more also, that is, with the judgment to follow-if I prove false to

this engagement. C.]
Ver. 21. [The Almighty hath: afflicted me. This reference of her affliction to the hand of God contains reference of her affiction to the name of God contains no murmuring or repining, but the spirit of humble resignation to his sovereign will. She even admits she deserved her affliction, and that it was a witness from God against her.—Note, Nothing so effectually lightens affliction as pious resignation to the will of God. But

woe unto him that striveth with his Maker! Is. 45. 9. C.]
REFLECTIONS.—Numerous and diversified are the arrows in God's quiver for the punishment of men's sins: and often, while his enemies riot in plenty, his people are pinched with scarcity and want. A diligent care to provide for our family is highly commendable: but it is seldom safe to flee from God's land, though he but it is seldom sale to flee from God's land, though ne from on it; or to suffer scarcity of bread to draw us from the ordinances of God. It is not in fleeing from God's mighty hand, but in humbling ourselves under it, that safety lies. It is not in outrunning crosses, but in taking them up and following Christ, that true comfort is to be had. Young people often mistake in their marriage through want or peolect of their narrents' their marriage, through want or neglect of their parents advice. But marriages and deaths are near neighbours,

and one death in a family is but the forerunner and warning of another. Both comforts and crosses are often nearer us than we suspect; and if we are shut up into the society of the wicked, we should escape for our life as soon as our hindrances are removed. a mercy when God imbitters our condition of distance from himself, that we may be weaned from it and hastened to our heavenly home; but yet it is pleasant to see near relations knit together in love, and loath to With the most strong and fixed resolution should we set out in the Lord's way, as we know not what repeated and strong temptations we may have to turn repeated and strong temptations we may have to turn back: but the difficulties of the way, which discourage the temporary believer, will but bind the faithful soul the more closely to Jesus Christ. Nothing, no, not death, can separate them from him and his people. Poverty and age make great alterations on mankind: and it is proper that all around should remark it with solemn awe and cordial sympathy; for surely it is but madness to set our heart on that comeliness and wealth which so quickly fade. Let us therefore keep waiting on God in the way of his judgments; in patience pos-sessing our souls; eyeing the Lord's hand in all that we meet with; humbling ourselves under humbling providences; mourning, but never murmuring, under his hand; and ever remarking how the minutest circum-

stances of our lives are directed by the overruling providence of God.

CHAPTER II. [Ver. 4. In travelling through Palestine at the present day the salutations here recorded are heard on every highway and in every harvest-field. 'The Lord be with you' is the invariance of the control of able salutation of stranger or native, rich or poor, on approaching a band of reapers, or meeting a company of wayfarers; and the invariable reply is, 'The Lord bless thee.' Gleaning is now as commonly practised as it was in the days of Ruth. P.]

Ver. 9. [In every harvest-field there is a skin or jar

of water for the use of the reapers. Sometimes it has to be brought from a great distance; this must have been the case at Bethlehem, where it had to be drawn up besides from deep wells or cisterns. It was a greater favour to poor Ruth than we can well conceive in this country, to permit her to drink of the water in the field. P.]

Ver. 14. [Dip thy morsel in the vinegar. A sauce prepared from vinegar in which bread is dipped is still a common food in the East, and, in conjunction with olives, is highly relished by a people not habituated to luxury. C.—This is a characteristic trait of eastern luxury. C.—This is a characteristic trait of eastern life. I have myself witnessed similar scenes in various

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her "parched corn," and she *did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her4 not:5

16 And vlet fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she ²gleaned in the field until even, land beat out that she had gleaned; and it was lies

about an aepnah of barley.

18 ¶ And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her bthat she had reserved after she was sufficed.6

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-inlaw, Blessed be he of the Lord, who hath not left off his kindness to the living and7 to the dead. And Naomi said unto her, The man is near of kin unto us, done of our next kinsmen.

21 And Ruth the Moabitess said, 'He said unto me also, Thou shalt keep fast by my young men,8 until they have ended all my harvest.

22 And Naomi said unto Ruth her daughterin-law, It is good, my daughter, that thou go out with his maidens, that they meet9 thee not1 in any other field.

23 So she ekept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother-inlaw

CHAPTER III.

1 By Naomi's instruction, 6 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman, morning with six measures of barley. 14 He sendeth her home in the

THEN Naomi her mother-in-law said unto L her, My daughter, shall I not seek rest for thee, that it may be well with thee?

f Pr xx.ez. Lu. 14.12 14(1.52. ls. 32.8. 52.15.32.8. i Sa.17.17;25.18. : A 15.6.1/1/1/524.6.2 St. 17.6.8.

3 Corn parched by having had the straw burned to near the ears, or dried on heatted stones or iron plates, still forms no inconsiderable part of every day's food in Arabia and the surrounding countries.—C.

—C. x Pr. 11.25, De. 11.15; 8.10. Jn. 6.12,13.

4 Heb. shame her not from yet. 7 we learn that the gleaning was not by right, but by premission. For though gleaning was any by provided for by the Mosaic law, it would appear not during the realing time but after. Gleaning was long practised in England, and was held to be an inherent right of the poor, till a decision minerent was the poor, till a decision minerent spit of the poor, till a decision minerent right of the poor, till a decision minerent spit of the spit of the poor, till a decision minerent spit of the poor, till a decis 4 Heb. shame her

25311.05.06.
2 Pr. 11.07111.25.26.
2 Th. 3.10
3 Th. 3.10
4 That three
A That meat, ver,
4 That meat, ver,
6 That meat,
6 That me

e ch.3-10. Job 29. 12, 13. 2 Ti.r.16-18. Fr. 17. 17;19-17. 7 Us, my husband, and two sons.

and two sons.

d Or, one that hath
right to redoem, Le.
25. 25. De. 25.5-7. Job

25. 25. De. 25.5-7. Job 19.25. c ver. 8.9. c ver. 8.9. f This is an evident contradiction of ver. 8, but the fault lies in the translation, not in the original. The Hebrew word ren-dered here 'young men' signifies ser-vants generally, male and female.—C.

fTit.2. 4. Pr. 27. 10; 22.6; 3.21-24. Ge. 34.1. Ca.1.8. Jn.15.6.

9 Or, fall upon the

9 Or, fall upon thee.
1 Fall upon thee not, that is, most probably, other gleaners. For, strange to say, few are more tenacious of imaginary or real privileges than the poor; and stranthepoor; and stranthepoor; and stranthepoor; outside the countries, ready to drive away as unauthorized intruders.—C.

—L, gʻi Ti.5.13. Pr. 6, 8, 13.1;31.19;14.1.

CHAP. III. a ch. 1.9. 1 Co. 7. 36. Je.49.11. δ Pr. 18.24. ch. 2. 20, 23. De. 25.5, 6. Job 19. 25. He. 2.11,14.

1 The night may have been chosen for sake of the chosen for the chosen

Ca.1.7.8.

d Ot, lift up the clothes that are on his feet, Ju. 3. 24. Ro. 13.14.

e Ep.6.1. Ex. 20. 12. Pr.15. 33; 18.11. Lu.14.

g 1 Th. 5. 22, Tit, 1, 15.1 Co.6.18.

2 He may at first have taken the sleeper for some one that had died there—robber or assassin it could not be supposed, so as to excite fear on account of danger.—C.

3 Or, took hold on Ach.2.10,13.1 Sa.25 41. Lu.14.11. Pr.15.33 18.11.

i Ge. 20, 16, Eze. 16. 8, 1.e. marry me. k Or, one that hath right to redeem, ch.

right to redeem, ch.
2.20.
4 From Eze, fd. 8, &c., it is evident that the covering with the skirt was a Jewish marriage cetemains till this day. If it be inquired why Ruth did not wait to see if Boaz should seek her to wife, the answer is plain; the Mosaic law evidently whose the seek her to wife, the answer is plain; the Mosaic law evidently with the widow to claim if she chose; but that she could not be claimed, though she might be refused.—C.
11 Co.33,4,5 ch.2.4,

/ 1 Co.13.4,5. ch.2.4, m ch.1.3 1 Ti, 5. 11, Tit.2.4,5,12,

5 Heb. gate.

Pr.12.4:31.31.

6 A virtuous char-acter in male or fe-male will always find its proper level, and will generally come to be acknow-ledged by the com-munity.—C.

o 1 Th.4.6. Mat.7.12. De.25.5.6.

₱ Ps.119.60.Ec.9.10. q ch.2.20. Mat.7.12. Jos.24.13. Phi.4.8.

2 And bnow is not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to-night in the thrashing-floor.1

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and duncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, 'All that thou savest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she gcame softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid.2 and turned3 himself; and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth hthine handmaid: 'spread therefore thy skirt over thine handmaid; for thou art a near kinsman.4

10 And he said, Blessed be thou of the LORD, my daughter: for thou hast showed mmore kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city5 of my people doth know that thou art na

virtuous woman.6

12 And now it is true that I am thy near kinsman: howbeit othere is a kinsman nearer than I.

13 Tarry this night, and it shall be pin the morning, that qif he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

parts of Palestine. The evening meal on the harvestfield is simple. It is spread on the ground. There are piles of thin cakes, and dishes of olives, and various kinds of vegetables steeped in a sour sauce like vinegar. Each one takes a piece of bread, dips it in the sauce, and perhaps takes up on it a portion of the vegetable, and then eats it. It is a very common practice for the master to lift a piece of bread and present it to a guest. I have more than once seen the gleaners invited to

REFLECTIONS—How infinite is the condescension of God in taking notice of a poor Moabitish gleaner! Let me then never be proud, for I know not to what straits I may be reduced in life; and never let me be ashamed of honest industry. If the Lord debase

me, it is my honour to concur with his providence, and to be content with the least and coarsest crumbs from In caring for my poor or aged friends, let me with diligence depend upon his kindness, and thank him for every circumstance thereof. Whether I am master or servant, let a savour of Christ and religion always attend me; and the law of kindness be in both heart and mouth. If I am a stranger, let me be always If I am not, let me humble, mannerly, and thankful. show kindness to strangers, especially to those who are such from a love to Christ. Who knows how they may bless, or even reward me? For the poorest, by their earnest prayers, may return the richest rewards to the most wealthy. The more highly others think of me, let me think the more humbly of myself: and let servants still sleep in many parts of the East, lying in -

me always regard my benefactors, and with the utmost care make choice of my companions. A modest, humble, and respectful behaviour, accompanied with a tender regard to parents in age and poverty, is commendable even in the meanest. And when we go out in the way of duty, depending on God, who knows with what rich blessings we may return loaded? Happy is that family where parents and children mutually vie in deep convern for one another's real welfare. comfortably may even the poorest live together, if they have but god1 ness with contentment, which is great gain.

CHAPTER III. [Ver. 4. Uncover his feet, and y thee down. This is the ordinary mode in which

14 ¶ And she lay at his feet until the morning and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

nat a woman came into the floor.

15 Also he said, Bring the 7vail that thou ast upon thee, and hold it. And when she eld it, 'he measured six measures' of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-ingeries, and she told her all that the man had done to the control of the city.

17 And she said, These six measures of barrage he me: for he said to me, Go not show the said to me, Go not show the said the floor. hast upon thee, and hold it. held it, he measured six measures of barley, and laid it on her: and she went into the city.

law, she said, Who art thou, my daughter?9 And she told her all that the man had done to

ley gave he me: for he said to me, Go not

ley gave he me: for he said to me, Go not empty¹ unto thy mother-in-law.

18 Then said she, 'Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.²

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the theritance. 11 He marrieth Ruth. 13 She beareth Obed the grand-ther of David. 18 The generations of Pharez unto David.

1 Go not without some token of my regardly safety. Some inagine and thing to be studied with us mean a thing to be the pour her. But they do not consider the in these countries it was a better sort of corn than it is in these parts of the sort of corn than it is in these parts of the sort of corn than it is in these parts of the sort of corn than it is in these parts of the sort of corn than it is in these countries it was a better sort, of which we can be parts of the sort of the manner in Israel. 9 Boaz buyeth the better sort, of which we can be parts of the sort of the manner in Israel. 9 Boaz buyeth the better sort, of which we can be parts of the sort of corn than it is in these countries it was a better sort of corn than it is in these parts of the sort of the sor

father of David. 18 The generations of Pharez unto David.

THEN went Boaz up "to the gate," and sat him down there: and, behold, the kinsman of whom Boaz spake bcame by; unto whom he said. Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

- 2 And he took 'ten men of the elders of the city, and said, Sit ye down here. And they sata down.
- 3 And he said unto the kinsman, Naomi. that is come again out of the country of Moab. selleth a parcel of land, which was our brother Elimelech's:
- 4 And I thought to advertise thee, 2 saying, Buy' it before the inhabitants, and before the elders of my people. If thou wilt redeem it. redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will gredeem it.
- 5 Then said Boaz, What day thou buyest Pr.21.3. the field of the hand of Naomi, hthou must buy Le.25.25. A Ge.38.8. De.25.5.

- r Ec. 7. 1. Pr. 22. 1. Ro. 12.17. 2Co. 8.21. 1 Th. 5. 22. 1 Co. 10.32. 1 Pe. 2: 12. 7 Or, sheet or ap-ron. [Some translate

- 1 Go not without
- l Ps.37.3-5. Is.28.16. He.10.36,37. Ja.5.7.
- He.to.36.37, Ja.5.7.

 2 A truly pious man can neither be rash not precipitate, neither precipitate, neither construction of the precipitate of the

CHAP. IV.

De.16.18; 17.5; 22.

1 fin warm countries the greater part of business is transact-ed in the open air; and the gate, where streets converged, became consequently the chief place of re-

- 6 Pr. 16.9.ch.2.3. Es. Ex.18.21. 1 Ki. 21.
- d Pr. 20, 8, Job 29.7, e Ps.112.5. Pr.13.10;
- 2 Heb. I said I will reveal in thine ear.

- rrTi. 5.8. Pr.27.23. le was not inclined to have the poor oung widow.
- f 1 Ti. 5.8. Pr. 27.3.2

 If was not inclined to have the poyoning widow. Poyoning widow. Poyoning widow. Power of the power of the power of the power of the purchase might have marred his inheritance. (i) By loading him with plant statement of fact. In several ways the purchase might have marred his inheritance. (ii) By loading him with plant which he might with difficulty pay off. (i) If he had a family by a former wife, his son by her would inherit his father's own here-tived the money for the purchase. (3) If he had a wife living, he might mean that his property would be marred by taking another, which is property would be marred by taking another, which is property with the property is the property out the property of the property of the property of the property would be marred by taking the property of the propert

- * De.25.7,9.

 4 It would appea
 from this incidenta
 remark that at the
 time the narrative
 was written the prac
 tice referred to wat
 an old one, and had
 gone out of use.—P. 5 This signified the transfer of the pro-
- perty.
 /ch.3.13. Je.32.7.8.
 // PS.112.5. Mat.10.
 16:18.16. Je.32.10-12.
- # Ho. 12.72. Ge. 99. 18,19,27. 6. 79. 18.3. 3-5. Je. 22. 32. De. 25.5.6. 6. The genealogy, however, never gives the name of Mahion. Gounted for in two ways. (t) The name of Boaz is retained, on account of the celebrity he had justly acquired by his generous conduct to Ruth. (*) Because helace in the generous conduct to Ruth. (*) Because the retention of the name of Boaz gives a second evidence of the flow of Boaz is retained, and the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the object of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence of the retention of the name of Boaz gives a second evidence o

- TOT, get thee riches or sporser, 8 Heb. proclaim thy name. r Ge. 46. 72. Nu. 26. 20.21. Chi. i-v. 4 Ge. 38.29. 1 Chi. 4 Mat. 1.3. 1 Fs. 15. 4 Ge. 20.21. Chi. 359. 2 Ge. 20.21. 2 Sec. 2 Sec. 1. 150.1. 2 Sec. 2 Sec
- y Ps. 23. 3. 1 Sa.1.8,

it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

- 6 ¶ And the kinsman said, I cannot redeem it for myself, ilest I mar mine own 3inheritance: redeem thou my right to thyself; for I cannot
- 7 Now this was the manner in former time in Israel,4 concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe,5 and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe.

- 9 ¶ And Boaz said unto the elders, and unto all the people, Ye are "witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.
- 10 Moreover, "Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that othe name of the dead be not cut off from among his brethren, and from the gate of

his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like qRachel and like Leah, which two did build the house of Israel; and do thou worthily7 in Ephratah, and be famous8 in Bethlehem:

12 And let thy house be like the house of Pharez, (whom Tamar bare unto Judah,) of the seed which the Lord shall give thee of this young woman.

13 T So Boaz took Ruth, and she was his wife: and when he went in unto her, "the LORD gave her conception, and she bare a son.

14 And the *women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a vrestorer of

direction across their masters' feet. This translation is not to be construed by European customs or sentiments, but by the customs of the time and place, by the religious and benevolent character of Boaz, and the

the religious and benevolent character of Dolz, and the innocence and purity of Naomi and Ruth. C.]

Ver. 7. [His heart was merry. There is a striking connection between piety, benevolence, a pure connection of the connection of There is a striking we have heard the laughter of fools, and men think it joyful; but this we have also felt, that the more godly men become, the more cheerful and happy they become. -Note, It is a debt that religious men owe to the world, to convince them, by the mildness, meekness, and cheerfulness of their demeanour, that religion is neither austere nor melancholy, while yet it is staid and serious. C.—This scene is in every respect characteristic of the East. During the harvest rain never falls in Palestine, and the nights are warm and balmy. The whole agricultural population are then accustomed to bivouac round the thrashing-floors, which are usually at some distance from the villages. hey all sleep in the open air—masters and labourers This is considered no hardship. A large por-

tion of the population of Palestine sleep in the open air during the summer in preference. done so myself. P.]

Ver. 15. [The veil worn by the peasant women of Syria and Palestine is a piece of strong calico, from two to three yards in length by half as much in width. It is thrown over the head, and can be so worn as to envelop the whole person, or to hang down the back in graceful folds. The end of the veil is not unfrequently used to serve the purpose of a bag for carrying

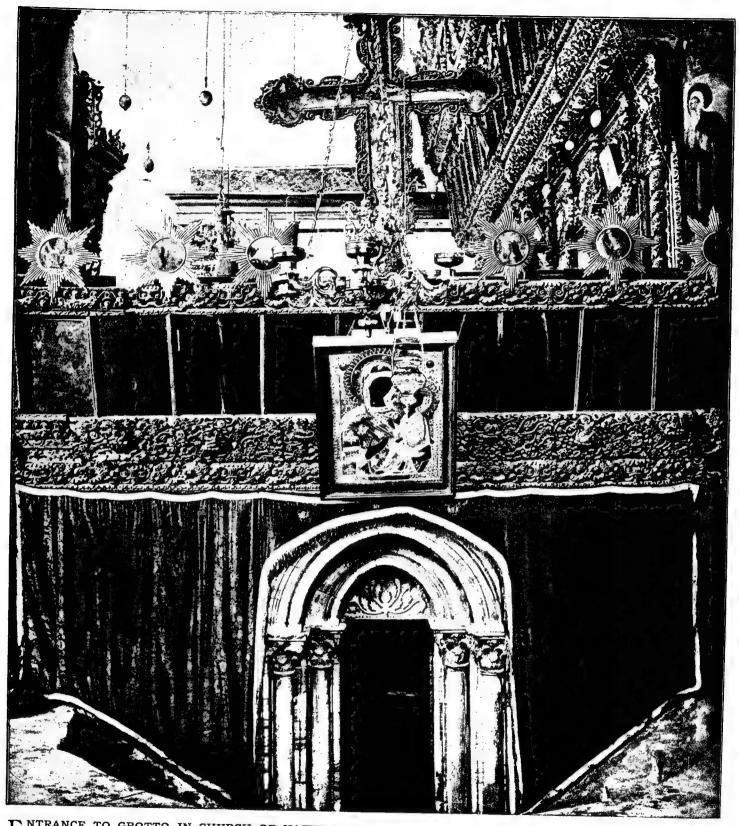
grain or fruit. P.]

REFLECTIONS.—It is often safest for young widows to marry. And it is the duty of parents to promote the settlement of their children in a comfortable marriage: for it is no small mercy when the married state fixes the affections at a rest in which it is well with the parties. Dress and cleanliness are commendable, so far as they are calculated to engage proper affections. But in courtship and marriage there ought always to be a strict attention to the commands of God. It is not enough that we do no evil;--we must indulge ourselves in no appearance of it. what an advantage is it when we have to do with such

as have the deepest regard to our chastity and honour; who are disposed to think no evil, but to interpret our innocent familiarities in the best sense; and who, in matters of importance, will certainly be faithful and diligent! Yea, hopeful is the match which is made up in dependence on God and regard to the authority parents. But we cannot be too ready to start at temptations which steal softly upon us; nor too careful to remove every occasion from the envenomed tongue of slander. What is liable to be misinterpreted had best never be known. And when we circumspectly proceed in the way of our duty, we may comfort our minds in the hope of God's salvation in due time.

CHAPTER IV. [Ver. 5. Thou must buy it also Ruth the Moabitess. If the kinsman should buy the of Ruth the Moabitess land from Ruth, it is not very apparent how it could follow from the purchase that he was to take Ruth to Kennicott and others, on the authority of some very valuable MSS., render the passage, 'Thou shalt also obtain Ruth the Moabitess, the wife of the dead;' and this, at all events, is the sense of the passage. C.]

Ver. 8. [So he drew off his shoe. This was not an



NTRANCE TO GROTTO IN CHURCH OF NATIVITY—
IN THE NEIGHBORHOOD WHERE BOAZ AND RUTH
MET. [Ruth, iv:17.]—"And the women her neighbors gave it
a name, saying, There is a son born to Naomi; and they called his
name Obed; he is the father of Jesse, the father of David." We
give a picture of the entrance to the grotto in the Church of the
Nativity to illustrate this particular Scripture, for our Savior was a

direct descendant of David, and thus through him related to Ruth, the Moabitish damsel. The door we see above is the opening into the manger where our Savior was born. Steps lead down a dimly-lighted stairway, and crowds of pilgrims from all parts of the world come here to look in upon this sacred place. Treasures are also brought from all parts of the world and deposited here. Lamps of silver and gold are suspended, and there is constantly a light in this place.

the life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born

him.

16 And Naomi took the child, and laid it in her bosom, and became bnurse unto it.

17 And the women her neighbours gave it and they called his name dobed: he is the father of Jesse, the father of David.

18 International documents of the source of

	2694. 1310.	A.M B.C.

z Ge 45.11; 47.12. 1 Ki.18.4.Ps.55.22. a 1 Sa.1.8.Pr.17.17. b Ge.24.59;35.8.

g 1 Sa.16.1, Ps.75.6; 2 This passage is iven by Matthew

18 ¶ Now these are the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab.

20 And Amminadab begat Nahshon, and Nahshon begat Salmon.

21 And Salmon begat Boaz, and Boaz begat

22 And Obed begat Jesse, and Jesse begat David.2

example of the widow demanding marriage of the nearest kinsman, in which case she was directed to unloose his shoe. This was merely a case of the surunlose his shoe. This was merely a case of the sur-render of right, and drawing off the shoe was a fact in attestation, as more easily maintainable in evidence than any form of words or documents. In many European countries wood, earth, and stone are given as tokens both of surrender and investiture. C.

Ver. 9. [I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. The property of the sons had reverted to the mother in point of fact, or its reverting may have been admitted in point of law, because any right derived admitted in point of law, because any right derived through Ruth might have been afterwards questioned and difficult to establish. The right of Naomi, passof Ruth, could not be questioned or disturbed. C.]

REFLECTIONS.—It is pleasant indeed to behold

a man diligent in business, and the providence of God

succeeding his endeavours;-to see in marriage the principal regard paid to the holiness and virtue of the partner, not to beauty or wealth;-to see persons of honest intentions risking the most strict and public cognizance;—to see the professed followers of Christ using the most fair and open dealing in all their agreements;-to see affectionate lovers depending wholly on God to make them comfortable to one another;-to see humility, virtue, prudence, and honesty, issuing in remarkable honour and happiness;—to see God raising up the poor, and causing them to sit with princes; and making up the loss of those relations from whom they expected much comfort, in the enjoyment of those from whom they expected nothing;-to see neighbours rejoicing in one another's welfare;-and to see the providences of God, in every circumstance, leading and directing us to Jesus, David's Lord. But, in fine, in Boaz the Bethlehemite I discern Jesus our kinsmanredeemer, who remembered us in our low estate;-

pitying our poor and miserable condition, and moved. not indeed by any respectful behaviour in us, but his own infinite compassion, he hath allowed us sinners of the Gentiles to glean in the field of his oracles and ordinances. For our encouragement he hath appointed handfuls of precious promises, and offers of grace and salvation for our use. At infinite expense, and with infinite care and equity, he hath espoused our race, and raised up a seed of servants to God. scious of our poverty and affected with his kindness, return him the most humble and thankful acknowledge ments. Let us glean for our souls only in his field. Let us abide by his maidens, the faithful ministers of his word. Let us approach his throne of grace in the full assurance of faith, pleading that he, as our nearest kinsman, would spread his robes of righteousness, and garments of salvation, over our naked souls. And let us commit our way to him: he will bring it to pass, and perfect that which concerns us.

T H EFIRST B O O K

SAMUEL.

This book and the following are denominated from the prophet SAMUEL, perhaps because he wrote the first twenty-four chapters of this; at least from his being the subject of much of it; and whatever relates to David, the subject of the other, is but the issue of his unction to the kingdom by Samuel. This book contains the history of at least eighty years; and exhibits an account (1) Of Eli's negligence and the wickedness of his sons; with the terrible calamities occasioned by these to the Israelites; and even to the Philistines, who took captive the ark, ii.-vi. (2) Of Samuel's birth; education; call to be a prophet; deliverance and government of Israel; resignation of his government; and death, i. ii. iii. vii.-xii. xiii. xv. xvi. xix. xxv. (3) Of the Israelites' resolute demand of a king; and the instalment, prosperity, maladministration, and unhappy end of Saul, viii.-xxvi. xxviii. xxxi. (4) Of the unction of David to be king; his diverting of Saul when melancholy with his music; his conquest of Goliath; his friendship with Jonathan; persecution by Saul; marriage with Michal the daughter of Saul, and with Abigail the widow of Nabal; his retreat into the land of the Philistines; discharge from their army; and his slaughter of the Amalekites who had burned

[The books of Samuel were originally regarded as one. The first time the division into two books was made was on the publication of the Septuagint version, about B.C. 260. But long after that period they formed only one book in Hebrew manuscripts; and the early Rabbins universally speak of them as 'The Book of In the first edition of the Hebrew Bible, printed in 1488, they appeared as one continuous history; and it was not until the year 1518 that the present division was adopted in the Bible printed at Venice.

Although this book bears the name Samuel, this is no proof that Samuel was its author, any more than that Ruth and Esther were the authors of the books which bear their names. It is a remarkable fact that there is not in this book itself, or in any other book of Scripture, or in Josephus, a single statement throwing The common belief in the church is that the first twenty-four chapters were written by Samuel, and the rest by the prophets Nathan and Gad. This view was probably suggested by 1 Ch. 29. 29; though, as will be shown (see note on that passage), there is really nothing in that passage to sanction it. The authorship of the books of Samuel must be regarded a matter of conjecture.

The precise date of the book cannot be fixed; but there are incidental allusions, especially in the early chapters, tending to prove that the narrative must have been written by a contemporary. The language and style also show the book to be of the golden age of Hebrew literature. There appear to be traces of different authors, who probably took up in succession the thread of history, each drawing it out as far as his own knowledge extended.

In the study of the books of Samuel, it is of great importance to read in connection the parallel history of Chronicles. Much additional light is thus thrown apon the narrative, and upon the sentiments of the Jewish people, and the tendency of Jewish thought and feeling at two different epochs.

Samuel, whose name this book bears, was one of the most prominent characters in Jewish history. He was a connecting link between two epochs and two forms of government. He was the last of the judges, and he was the founder of the monarchy. He was also the first of the great line of prophets whose writings embody the leading events in the history of the Jewish church, and whose predictions embody the leading doctrines of the Christian church. Peter makes emphatic mention of him in this latter character: - 'All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." It is remarkable that of all the great men of Israelitish history Samuel is the only one whose genealogy is unknown. We cannot tell with certainty from what tribe he sprung. It is generally supposed he was a Levite, because he was attached to the sanctuary; but thoughtful examination shows that this is mere conjec-

ture, for his dedication originated in his mother's vow, and the ecclesiastical duties he subsequently discharged, he discharged as a prophet and not as a priest. There is another circumstance worthy of note in the life of Samuel. It was he who instituted the system of regular institutions for religious training. They appear to have been established at the noted sanctuaries. There young men were instructed at first under his immediate superintendence (1 Sa. 10. 5, 10; 19. 20). Alis instructions were remarkably blessed and acknowledged of God. The spirit of prophecy often descended on the whole company of his disciples, and was even imparted, as in the case of Saul (1 Sa. 10. 11), to others who were brought into immediate connection with them. Gad, Nathan, and David were pupils of this first and greatest of prophetic teachers. The schools of Jewish law and literature, and the universities and colleges of Christendom, may be regarded as the natural developments of the schools founded by Samuel. P.]

CHAPTER I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh.
4 He cherisheth Hannah, though barren, and provoked by Pensinah.
9 Hannah in grief prayeth for a child. 12 Eli at first rebuting her, afterwards blesseth her. 19 Hannah having born Samuel, stayed at home till he is weaned. 24 She presenteth him to the LORD according to heaven.

OW, there was a certain man of Ramathaim-zophim, of "mount Ephraim," and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

2 And he had 'two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worship and to sacrifice unto the LORD of shosts in Shiloh: and the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

 $\mathbf{4} \P$ And when the time was that Elkanah offered, he gave to Pininnah his wife, and to all her sons and her daughters, portions.4

5 But unto Hannah he gave a worthy portion; for he loved Hannah; but the LORD had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And as he did so year by year,6 when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, "why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I *better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk:8 (now Eli | 18,24, 15, Pr. 17,27); and after they had drunk:8 (now Eli | 18,24, 15, Pr. 17,27);

CHAP I Jos. 17. 15, 18, July 19.1. a Profit these words are voiled in first sight in a read of the district called Mount Ephraim. The construction of the original does not, however, make the construction of the original mean, nor that Ramathaim was in Mount Ephraim, but rather that Elizanah was in some way of Mount Ephraim, though result in the control of the control o

5. CGe.4. 23; 29. 23, 29, 31. Ju. 13. 2. d Ex. 23. 14. 17; 34. 23. Do. 16. 16. 2 Heb. from year

d Ex. 20.14.77;34.25
De. 16.16. 3 Heb. from year
by per - (The margraph of the per standation; for year's
signifies but randation; for 'year's
signifies but randation; for 'year's
signifies but randation; for 'year's
year' may include
the three three annual
the three three annual
the three three the law
required at the same
tuary -6; the same
tuary -6; the same
tuary -7; 10.5; 10.5; 2, 12.5; 12.5; 13.5; 14.5; 17.

rer.24. f ch. 2.12-17,34; 4-4,

f ch. 2.12-87,845 4-4.
11,17/er 0.
2 De 12. 125 76. 17.
Le 3-4.57.1559-22.
4 All the family were entitled to particular to parti

18:30.2. * Le.18.18.Job 1.11;

hat she, &c.

Heb. from her

oing up.

Job 6.14, 2 Th.5. m Job 6.14, 2 Th.5. 14 Jul 20.13,15, 18 Ru.4.15, Pr.17.17;

A.M. 2869 or 2833. B.C. 1135 or 1171.

their families partook of the sacrificial meal and drank certain portions of the lihations. It was after this meal that Hannah went to weep and pray at the sanctuary—P.

o i.e. the taber nacle, ch. 3.3,15; 22.7 Ex.xxvi.xl.2 Sa.7.2.

" Nu.6.5. Ju.13.5;16

#Nu.6s_Ju.rs.518.

#Nu.6s_Ju.rs.518.

#Leb. multiplinate by ray.

#No.2s_4 Ro. 8.0.

#No. 19. d'Ge. 32, 5; 23. 8, 15. Ru.a. 10, 13.

e Ec. 9. 7. Ro. 15. 23 Ps. 119.81;27.13,14. 6 Nothing so much promotes cheerful-ness as pious prayer-with such sure de-pendence as Scrip-ture warrants, that our prayers will be heard, so far as they may serve for God's glory and our own good.—C.

the priest sat upon a seat by a post of othe temple of the Lord:)

10 And she was pin bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she evowed a vow, and said, O Lord of hosts,1 if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child,2 then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli "thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from

15 And Hannah answered and said, No, my lord; I am a woman of a sorrowful spirit: 4 I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for bout of the abundance of my complaints and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.6

19 ¶ And they rose up in the morning learly, and worshipped before the Lord, and returned, and came to their house to Ramah: and El-

CHAPTER I. [Ver. I. Ramathaim-zophim. This is the only place in Scripture in which the full name occurs. In other places it is written simply Ramah, of which Ramathaim appears to be the dual ('the two Ramahs'), and Zophim indicates that Zayh, one of Samuel's ancestors, had migrated from his home in Ephrata and settled in a district which was thence called 'the land of Zuph,' I Sa. 9. 5. The position of the city is one of the great difficulties of biblical geography. Some seven or eight different localities have the city is one of the great difficulties of biblical geography. Some seven or eight different localities have been mentioned by different writers as its probable site. None of them appear to me to accord with all the statements of the sacred writers. From a careful comparison of these statements, I have been led to conclude that Ramah was situated a few miles to the west or south-west of Bethlehen; but the exact site is unknown. known. P.—An Ephrathite. Not that Elkanah was an Ephraimite, that is, of the tribe of Ephraim, but merely a dweller in one of the Levitical cities within the bounds of that tribe; for Elkanah was a Levite, and of the family of Kohath, r Ch. 6. 34; 33. 27, 28.

Ver. 3. [Lord of hosts. The title here for the first time used appears to be an abbreviation of Jehovah God of Hosts. It is applied to the Lord as the supreme Ruler of the universe, who governs all the powers of heaven, visible and invisible, who rules the spheres, and exercises dominion over the earth and all that is therein. P.1

Ver. 9. [Temple of the Lord. From mention of the temple, some have supposed that this book was not written till after the time of Solomon. But as the

written till after the time of Solomon. But as the temple is mentioned, Ps. 5. 7; 25. 4, in the time of David, no inference as to time can be drawn from the use of the word. C.]

Ver. 11. [And she vowed a vow. There was a two-fold vow—1st. That the son she prayed for should be dedicated to the Lord, and should serve him all his life. 2d. That he should be a Navarite as is impolied. life; 2d. That he should be a Nazarite, as is implied in the words 'there shall no razor come upon his lead.' As a descendant of Levi his business was to serve the Lord; but by his maternal vow he was bound to a still closer and holier service. P .--Remember me, and not These are not equivalent exforget thine handmaid.

pressions, approaching tautology, but expressions in which the thoughts vary from each other with the delicacy with which the commingling colours in a painting vary, yet concur. She pleads, (1) Her affliction; (2) Entreats remembrance of her without any characteristic; (3) Prays not to be forgotten as an handmaid, a istic; (3) Prays not to be forgotten as an handmaid, a servant;—all just arguments of prayer, which she had a right to plead with God, to whom she looks in faith, through sacrifice.—I will give him unto the Lord all the days of his life. As a Kohathite, see ver. 1, he was devoted to the Lord from 25 to 50, but his mother devotes him from his birth, and all his days after 50. An emblem of true Christian education, in which a parent 'trains up a child in the way he should go;' and of believing perseverance, for, 'when such an one is old, he will not depart from it.' C.]

Ver. 16. [Belial is not a proper name; it signifies

old, he will not depart from it.' C.]

Ver. 16. [Betial is not a proper name; it signifies 'worthlessness.' 'A daughter of worthlessness' is equivalent to 'a worthless woman;' the quality being here, as is common in Hebrew idiom, personified. P.]

REFLECTIONS.—A divided family is most unhappy: and they bring upon themselves redoubled

kanah knew Hannah his wife; and the LORD remembered^g her.

20 Wherefore it came to pass, when the time was come about,6 after Hannah had conceived. that she bare a son,7 and called his name Samuel, saying, Because I have asked him of the Lord.9

21 And the man Elkanah, and all his house. went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But 'Hannah went not up;1 for she said unto her husband, I will not go up until the child be weaned, and then I will bring him. that he may appear before the Lord, and there abidek for ever.

23 And Elkanah her husband said unto her. Do what seemeth thee good; tarry until thou have weaned him: only the Lord establish his word.2 So the woman abode, and mgave her son suck, until she weaned him.

24 ¶ And when she had weaned him, she took" him up with her, with three bullocks,3 and one ephah of flour, and a bottle of wine,4 and brought him unto the house of the Lord in Shiloh:5 and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord! ° as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the Lord hath given me my petition which I asked of

28 Therefore also I have 'lent' him to the LORD; as long as he liveth he shall be lent to the LORD. And qhe worshipped the LORD there.8

CHAPTER II.

1 Hannah's song in thankfulness to God. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproveth his sons. 27 A prophecy against Eli's house.

AND Hannah aprayed, and said, My heart rejoiceth in the LORD; bmine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I drejoice in thy salvation.

2 There is none holy as the Lord: for there is none besides thee; neither is there any rock like our God.

3 Talk' no more so exceeding proudly; let not arrogancy come out of your mouth: for the

g Ge. 8.1;21.1.ver.11.

⁶ Heb. in revolu-ion of days.

tion of deps.

7 114, or 117, or 114, or 117, or 114, or 117, or 114, or 117, or 114, or 114,

i Ex.-3.47;34.29. De. 16.16.

1 This was no evidence of religious neglect in Hannah. for she was not legally to the handles only being equired to appear before the Lord, and her resolution to stay at home being founded on the care of her the handle being founded on the care of her the handle being founded on the care of her the handle being founded on the care of her the handle handle being founded on the care of her the handle being founded on the care of her the handle being founded by the handle being for the handle being for the being for the handle being for

4 Such bottles were skins curiously join-ed together, so as to contain liquids,—C. 6 1127 or 1167. o ch.17.55;20.3.2 Sa. 23.11;14.9.2 Ki.2.4,6;4-

11.11,14-9-2 k.1.2-4,6;4

6 ver. 11,13. Mat. 7.

1-8 45.11.

6 Or, returned him, whom I have obtained by seitton, to the LORD.

7 That is, devoted him, designated him by vow to God.—C.

9 Le. Samuel, ver.

2-8 From h. 2. It is appears the child was of sufficient age to oid Eli in the service. Hence we may conor sumcient age to aid Eii in the service. Hence we may conclude that the person who worshipped the Lord, ver. 28, was Samuel. The worship of a child! How beautiful! He knew the Scriptures from childhood, and they had made him wise unto salvation.—C.

CHAP. II.

B.C. 1127 or 1167. # Phi.4.6;3.3. Lu. 1.

a Phi.4.673.3. Lu. 1.
46.47.
b Ps.92.10112.9148.
1418.2789.71.9. 5. 1.2.
Ps.71.8. Re.18.20.
d Is.12.3.9. Lu. 47.
Ps.118.14. 11. Ps.72.95;
86. 81.8.16.1. 11. Ps.72.95;
86. 81.8.4. 8. 15. 20.77;
150.244.10. Pe. 3.24;22.
4.30.31.30.1 CO.10.4.
/ Mat. 3. 9. 10. Jude
15. Pr.29.23; 8. 13. Lu.
14.11.
1 Holiness in God

A.M. 2877 or 2837. B.C. 1127 or 1167.

is his entire separa tion from evil, and his entire devoted his entire devoted ness of zeal to his own glory. In God, holiness is original; in man, derivative. None can therefore be holy as the Lord; men become holy because he is holy.—C.

g Ps. 147.5. Je. 17.10 16. 19. He. 4. 12, 13. Å Ps. 76. 3; 44. 9. He. 11. 34. Ju. 4. 15. 15. 41. 10, 14. 16. Am. 5.9. ½ Lu. 1. 53; 14. 11; 6. 20, 21, 24. 25. Ja. 4. 6; 5. 1-6

20,21,24 45, Ja. 4.0; 5.1-6.
& ch. 1, 20; ver. 21, Ps.
17.9, Ru. 4.11.
/ ch. 1.6, Je. 15.9.
m. De. 32, 39, Jobs.
18. Ho. 6.1. Re. 1.18.
m. ch. 20, 3, 15, 26, 19,
Ps. 18.5; 116.3; 130, 1.2
Co. 1.9, 10.
/ Job 1. 21, 42, 12, Ps.
102, 10; 107, 35-41; 75-5.
6.

102.10; 107.35-41; 75.5.

2 The pious ascription to God of all that the world calls for-fune, is a most happy frame, whether for prosperity or adversity. It keeps us humble in the one, it teaches resignation in the other.—C.

PS.113.7; xviii.xxi xxii.cxvi. Job 36.11;42 10,12. Lu. 1.52. 1 Ki.16 2. IS.22.20-24. La.3.32

2.15.22.20-24.La.3.32. 9 Job 38 4,5. Ps. roz. 25;104.5;24.2;75.3 Ga. 3. A beautiful pic-ture of God's pro-vidence, 'upholding all things by the word of his power,' He.1,2.—C.

all things by the word of his power, He.1.2.—C. Power, He.1.2.—C. P. S. G. H. F. G. H. F.

are sitent for ever, their inheritance is 'weeping and gnashing of teeth.-C. 2.3. (1997) and their inheritance is 'weeping and gnashing of teeth.-C. 2.3. (2007) and . # ver.18;ch.1.28;3,1

15. a De. 13. 13. Ju. 19. 22.ch. 10.2/25. 17. 28. 16. 7; 23.6. 1 Ki. 21. 10. 2 Co. 6.13. Tit. 1.16. 1 Jn. 2.3.4 Je. 9. 3. Ho. 4.1.6. Mal. 2.8. Ro. 1.28-30.

Mal.2.8.Ro.1.28-30.
6 Sons of morth-leastweets, as the ex-pression signifies-for man has no worth, but as he knows God to be his God, and has chosen him for his sure por-tion—C.
bls.56.II.EX.29.27, 28.Le.3.34 Is.56.II.

LORD is a God of knowledge, and by him

actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven: and 'she that hath many children is waxed

6 The" Lord killeth, and maketh alive: "he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich:

he bringeth low, and lifteth up.2

8 Hep raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the apillars of the earth are the Lord's, and he hath set the world upon them.3

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by

strength shall no man prevail.

10 The adversaries of the Lord shall be broken to vieces; out of heaven shall he thunder upon them: the LORD *shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.5

11 And Elkanah went to Ramah to his house; and the child did *minister unto the

LORD before Eli the priest.

12 ¶ Now athe sons of Eli were sons of Belial; they knew not the LORD.6

13 And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand:

14 And he struck it into the pan, or kettle. or caldron, or pot; ball that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but

16 And if any man said unto him, Let them not fail to burn the fat presently,7 and then Take as on the take as much as thy soul desireth; then he

trouble and vexation who dare transgress God's institution of marriage in order to obtain redoubled pleasures. Rarely do we behave aright under either remarkable prosperity or remarkable adversity: under the former, the heart swells with pride; under the latter, it sinks and rends with discontent and murmuring. The fretfulness of our temper often lays us open to continual uneasiness; and the unthankfulness of our heart doubles our affliction by overlooking our mercies. But sinful and hurtful is that grief which diverts us from our duty to God, and imbitters the comfort which we have in him. Our most deserved crosses are abundantly mixed with undeserved mercies; and religion and reason will afford us a cure. Distress ought to

make us double our diligence in attending on the ordinances of God. Fervent prayers and solemn vows are often means of relief to broken spirits: yea, it is peculiarly becoming under sore trials, and amidst general apostasy and profaneness, to be punctual and earnest attenders on the ordinances of God. But base and devilish must that spirit be which can take pleasure to vex the distressed in mind, even when they are attending upon God's solemn worship. It is more tending upon God's solemn worship. It is more becoming to balance others' abuse with our tender affection, and do all that we can to comfort those who are cast down. For peculiarly afflicting is it to perplexed souls to have the godly, and even ministers, misinterpreting their wrestlings with God as hypocrisy

and wickedness Yet, however distressing, injurious reproach should always be answered with the greatest candour and meekness. And men, convinced of their mistake, should turn their sinful censures into fervent prayers for the persons injured. Devotions towards God ought to be preferred to every convenience of our own. Early and earnest devotions are the best presages of happy days and successful undertakings. and nothing but works of necessity and mercy ought to detain us from the solemn worship of God. With the most distinguished expressions of gratitude ought we to com-memorate the mercies which we have received in answer to our prayers. Children ought to be carefully trained up, not merely with an eye to the law of nature,



AN—WHERE JEROBOAM BUILT A TEMPLE AND ESTABLISHED THE WORSHIP OF THE GOLDEN CALF. [I. Samuel, iii:20.]—"And all Israel, from Dan even to Beer-Sheba, knew that Samuel was established to be a prophet of the Lord." This is the well known city, which marks the northern frontier of Palestine. It was originally called Laish or Leshem. (Joshua, xix:47.) It is now called Tell el-Kadi. It is three miles from Cæsarea Philippi. This was once a very historic place. Here Jeroboam built a temple and established the worship of the

golden calf. We have now nothing but a thicket of reeds, oaks and oleanders, which entirely hide the shapeless ruins, but are kept fresh and green by the waters of one of the sources of the Jordan. This is one of the most beautiful places for a city in Palestine. The region round about it is of unrivaled fertility, but the ancient city of Dan is without a single inhabitant. Thus the prophecy uttered concerning it is fulfilled to the letter.

would answer him, Nay, but thou shalt give it me now: and if not, I will take it by force.8

17 Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord.

18 ¶ But Samuel eministered before the LORD, being a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the vearly sacrifice.

20 ¶ And Eli øblessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.

21 And the Lord hvisited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel *grew before the LORD.2

22 Now Eli was very old, and heard all that his sons "did unto all Israel; and how they lay with the women that "assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings3 by all this people.

24 Nav, my sons: for it is ano good report that I hear; ye make the Lord's people to4 transgress.5

25 If one magainst another, the judge Ho.4655.1. 18.39 Je.3.318.12. shall judge him: but sif a man sin against the LORD, who shall entreat for him? Notwithstanding they thearkened not unto the voice of their father, because the Lord would slav them.

26 And the child Samuel "grew on, and was in favour both with the LORD, and also with men.7

27 ¶ And there came *a man of God unto Eli,8 and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And 'did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and 'did I give unto the house of Talk 1.2 La.23, 125. Nu. 7.28 La.23, 126. L 28 And did I choose him out of all the

8 What a melan-choly example of reli-gious detection, when the the of the people and not of the priests retain the knowledge of God, and when they who should in-culcate piety are the most prominent in violating the law— G.

botating the law...

d Ge. To. 10; 13; 13.

Mal.2.8. Ho.4.1.

9 The portions which legally being-ed to the priest out of these offerings and ithe ways to receive after these portions he was to receive after the fat of the sacrifice had been burned upon the altar, Lev. 30–34.

To take the field, before the offering to God was completed, was a crime amounting to robbery of God...—P. ever. 11; ch. 3, 172.

18. Ex. 8.4. 2 Sa. 6.1.4

f. ch. 1.32. 12. 2. 3. 6.1.4

f. ch. 1.32. 12. 2. 5. 2. 4.

fch.1.3,21.Ex.23.14 17;34.23.De.16.16.

g Ge.14.19; 27.27,29; xlviii.xlix. 1 Or petition, which she asked, &c. h Ge.21. 1. ch. 1. 19,

i Ep.3.20. ver.5. Ps. # ver 26; ch 3. 19. Lu.1.80;2.40,52.

Lu 1.8072.40.52.

2 Grew up in the service of the Lord, both in stature and in knowledge, and in piety and in character. What a blessed sight to the mother on her annual visit, when bodily growth and spiritual grace kept pace with each other.—C.

other.—C. (ch.8.1. m ver.13-17. Je.3.3. Ho.7.45.9. n Heb. assembled by troops, Ex.38.8. o Ju.15.10.Ac.9.4.

3 Or, I hear evil words of you.

Ho.4-05.1.

g 1 Ti.3.ver.1.7,22.

g 1 Ti.3.ver.1.7,22.

4 Or, to cry out.

5 Amongst there evils of sin is its multiplying in others. Hence the special evil of sin others. Hence the special evil of sin others. Hence them it propagates more speedily, and their judgment is the more heavy from the Lord.—C.

r De. 25. 1-3; 17. 8-11.

r LC. 75, 1-3; 17, 8-11, s Nu.15,30, ch. 3,14, Ge.13,13, f 2 Ch. 95, 16, Pt. 15, 10, Ps. 69, 27,1 Jn. 2,11, 19, Jn. 12, 39,40. 6 For 'because,' the translation should be 'wilerefore' or 'therefore,' as in Ps. 116, 10. —C.

~C. # Pr.3.4. Lu.1.80; 2, 52. Ac.2.47. Ro.14.18, 7 Piety does not lways obtain a good report from men, stil there are occasions in which they concur

A.M. 2898 or 2878. B.C. 1106 or 1126.

b De. 32. 15. ver. 1317. Mal. 1. 12, 13.
9 They despised
the part allotted to
the priest by the law,
and would choose
what pleased their
own epicurean tastes.
—C.

C. Jos. 18.1. Ju. 21. 2.
d Le. 30.15. Mal 10.
Jul 12.10.
d Le. 30.15. Mal 10.
Jul 12.10.

Ne. 12.10...

70 Ezc. 44.70-12.1Ki.

26 Just as a man discovers his own appearance better by looking into a mirror than by examining himself is omen are examination and repentance rather by the afflictions that come through their families, than by any spontaneous movements. The history of Eli is written novas a record of an obscure though public man, but as a warning to all fathers office, to chasten their children while then is hope.—C.

7 Helv. Join.

is hope.—C.
7 Heb. join.
8 Or. somewha
about the priesthood

CHAP. III. B.C. 1100 or 1120.

a ch.2.11,18; ver.15
Served as a priest if
the lower employ ments.
b Ps. 74. 9. Mi. 3. 7
Am.8.11,12. Is. 13.12. thy father all the offerings made by fire of the children of Israel?

29 Wherefore bkick ye at my sacrifice,9 and at mine offering, which I have commanded in my habitation; and dhonourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, that thy house, and the house of thy father,2 should walk before me for ever: but now the LORD saith, Be it far from me; for gthem that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I hwill cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine

32 And thou shalt see 'an enemy' in my habitation in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.5

34 And this shall be ka sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will "build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, that every one that "is left in thine house shall come and crouch to him for a piece of silver, and a morsel of bread,6 and shall say, Put7 me, I pray thee, into one of the priest's offices,8 that I may eat a piece of bread.

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loath, telleth Eli the vision. 19 Samuel acknowledged as a prophet.

ND the child Samuel aministered unto the LORD before Eli. And bthe word of the

as they are ours, but chiefly with an eye to the promise of grace, as they are given to God. And with great care and expedition ought we to perform our vows, particularly in the solemn surrender of our children to

CHArTER II. [Ver. 3. By him actions are weighed. The idea of actions being weighed, as in the balance of God, is one well calculated to lead us to examine ourselves. Whether we will hear, or whether we will forbear, God will weigh.—Note, How needful then to pray, God be merciful to us sinners! How blessed our refure in the following that cleanests from all blessed our refuge in the 'blood that cleanseth from all

Ver. 35. [These words are prophetical. They have reference to Eli's successors, Samuel and Zadok; but this reference is only primary. Of neither of them could it be said, 'He shall walk before mine Anointed

They embrace the whole line of the priesthood, as types; and are perfectly fulfilled in the person and work of the Messiah. P.]

REFLECTIONS.—We owe to God the most ex-

alted praises upon receipt of his favours. and valuable mercies should always lead to an affecting contemplation of the excellences which are in God The secret of the Lord is with them that fear him; and he often shows them things to come. Nothing is returned with such certainty and interest as that which is lent to the Lord: and early activity in God's service is a hopeful presage of an eminently useful life. But dreadful and threatening is the appearance when those who fill the highest offices in church or state become absolute monsters in impiety, lust, and rapacity. It is criminal to administer to such only a soft rebuke and their contempt of reproof is an awful prelude of near and certain destruction. God permits such con-

temners to proceed in their wickedness till they have ripened themselves for ruin. Parents' indulgence of their children in sin may occasion fearful distresses to their family and nation; and the most tremendous judgments appear marked out for those who disregard even the mildest reproofs of their parents. remarkable the favours which have been abused, the more tremendous the judgments which may be expected; and sharers in sin shall share in correspondent punishment. But God's work and cause will never fall to the ground for want of hands to carry it on. Though ministers' wickedness may destroy themselves, it cannot destroy the ministry. The church is founded on a Rock, which the gates of hell cannot prevail against. Jesus, the faithful priest on his throne, is her principal governor, who can turn out her wicked officers, and fill their room with such as will be faithful unto death.

Lord was precious in those days; there was no copen vision.

- 2 And it came to pass at that time, when Eli was laid down in his place, and this eyes began to wax dim, that he could not see:
- 3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;
- 4 That the Lord scalled Samuel: and he answered, Here am I.
- 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.
- 6 And the Lord called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.
- 7 Now Samuel did not yet know the LORD.3 neither was the word of the Lord yet revealed unto him.
- 8 And the Lord bcalled Samuel again the third time. And he arose, and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.
- 9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, 'Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called, as at other times, Samuel, Samuel! Then Samuel answered, Speak; for thy servant heareth.

14 And therefore I have sworn unto the use of °Eli, **pthat the iniquity of Eli's house all not be purged¹ with sacrifice nor offering there are the sacrification of the ever. house of ⁹Eli, ^pthat the iniquity of Eli's house shall not be purged1 with sacrifice nor offering for ever.

A.M. 2904 OF 2884. B.C. 1100 OF 1120.

1 'The word of the Lord' means the prophetic word — the word spoken, or in wisson revealed to one of the prophets. If we have the precedular courter of the prophets in wood of the prophets of the people had shut out the light of the divine countenance.—P.

.*P.* c Heb. *broken*, Ju.

c Heb. broken, Ju.
7.15. Ge. 27. 1; 48. 8, 10.
C4.15.
C4.15.
C5.25. 23. Ch. 1; 11.
2 Ex. 27. 20 requires: that the lamps should burn always, and Josephus tells us part of the seven were extinguished in the morning, pard and the sevening, part of the seven were extinguished in the south of the sevening, and the sevening. From this verse it is evident the lamp was allowed to 'go out' by its own burning. From this verse it is evident the lamp was allowed to 'go out' by its own burning. From this verse it is evident the lamp was allowed to 'go out' by its own burning. From this verse it is evident the lamp was allowed to 'go out' by its own burning. From this verse it is evident the lamp was allowed to 'go out' by its own burning. From the verse it is evident to have done to have a before the word of the LORD was revealed unto him. Ac. 132. 21.

as a speaker to man; though he knew him as a lawgiver, as the God of providence, and hearer of prayer.

he can make a creature more accomplished than the Creator, And if he can speak, assuredly a holy child is a nobler auditor than a hoary sinner.—C. sinner.—C. r Ac.9.6. Is.6.8. Ps. 85.8.ver.10.

85.8.ver. 10. 2 Am. 3.6,7. Is. 45.7. 2 Ki. 21. 12. Je. 19. 3. Ps. 119. 120. 2 ch. 2.27-36. Zec. 1.

use 'Lamb of God, and mere dead elements without the personal salvation of any of Eli's descendants; lies altogether gainst their official storation as a use, and it stands

TIONS

use the personal content without the personal stands of the stands of the

A.M. 2904 or 2884. B.C. 1100 or 1120.

as a warning for ever to every abuser of re-

ligrous ortinances and official influence.

— C. ch. 1.9, Jos. 18. 1.

7 Da. 430, Je. 1.6-8.

2 Amongst the characteristic traits of Samuel, one, and not the least worthy of observation, is his continual readiness when called. His many continual readiness when called. His many continual readiness when called, and the least worthy of the continual readines when the cannot but admire Samuel's success in life, remember that it was founded, under Providence, upon two principles—piety to God, and uniform readiness for during the continuation of the continuation of

He.13 5.6

*I Ni.8.56 Is.44.26.

*Men's hearts were predisposed to listen to him, and God fulfilled his predictions, and realized soundness of his opinions.—C. Sa.3.10:

*JU 20.1.2 Sa.3.10:

*JU 20.1.2 Sa.3.10:

*JU 20.1.3 Sa.3.10:

*JU 20.

B.C. 1096 or 1116.
a Or, came to pass, ch.3.11. Samson had killed many Philistines, Ju. 16, 30.
b ch.7.1215.1.
1 The name Eben-exer ("stone of help")

ployer by the sacred writer, 55, or 19, 30.

1 Ki. 0. 30.

2 Heb. the battle was spread.

4 Jos. 7, 4, 5, 12. Ps.

106.41;8.62.

4 De. 20.44 Jos. 7, 7,

8. Je. 22.8. La. 3, 40.

4 Nothing is more common than to trust.

8 Heb. take unto us 4 Nothing is more common than to trus in emblems rather than realities. The confidence due to God alone. So Chris tians sometimes look tians sometimes look upon prayer, bap-tism, and the Lord's supper as able to save them, whereas they are but guides to the 'Lamb of God,' and mere dead alaments without the

15 ¶ And Samuel lay until the morning, and opened the doors of othe house of the Lorn And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am L²

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing4 from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD; let him do what seemeth him good.

19 ¶ And Samuel grew, and "the LORD was with him, and "did let none of his words fall to the ground.5

20 And all Israel, "from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord.

21 And the LORD *appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the LORD.7

CHAPTER IV.

1 The Israelites are smitten by the Philistines at Ebenezer. 3 They fetch the ark to the terror of the Philistines. 10 They are smitten again, the ark taken; Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breakth his neck. 19 Phinehas' wife, through news, falling backward, breaketh his neck. 19 Phinehas' wi grief, falleth in labour, is delivered of Ichabod, and dieth,

ND the word of Samuel came to all Israel. A Now Israel went out against the Philistines to battle, and pitched beside bEben-ezer: and the Philistines pitched in Aphek.

- 2 And the Philistines put themselves in array against Israel: and when they joined 2battle, dIsrael was smitten before the Philistines; and they slew of the army in the field about four thousand men.
- 3 ¶ And when the people were come into the camp, the elders of Israel said, 'Wherefore hath the LORD smitten us to-day before the Philistines? 'Let us fetch' the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.4
- 4 So gthe people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth

CHAPTER III. [Ver. 13. His sons made themselves vile, and he restrained them not. against Eli is his knowledge of his sons' misconduct, and neglect of restraint. He gave excellent advice, see ch. 2. 23, but it wanted determination and energy. He had allowed his sons to outgrow his authority, and now he pleads with them in vain. C.]

Ver. 17. [God do so to thee, and more also, if thou hide anything. Eli anticipated evil, he remembered the man of God, ch. 2. 27, his conscience smote him, his sons grieved him, he cannot expect good for them as he knows no good of them, and he is anxious to hear the worst. Therefore he says, 'God do so,' &c.; that is, let God inflict all the judgments, and more, upon you than he has threatened against me, if you do not tell me the truth.—Note, This was not an impreca-tion, but a legal form of appeal to God; for, be it re-membered, the same words may be a blasphemy or a prayer according to place, circumstances, and person who utters them. C.]

REFLECTIONS.—Dreadful is the case of a church when her fellowship with God is interrupted: but great the mercy, that God raises up new instruments in his church to carry on his work when others have proved unfaithful. Early piety is often honoured with special intimacy with God; when God passes by his aged saints, who have offended him, and perfects praise out of the mouths of babes and sucklings. But it becomes aged ministers to be well satisfied with the Lord's carrying on his work, even at the expense of dishonouring themselves; and to be ready to assist those whose rising glory may eclipse their own. It is an unspeakable mercy when God repeats his calls to men till he renders them effectual: and promising is the appearance when such extraordinary revelations aniof rendering them proud; especially when humble modesty and exact fidelity meet together. Ministers must often begin their work with fearful denunciations of God's wrath against sinners. Yea, how terribly

God judges even the sins of his own people, and of their families! He renders their condition base, tormenting, and in appearance desperate; and the most abundant measure of grace is requisite to render one resigned to such a stroke; yet resignation is the proper and only way to lighten the burden. But frequently he renews his visits to those who had been early seekers of him; and such as improve one gracious visit shall not be long without a second. Yea, the most abundant care shall be taken to honour his faithful servants, and to verify their words in the salvation or destruction of mankind

CHAPTER IV. REFLECTIONS.—Lesser judgments only exasperate hardened sinners against the Lord, instead of making them search their ways and return to him; while those who are most destitute of the power of godliness glory in, and trust to, their external forms and privileges.—Sinners are often perfectly secure when their destruction comes upon them



TEMPLE OF THE ARK, SHILOH—WHERE THE ARK RESTED FROM JOSHUA TO SAMUEL. [I. Samuel, iv:4.]—"So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God." Shiloh is called the place of rest. In Judges, xxi:19, it is said that Shiloh is "on the north side of Bethel, on the

east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." So the traveler now going north from Jerusalem stops the first night just a little way south of Shiloh. Shiloh was one of the most sacred of the Hebrew sanctuaries. The ark of the covenant was kept at Shiloh from the last days of Joshua to the time of Samuel. The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant which had been carried into battle against the Philistines.

between the cherubims:5 and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, 'all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines "were afraid; for they said, God is come into the camp.6 And they said, Wo unto us! for there hath not been such a thing heretofore.7

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that "smote the Egyptians with all the plagues8 in the wilderness.

plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, Pas they have been to you: quit yourselves like men, and fight.

9 An erroneous statement, illustrative of their imperfect imperfect of the history of history of the history of hist

10 ¶ And the Philistines fought, and Israel and the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

slain.3

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.4

13 And when he came, lo, Eli "sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told it, all the city

man came into the city and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

4 Emblems of the deepest surrow and beservement. On the deepest surrow and beservement. On the control of the call the care renders and springly of the call the part relatives and springly and told Eli.

15 Now Eli *was ninety and eight years old; and his eyes were dim,5 that he could not see.

A.M. 2909 or 2889. B.C. 1095 or 1115.

i 2 Sa. 6. 12. 2 Ki.19. 15.Ps. 80.1;99.1. Ex.25. 20-22. Nu. 7.89.

5 That is, on the mercy-seat. — Note, No throne but that of mercy can be ap-proached by a sinner.

& Nu.4.15;10.33.De. 31.26, 2 Sa.15-24.He.9. 4-ver.3. / Je. 7. 4. Mi. 2. 11. Am.6.3. Ju. 15.14. Job 15.21.

™ ver.3-5.

Ex. 14. 25; 15. 14. De.32.30,31, De. 32-30, 3t.

6 When the Philistines acknowledged God, why did they not prepare to obey him? Because they acknowledged him but as the local, or at most the national God of Israel. They admitted his being, not his attributes.

—C.

o Ex. vii. xiv. Jos. 2.

8 When he brought Israel into the wil-

p De.28.47,48. Ju. 13.

2 Heb. Me sweet q 2 Sa. 20, 1, 1 Ki, 12, 16;22,36,2 Ki, 14,12,

r Le. 26. 25, De. 28. 25. Ps. 78.02, Is. 10. 3-6. Je. 7. 12, 32.

s Ps.78.61,64;240.22, ch. 2.34. Is.3.22, Pr. 2. 31;13.21,

3 Heb. died. f Ge.37.29. Jos.7.6. 2 Sa.13.19;15.32;1.2. Job 2.12.

ch.1.9. Ps.137.5,6; 69.9; 119. 139. 2 Co. 11. 27,28.

x Ps. 90. zo. ch. 3. 2. Ge.27.1-39. 5 Heb. stood

A.M. 2909 or 2889. B.C. 1095 or 1115.

6 Heb. is the thing. y ver.10,11.
z Ps.137.5,6;26.8;42.
3,10.Phi.3.8,9. La.2.15

d Heb set not her heart, Ps.77. 2. Pr. 25.

eart, Ps.77, 2. Pr. 55
20.

e That is, Where i.
the giory! or there i:
no giory, ch.14.3

f Ps. 78. 61; 106. so

Je.2. II. Eze. 7, 30; 24

21. Ho.9.12.
g ver. 18. Ne. 2. 3. Ps.
137. 5, 6; 26. 8; 69, 9; 119.
139. Phi. 2, 4, 2 Co. 11.
27.28. Jn. 2. 17.

CHAP. V.

B.C. 1005 or 1115. a-J.S.78.01. b ch.4.17.12. c Jos. 11. 22, 15. 46. Ac.8.40. As a trophy of victory. d Ju. 16. 23. Hab. 1. 11.16. Da 5.2.3 ver. 3, 4.75ch.6.5. I See note on Ju.

47:ch.6.5.

1 See note on Ju.
16.23 — C.
2 The frequency with which early rising is mentioned in Scripture is well with the same of the climate, which rendered morning and evening the most comfortable time for travel, labour, or religious exercises. Even the worshippers of Dagon rose same of Dagon rose and the same of the climate, which can admonite and all alsa toften a rebuke to Christians, whose Sabbath mornings are indolently wasted in 'a little more slumber; who can offer they offer the cord, but who sleep they can be cord.

16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there 6done.

my son?

17 And the messenger answered and said, ^yIsrael is fled before the Philistines; and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God,7 that he fell from off the seat backward, by "the side of the gate, and his bneck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, near to be delivered:8 and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains cames upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she an-

swered not, dneither did she regard it.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband:)

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dayon. 3 Dayon is cast down and cut in pieces, and they of Ashdod smitten with emerods. 8 The ark being carried to Gath, the men of Gath are smitten with the like plague; 10 and also the men of Ekron, when it is brought thither.

ND the Philistines atook the ark of God, A and brought it from bEben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of a Dagon, and set it by Dagon.1

3 ¶ And when they of Ashdod arose ²early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD.

as a whirlwind. And a good cause may fearfully suffer for the wickedness of those who espouse it. But, very justly, the first and sorest judgments light on the heads of wicked and unfaithful ministers: and quickly they who refused to shed the tears of godly sorrow, are made to shriek under the strokes of judgment. How made to shriek under the strokes of judgment. How near the heart of exercised saints do the ark and church of God list. Voc. ded. of God lie! Yet God pursues his offending servants to the very brink of eternity with awful frowns and fearful strokes; and if they will be unfaithful, they must die without comfort. Pregnant women have need to be in readiness for death; for in an hour which they think not, the Son of man may require their soul. But how great is the misery of a nation when the ordinances and presence of God, which are the glory thereof, are taken from it! Draw near, ye careless, ye indulgent parents, and tremble; behold in what ruin to your family and nation your conduct may issue!

CHAPTER V. [Ver. 1. Ashdod stood on a low

from the shore of the Mediterranean, and about halfway between Joppa and Gaza. On the top of the hill was the temple of Dagon, then one of the most celebrated shrines in Philistia. The royal city is now re-

Presented by a small village of mud hovels. P.]

Ver. 3. [The name Dagon is derived from dag, 'a fish.' The name occurs in the Babylonian mythology, and is applied to a fabled 'fish-god,' who is said to have risen from the waters of the Red Sea, and to have become a benefactor of mankind. His image is represented as having the head and trunk of a man and the lower part of a fish. Dagon was the national god of the Philistines, and had temples at Gaza and Ashdod.

The latter after standing for a long period was destroyed by Jonathan Maccabaeus. P.]

Ver. 5. [Nor any that come into Dagon's house tread on the threshold of Dagon. An acknowledged proof of the power of Jehovah, but which the Philistines, blinded by their ideleter. by their idolatry, regard not as supreme and omnipochapter V. [Ver. I. Ashdod stood on a low tent, but only as a little, and perhaps for a little time, superior to that of Dagon. Nay, such is the subtlety

of Satan (for the heathen sacrificed to devils), I Co. 10. 20, that he turns the disgrace to a new source of idolatry, and teaches them to reverence, to worship, the very threshold where their idol lay prostrate and broken. Note, Do not the idolaters of riches, ambition, and pleasures still imitate the foolish Philistines, and worship their idols still, even when convinced of their

unsatisfying vanity? C.]

REFLECTIONS.—The interest of religion sometimes sinks very low; but God will in due time, and often when it is least expected, make it to triumph. No power of devils or men can withstand him, or even No power of devils or men can withstand him, or even prevent their own ruin. It is very dangerous to profane his holy things. If men will not glorify God by due reverence, he will glorify himself in taking just judgment, and such as contend with him shall be infallibly ruined at last. Men indeed are often more eager to get rid of God's judgments than to get rid of their sins which procured them, and when they smart their sins which procured them: and when they smart under his stroke, they are solicitous to have God put from them, rather than to enter into friendly connecAnd they took Dagon, and set him in his place!

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon² was left to him.³

5 Therefore neither the priests of Dagon, nor

Therefore neither the priests of Dagon, nor any that come into Dagon's house, gtread on the threshold' of Dagon in Ashdod unto this day.

6 But the 'hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and 'smote them with emerods,' even Ashdod, and the coasts thereof.

7 And when the men of Ashdod 'saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and 'upon Dagon our god.

8 They sent therefore and gathered all the lords of the Phillistines unto them, and said, What' shall we do with the ark of the God of Israel? And they answered, Let the ark of Israel? And they answered, Let the ark of Israel. Maurice, specific the worship of the coasts of the God of Israel. Maurice, specific the worship of the God of Israel shall not abide with us: for his hand is got the mosque of Mecca, &c. to be threshold of a temple was an act of the core self prostrate on the worship of the worship of the worship of the God of Israel. Maurice, specific the worship of the God of Israel shall not abide with us: for his hand is got the mosque of Mecca, &c. to be threshold of a temple was an act of the control of the God of Israel. Maurice, specific the worship of the God of Israel shall not abide with us: for his hand is got the mosque of Mecca, &c. to be threshold of a temple was an act of the control of the God of Israel. Maurice, specific the worship of the Warrice of the God of Israel shall not abide with us: for his hand is got the worship of the Warrice of the God of Israel. Maurice, specific the worship of the God of Israel shall not abide with us: for his hand is got the worship of the God of Israel shall not abide with us: for his hand is got the worship of the God of Israel shall not abide with us: for his hand is got the worship of the God of Israel shall not abide with us: for his hand is got the worship of the God of Israel shall not abide with us: for his hand is got the worship of the God of Israel shall not abide with us: for his hand is got Israel? And they answered, Let the ark of the God of Israel be carried about unto "Gath. And they carried the ark of the God of Israel about thither.

9 And it was so, that, after they had carried it about, the chand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great,6

and they had emerods in their **psecret parts.

10 Therefore they sent the ark of God to Ekron.** And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all said. Send said. Send

the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a rdeadly destruction

throughout all the city; the hand of God was very heavy there.

12 And the men that *died not were smitten with the emerods; *and *the cry of the city went the small sm up to heaven.

. ² Or, *the fishy part*, is said the upper

2 Or, the fishy part. It is said the upper part of Dagon resembled a man, and the lower a fish.

3 It will be seen that the words 'the stump' are in italics, and have therefore no equivalents in Hebrew. The clause should be rendered: 'Only Dagon (i.e. the fish) was left to him.'—P.

treat on sur-ground.—I.

h Ex.9.3. Ac. 13. 11.

Da.5.3.5

i Ps.78.66. Job 31.3.
ver.9.11;ch.6.5.

5 Some species of epidemic accompani-ed with ulcers, the

which is not describ-ed.—*C*, * Is. 26. II. Ex. 8. 8, 29; 9.28;10.7; 12.33. ch. 4.8.

4.8. / ver. 3, 4. Je. 46, 25. ls.19.1. Ex. 12.12. m Pr.21.30. ls.8.10. m Jos. lt.22. ch.6.17; 17.4. 27.4. 2 Sa.21.22. I Ch.8.13; 18.1. 2 Ch.26. 6.4m.6.2. o ver.6.13, 12. Am.2. L45.100 Ind.

CHAP. VI. a Ps.78.61.ch.v. b Ex.7.11. Da.2.2;4 6,7;5.7.Is.8.19.

1 Astrologers, ex-pounders of dreams, augurs, &c., cunning ampostors, deceiving an ignorant and su-perstitious people.—

C.
c Ex. 23. 15; 34. 20.
De. 16. 16.
2 Heb. rendering,

Heb. rendering, rendering, and the second of the second of

of an an-wise revision.

The state of the state of the ancient heathen that each country had a deity peculiar to itself. The Philistines therefore acknowledged the local supremacy and power of Jehovab. They did not regard or reverence him as the one only God, but simply as one of the one only God, but simply as one of the him as the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the one only God, but simply as one of the o

his own country, province, or city.—P.
Je. 40, 25, 15, 24, 2, Job 34, 19, 6 Heb. them.

g.Ex.8.5,17,24110.14, 15, Joel in. It seems their fields were plagued with mice.

h Jos.7,19, Je.33,105, 343, Jn.9,24, Rev.10,9, 26, head. Even.

£ ch. 5, 3,4,7, Ex. 12, 12, Nu. 33,4,15,19,1, Æ Ex. 7, 13; 8,15; 14, 17; 9,34,35, Job 9,4; 40, 2,

6 Or, reproach-

26 Or, reproach-fully.
7 Heb, them.
1 Sa.6.3 Mar. IL.2.
8 There was great
worldly wisdom in
this plan, and it cer-cially required a
miraculous interfer-cially required a
miraculous interfer-ence to bear winters
to the glory and pro-cent of the plant of the plant
oxen, and beasts of
the field are his, the
irrational creature is
bedient, where the
rational has rebelled.

A Bowels, Ex. 78.66.
Jo Jos. 15.45, Jul. 118.
3.22 Ki.1.2.Am. 1.8.
17 Heb. me, to slay me and my people.
I Je. 48.44 Am. 5.19.
I K. 17.0.17.
I

CHAPTER VI.

1 After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark. 21 They send to the inhabitants of Kirjath-jearim to fetch it.

ND the ark of the Lord was in the country A of the Philistines seven months.

2 And the Philistines called for bthe priests and the diviners,1 saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, esend it not empty; but in any wise return² him a trespass-offering:3 then ye shall be healed, and it shall be known to you why his hand is not removed from you.4

4 Then said they, What shall be the trespassoffering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for fone plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall rgive glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought 'wonderfully among them, did they not let the people7 go, and they departed?

7 Now therefore make a 'new cart, and take two milch kine,8 on which there hath come no voke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the "jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to *Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two

tions with him. But such as tempt God shall find every essay more and more imbittered by his curse and heavy hand upon them. And what has been gotten by fraud or sacrilege must be thrown back again before the sinner feel quietness within him.

CHAPTER VI. [Ver. 4. Five golden emerods, and five golden mice. Such votive offerings have been, and still are, common both in heathen countries and amongst superstitious Christians. If it did not previously exist, here is the origin of the custom; and, at all events, this is the earliest historic notice of a practice that flatters human vanity, and indulges will-worship, while it affects to honour God.—Note, Almost all the superstitions that have disfigured and degraded Christianity may be clearly traced to their origin in heathen-

Ver. 5. [The invasion of mice still continues to be

a plague in several countries. In search of food, or under some unknown impulse, they descend from mountains, and issue from forests, in such myriads as to occupy the whole country, to destroy the hoards of grain, and lay the land as waste as if overrun by the most hostile army. C.]

Ver. 16. [Ekron (now Akir) stands on the southern slope of a low ridge which separates the plain of Philistia from Sharon. Immediately to the south of the site, at the foot of the slope, is a broad wady, or the vale towards the mountains, and came at length to a stand in the valley below Bethshemesh. The distance from Ekron is about 10 miles. P.]

Ver. 19. [Smote of the people fifty thousand and three-score and ten men. How so many persons could be collected into a small village appears so strange as to be considered impossible. Hence every effort of commentators has been made to reduce the number, and so reconcile it with probability. people smitten at merely 70. Josephus estimates the The Syriac and Arabic the site, at the foot of the slope, is a broad wady, or depression in the plain, which runs away up eastward to the hills of Judah, gradually contracting and deepening until it becomes a sublime ravine, cutting deeply into the mountain chain. Near the opening of the ravine into the plain, on a broad terrace on its southern bank, are the ruins of Bethshemesh. The route of the bank, are the ruins of Bethshemesh. The route of the ark I was able to trace with ease upon the spot. The kine went down the gentle slope from Ekron, then up milch-kine, and tied them to the cart, and shut \mid A.M. 2000 or 2880, E.C. 1055 or 1175. up their calves at home:

up their calves at home:

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of 'Beth-shemesh, and went' along the highway, a lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley: Pand they lifted up their eyes and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood they clave the wood of the property and they clave the wood of the property and they clave the wood of the property and they allowed the wood of the property

was a great stone: and they clave the wood of the cart, and coffered the kine a burnt-offering unto the Lord.6

15 And the 'Levites took down' the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same

17 And these are the golden emerods which the Philistines returned for a trespass-offering unto the Lorn; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one:

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

Le. 23. 16, 17. Ex. 23.16.

5 It was proper that the priests only should now take care of it.

of it.

g Ju.22.4. ch.7,9.17;
II.15; 15.15; 20.6. 253.
24.18,25; 15.16; 20.6. 253.
24.18,25; 15.16; 20.6. 253.
Ex.20.24.
Be an extemporaneous sacrifice to Jehovah.
The propriety of the Levites who thus offered an extemporaneous sacrifice to Jehovah.
The propriety of the sacrifice this place to Jehovah.
The propriety of the sacrifice this place to Jehovah.
The propriety of the sacrifice to Jehovah.
It should have been reserved for Shiloh. Had the Levites respected the law in this particular, it is sacrificated to the law in the propriety of the sacrifice to the law in the sacrifice to the law in the sacrifice to Jehovah.
The sacrifice the law in the sacrifice—Carte.

g Priests, Nu. 4.15.
28.6.6.7,
Priests, Nu. 4.15.
29.6.6.7,
Priests, Nu. 4.15.
29.

* Ex. 19. 21. Nu.4.5, 20. De. 20.29;4.24. Jos. 24.19. 2 Sa.6.7. Ps.131. 1. Col.2.18. Pr.11. 31. 1 Pc.4.17. 8 Perhaps seventy—fifty out of a thou-sand.

8 Ferhaps seventy—fifty out of a thousand.
9 The literal translation of the Hebrew shadon of the Hebrew shadon of the Hebrew shadon of the he smote the men of Bethshemesh because they looked into the ark of Jehovah; and he smote of the people seventy men, fifty thousand words, fifty thousand words, fifty and men, 'are wanting in some very ancient Hebrew manuscripts, and they are omitted by Josephus. This tends to leave the impression that the impression that seventy was the total number of those who perished—P.

w 28.6.8,9, Mal. 3

2 Sa.6.8,9. Mal. 3 2.Ge.4.13. Lu.5.8. x Jos.9.17; 15.60; 18. 14. Je. 7.12, 14. Ps. 78.60; 132. 6.ch. 7.1, 2. 2 Sa. 6.

CHAP. VII.

B.C. 1075 or 1095, a ch.6.21. Ju. 18. 12 Ps.132.6.2 Sa.6.2,4.

I Eleazar was sanctified: that is, appointed and dedicated to keep the ark but the public services of feasts and solemnities were instermitted or suppressed during the ascendency of the Philistines.—C.

8 2 Sa.6.4. Ps.132.1 c Je.3. 13, 22-25. Ju

S. After twenty
years from the captivity of the ark a religrous revival commenced in a universal lamentation after
the Lord; that is, sorrow for past neglect
of his service, and
antiety for a graantiety for a gradiscovery of the service, and
antiety for a gradiscovery of the service, and
antiety for a gradiscovery of the service of the service
and the service of the service o

d Joel 2, 12, 1 KL 18, 21,2 Ki, 17, 35. e Jos. 24, 14, 23, Ge. 35.2, Ju.2.13;10.6.

f Am. 4.12. De. 6. 13; 10.20. Mat. 4.10. Lu. 4. 8. Is. 3.10.

g Ju. 10. 15, 16. Ho. 14. 3, 8. Ge. 35.4.

19 ¶ And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people sfifty thousand and threescore and ten smen. And the people lamented, because the Lord had smitten many of the people with a great

slaughter. 20 And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of *Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAPTER VII.

1 The men of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years 3 the Israelites, by Samuel's means, solemnly repent at Mizpeh. 9 While Samuel prayeth and sacrificeth, the Lord discomfitch the Philistines by thunder at Ebenezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

ND the men of Kirjath-jearim came and A fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar1 his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was blong; for it was twenty years: and all the house of Israel clamented after the LORD.2

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away born. It had loven. providentially only now providentially only only that Level a city, and it was given by the Baals and Ash taroth, and served the Lord only.

Soft, great Abel, of mourning, ver.19.

Lord of that Ge.31.49 Jules of that Ge.31.49 Jules of the Ge.31.49 Jules of the Condition of t

of Bethshemesh, because they had looked into the ark; and he smote of the people 50,070 men: and the people lamented because the LORD had smitten of the people with a great slaughter.' Now the text says, God 'smote the men of Bethshemesh, because they had looked into the ark,' but does not state how many. Then the text adds, that 'he smote of the people,' that is, not of the Bethshemites in particular, but of the Israelites generally (Rathshemites inspanies) is, not of the Bethinnemites in particular, but of the Israelites generally (Bethshemites inclusive), 50,070 men, but does not state during what space of time the judgment continued. Now, what can be more natural than that, when the news of the return of the ark to Bathsharesh would be spired about there should be Bethshemesh would be noised abroad, there should be a vast concourse of the people, day after day, to hear and to see. Would it not be considered an act of patriotism and religion combined, to go on a pilgrimage to visit the recovered centre of their holy services? Where then is the difficulty of comprehending how, in a few days, and for aught that is said it may have taken weeks or months, not merely 50,070, but five times 50,070, may have visited Bethshemesh? Then it is not said 50,070 died, but only that so many of the people were smitten, most probably by the Philistine epidemic and emerods. And when it is added, that the people lamented because the Lord had smitten the people lamented, because the Lord had smitten many of the people with a great slaughter,' it is not said how many of those who were smitten by the disease actually died in the slaughter, but only that it was

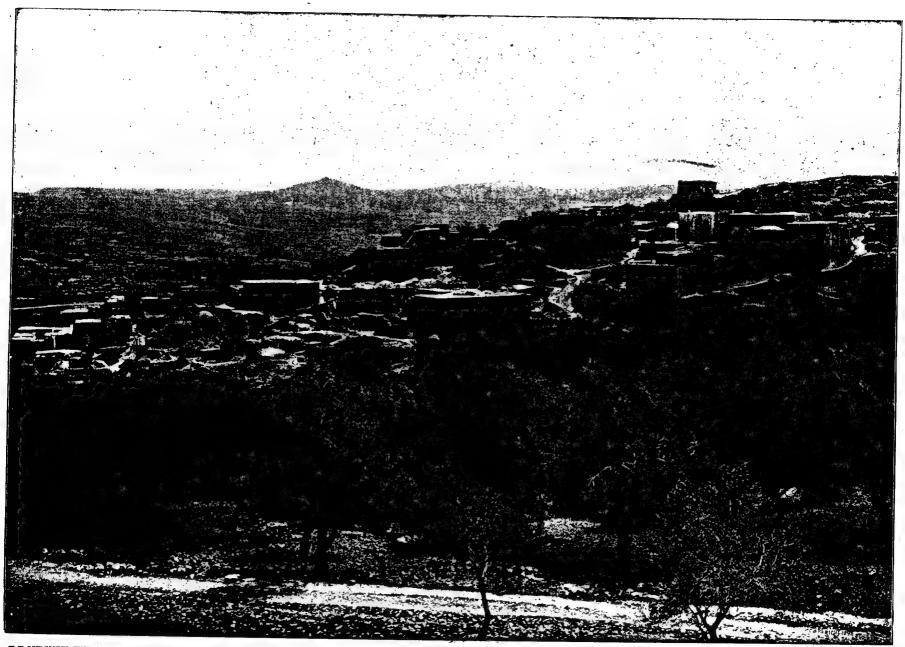
50,070 must have died, and granting this to have actually been the case, let it only be remembered that these are not asserted to have been Bethshemites, but of the people, while the time of the judgment is not specified; and if 50,070 did perish in the epidemic contracted at Bethshemesh, and carried from Dan to tracted at Bethshemesh, and carried from Dan to Beersheba by the pilgrim visitants, the experience of all ages can exemplify greater ravages, although men may not have seen or acknowledged in them, as the sacred writers did, the immediate finger of God. C.]

REFLECTIONS.—To be deprived of God's ordin-

ances, though it be only for a time, is very alarming; yet much more so to have them made a plague to us. By holding fast their sins men only prolong their God can easily make the stoutest of his sorrows. enemies to bow down to him, and even cause them to become, to his honour, lasting memorials of their own But it is much happier to be warned by other men's experience than by our own. And when we have repented of our sins, we may hope for a removal of our miseries. Wicked men would fain shift their of our miseries. Wicken men would lain successful convictions, and ascribe their sufferings to any cause than to the hand of God. And God often patiently suffers himself to be tempted and put to the trial; but the issue shall tend to his own glory; and the very means which men had taken to confirm them-

all others lie by unconcerned. And with great joy and an others he by unconcerned. And with great joy and thanksgiving, even to the interruption of the most urgent earthly concerns, ought his returns and revivals of religion to be welcomed. But what fear and reverence are due to him, and his ordinances, in the meetings of his saints! He is a holy Lord God! and it is dangerous to indulge a vain curiosity in our concerns with him; and infinitely destructive to come near to behold the broken law, but as fulfilled in Christ. How miserable is that nation in which no common care is taken about the ordinances of Christ: but one place yields them to another, and forfeits those blessings which God has connected with them! Let us learn properly to value the privileges which God graciously bestows; and so to improve them that they may not become a curse but a biessing to us.

CHAPTER VII. [Ver. 2. The meaning is not that the whole period of the residence of the ark at Kirjath-jearim was only 20 years. It was much more; for it continued there during the whole reign of Saul, and part of the reign of David, 2 Sa. vi. It is here affirmed that 20 years of deep anxiety, in consequence of the Lord's withdrawal from Israel, passed. During these long and painful years there was no manifestation of divine power on their behalf; but at the close of that w many of those who were smitten by the dis-tually died in the slaughter, but only that it was And now, should any insist that the whole deliver his church and restore his ordinances when victory over their enemies. P.]



WRYET-EL-ANAB—THE PLACE TO WHICH THE ARK WAS BROUGHT FROM BETH-SHEMESH. [I. Samuel, vii:2.]—"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord." The name "Kirjath-jearim" signifies "the city of forests." In the book of Joshua the place is twice mentioned as a border city. It lay upon the ancient frontier of Judah and Benjamia This place is on the road to Ramleh, about nine miles

from Jerusalem, and not far from Gibeon. Here the people brought the ark from Beth-shemesh. The position of this place, according to Ritter, the highest authority on Palestine, corresponding as closely as it does with the Old Testament accounts, makes the identity of Kuryet-el-Anab and the ancient Kirjath-jearim in the highest degree probable, and at the same time we are enabled to learn where ran the former boundary between the territories of Judah and Benjamin.

- 6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, Wel have sinned against the LORD. And Samuel mjudged the children of Israel in Miz-
- 7 ¶ And when the Philistines *heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard it, they were afraid of the Philistines.
- 8 And the children of Israel said to Samuel, from us from cry-Cease not to cry unto the Lord our God for 1 Kill 18 30-38. us, that he will save us out of the hand of the Philistines. Philistines.
- 9 ¶ And Samuel qtook a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and 'Samuel cried unto the LORD for
- Lord: and *Samuel cried unto the Lord for Israel; and the Lord heard him.

 10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord *thundered with a great thunder on that day upon the Dhilistines and discomfited them: and they Philistines, and discomfited them; and they were smitten before Israel.
- 11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.
- 12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it "Eben-ezer," saying, "Hitherto hath the Lord helped us.8
- 13 T So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines⁹ all the days of Samuel.¹
- 14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof

A.M. 2929 or 2909. B.C. 1075 or 1095.

i Ju.2.4,5. Ps. 6,6;119. 136;42.3. Job 16.20. Je. 9.1. La.2.11,18;3.49.

& 2 Ch.xx.Ezr.1x.x, 8. 21. Ne. ix. Da. ix Jonah iii.Pr.28.13. / Ezr.9.5-10. Job 40 4;42-6. Ps. 38. 3-8. ch. 12 10. Je. 31. 19. Lu. 15. 18.

10. Jc. 31. 19. Lu. 15. 18.

18. Ju. 2. 16. 3. 10. No.
9. 27. Eze. 20. 4.

4 Mizpeh of Benjamin, where the people had assembled at
the time of the war
with Benjamin. — P.

18. Am. 7. 10.

26. Ex. 14. 10. ch. 13. 6;
17. 11. 2 Ch. 20. 3.

2 ch. 12. 19. Is. 37. 4;
62. 1. 6. 7.

5 Heb. Re not view.

s ch.2.10. Jos.10. 10, 11. Ju. 4.15;5.20. Zec. 4. 6. 6. t Ge.28.18; 31.45; 35.
14.18.19. 19. Jos. 7. 26.
Ju.15. 19.

2 That is, the stone
of help, ch.4.15.1.

his church, Lu.19, 40.

—C. ... 26. 22. PS, 71.6,

—F. 15. 46. 34.67.3, -13.

8 For the site of Mispeh see note on Ju. 20. 1. Bethcar lay are the site of the site

9 During Samuel's 9 During Samuel's government alone.

1 The great characteristic of Scripture is the universal acknowledgment of Cooper 19, 36. Neither down, nor the firmness, nor the military talents of Samuel, are once noticed, yet these were all his distinction of the hand of the Lord all the deliverance of Israel is ascribed.—

C. JOS. 15, 45, 46. ch. 5. 8. A.M. 2929 or 2909. B.C. 1075 or 1095.

z Ps.106.34. Ju.4.17. De.7.2,16. 2 A historic type of the blood of the cross taking away the enmity, and so making peace between Jew and Gentile. See also Pr. 16. 7.—C.

a Ju. 3. 10, 11. ch. 25. 1. Ac. 13.21 b Ps.75.2; 82.3,4; 45.

3 Heb. and he circuved. c Ge.12.8. Jos.8.9;5. 9;4.19. Ju.20.1.

d Jos. 18.25. Ju. 4. 5. ch.x.10; 8.4; 15. 34; 10. 13;19.18;22.6;25.1.1Ki. 15.17. Je.31.15.

e Ju. 21.4. ch. 11.15. 2 Sa. 24. 25. 1 Ki, 18. 30-36. Ge. 12.7,8; 33. 20;35.

CHAP, VIII. B.C. 1065 or 1095.

a Ju 8.23. 1 Ti. 5.22. Ne.7.2. b Or. Vashni, 1 Ch. 6.28,33.

6.28,33.

1 They were deputy-judges in whe southern district, most probably because that frontier was much exposed to Arab incursions, and required a stronger executive than the south-east and other hand the were at peace.—

d Ec.2.19. Je.22. 15. 17. Ex.18.21. De.16.19. 1 Ti.6.10. Ps. 15. 5; 26. 10. ls. 33-15. e ch.7.17.

fver.1.2 g Ho. 8. 4; 13. 10,11. Ac. 13. 21. De. 17. 14. Le.20.24. Ex. 19. 5,6.

A ch.12.17. ² Heb. was evil in the eyes of Samuel. * Ps.50,15;109.4 Pr. 3.5,6. Ja.1.5; 5.16. Phi 4.6. Mat.7.7.

4.6.Mat.7.7.

8 The true refuge of all God's people. When troubled or displeased, let them pray: in the closet with God trouble is healed and passion subdued.—C.

& Ps.81.12. Is. 66. 4 Ho.13.11.Nu.22.20. / Ex.16.8. ch. 10. 19; 12. 17, 19. Jn. 13. 16. Mat. 10.24,25. Lu. 19. 14,27. Ho.13.10,11.

m Ex. xiv. xvii. xxxii. Nu. xi. xiv.xvi. xxv Ju.i.-iv.vi.x.xviii. xix. 2 Ti.3.13. Nu. 32. 14.Is.1.4.

did Israel deliver out of the hands of the Phil. istines. And there was peace between Israe! and the Amorites.2

15 ¶ And Samuel ajudged Israel all the day:

16 And he bwent from year to year in circuit3 to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to aRamah; for there was his house: and there he judged Israel; and there he built an altar unto the Lord.

CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 hs telleth the manner of a king. 19 God directeth Samuel to yield unto the importunity of the people.

ND it came to pass, when Samuel was old, A that he amade his sons judges over Israel.

2 Now the name of his first-born was bJoel, and the name of his second Abiah: they were judges in Beer-sheba.1

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us, like all the nations.

6 ¶ But the thing hdispleased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According^m to all the works which they

Ver. 4. [Served the Lord only. Samuel announces the very principle enforced by our Lord, Mat. 6. 24, no man can serve two masters;' and therefore requires, both as a test of sincerity and a means of reformation, the utter putting away of the idols Baalim and Ashtaroth; and a return to the sole worship of JEHOVAH. -Note, The same obstruction stands in the way of revival with Christians that stood in the way of Israel; Baalim—lordly passions, such as pride, ambition, false honour; Ashtaroth—fleshly affections, such as gluttony, drunkenness, licentiousness; all these must be cast out of the heart where the Spirit of God resides, 2 Co. 7.

Ver. 6. [Drew water, and poured it out before the Lord. According to some, shed tears, and poured out, that is, their hearts, in penitential sorrow, 'before the Lord;' others consider the pouring out of the water emblematic of penitence; but as there was no ceremonial law appointed for such drawing and outpouring of water, we are slow to admit an act of will-worship where a Levitical rite will account for what is done. Is it not, therefore, to be considered as the extempore adoption of the laver, an essential preparative for the

adoption of the laver, an essential preparative for the sacrifice that Samuel was about to offer? comp. Ex. 30. 17-21 with 1 Sa. 7. 9. C.]

Ver. 8. [Cry unto the Lord our God for us. Observe here the spiritual use of temporal calamities. The service of God is forsaken for Baalim and Ashtaroth, till the oppression of the Philistines compels them to

cry to Jehovah. C.]
Ver. 9. [Samuel took a sucking lamb and offered it

for a burnt-offering. Samuel, as appears from ch. 1. 1, was not a priest, though a Levite; he could not therefore legally perform an act of sacrifice, nor is it necessary to suppose he did so in his own person; for according to the language of Scripture, see Le. 2. 1-14; 3. I, 3, 7, 9, 12, he offers a sacrifice who furnishes it to the priest, which is all that Samuel, as a well-instructed

Levite and prophet, would do. C.]

Ver. 17. [There he built an altar unto the Lord.

Not as a second or rival to Shiloh, for that would have been illegal; but Shiloh having been deserted since the capture of the ark, Samuel, in virtue of his prophetic office, reinstitutes the tabernacle service at Ramah. C.]

REFLECTIONS.—God's ordinances will still find a place somewhere; and if priests neglect them, pious Levites or Israelites will take care of them. The church may continue long in a wilderness state; but when men begin to lament after a hiding God and departed ordinances, their deliverance is nigh. wish remarkable interposals of Providence for our relief, we must put away our idols, and apply ourselves to solemn repentance, fasting, and supplication. saves men from their sins, not in them. But it is a great mercy to have a noted favourite of Heaven with is on critical occasions. The effectual fervent prayer of a righteous man availeth much. And a minister's other labours, without earnest prayers, seldom avail to the reformation of the world or the edification of souls. The first struggles for glory are often the hardest. Scarcely can men begin to repent, but hell and earth will be in arms against them. But the prayer of faith,

fixed on Jesus' atoning sacrifice, will make things easier than could have been expected. Whatsoever we ask, believing, we shall receive; and when God arises, his enemies must be scattered. But let us remember that noted answers of prayer deserve memorials of gratitude: and while we gratefully acknowledge past help, we may depend on future protection. When a man's may depend on future protection. When a man's ways please the Lord, he makes his enemies to be at peace with him. Prayer and penitence can do more for a nation than the mightiest armies. And every blessing may be expected in that land where magis-trates or ministers unite remarkable diligence, equity, and faithfulness, with exemplary holiness and ardent devotions.

CHAPTER VIII. [Ver. 3. Took bribes, and per-rted judgment. Samuel, educated under the overmild regime of Eli, seems to have fallen into Eli's error in the management of his sons; and though their crimes were not identical with those of Hophni and Phinehas, which arose from sensuality, and were therefore more debasing to the man, yet the crimes of Joel and Abiah, arising from unprincipled covetousness, were equally degrading to the judges. -Note, The determined honesty with which the Scriptures relate these blots in the family of Samuel, affords another of the many similar evidences of the divine origin of the Scriptures. Nothing could have been more easy than the suppression of this statement; and had the subject been in the hands of a mere secular historian, the world had never heard of the guilt of his hero's sons. But the Scriptures have

have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken4 unto their voice: nowbeit yet protest solemnly unto them, and show them the "manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the Lorp unto the people that asked of him a king.

11 And he said, This will be the manner of the king' that shall reign over you: 'He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be

14 And he pwill take your fields, and your vinevards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your men-servants, and vour maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep; and ve shall be his servants.

18 And ye shall acry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he trehearsed them in the ears of the Lord.

22 And the LORD said to Samuel, "Hearken

againss. Lorent, once thou shall show, &c. 6 Why grant the desire of the people, and yet protest against its propriety? Is there not contradiction or even duction or even duction. The protest is both a warning and a prophecy: the warning was despised; the prophecy the warning was despised; the prophecy to the letter of the duction of the desired of the desire

n ch.2.13; 12.13, but not lawful, De. 17.14-20.Eze.46.18;45.7,8.

20. Eze, 6.18/15.7, 5.

7 The description of the despotism to which an unthankful and godless people submitted, is well worthy of attention, as an accurate picture of human nature mistaking experiment for principle, and change for improvement. This description, the contains of the provided particulars, viz. (1) Military in the property of particulars, viz. (2) Military in the property of the principle of the pr (1) Mattery conscription, compelling men to make the conscriptions for the king's demesne lands. (3) Domestic slavery enforced upon the Israelites, (4) Violent appropriation of Israelites, (5) Tenth part rent upon all agricultural produce. (6) Conscription for public works. (7) Tenth part rent upon all agricultural produce as common mode of Scripture expression, stands for all clean animals. (8) Unlimited vassalage. C.—
Very different siccomposition of Kingly conduct that had been prescribed by Moses, produced the control of Kingly conduct that had been prescribed by Moses, and the count no less graphic than correct of the arbitrary and tyrannical manner of eastern depote.—

[1]

och.14.52. In these verses Samuel repre-sents not the duty of kings, but the real conduct of Saul, &c.

,4 1 Ki.21.7.ch.22.7.

8 Heb. eunuchs, whom they castrated to attend their ladies, &c.

q Is.8.21; 1.15. Pr.1. 26–28.Mi.3.4. Job 27.9.

* Ps. 81 11. Is. 66. 4 Je.7.13; 44.16. Eze.33. 31.

s ver.5.Ro.12.2.Phi. 3.19.

#1 Co.4.2. 2 Co.5.19, 20. De.5.5.

phet.—C.
7 Heb. is gone ou of, &c.

8 Heb is with us.
9 Heb. there is found in my hand.
1 About seven pence.
2 Nothing one he

A.M. 2939 or 2909. B.C. 1065 or 1095.

CHAP. IX.

a ch. 14. 51. 1 Ch. 8. 30-33;9.36-39. 1 Or, the son of a man of Jennini. 2 Or, substance. b Ge. 6. 2. ch. 10. 23; 16.7. 2 Sa. 14. 25. Je.9. 23.

16.7. 25a. 14.25, Je., 2 c John. 3. Ge. 22. 15, Ju. 5. 10, 20, 4 ver. 16. 8 This narrative presents a curious picture of the open state of the country, and scantiness of inhabitants, to which the most mountainous districts of Great Britain can furnish the only intelligible parallel.—C. d Jos. 17.5.18. Ju. 17. 110, 1.

A Nothing can be more unjust or abe more unjust or abe or suspect Samuel of exercising his prophetic office for money, it merely proves the opinion entertained of him by two ignorant and men. What man would think it right to be judged by the opinion formed of him by ignorant men of the prophetic office of the opinion formed of him by ignorant men. opinion formed on him by ignorant men that did not know him? Would infidels so choose to be judged? No. Then let them not so judge Samuel.—C.

unto their voice, and make them a king. Samuel said unto the men of Israel, Go ye every man unto his city.9

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after a private conversation, bringeth him on his

TOW there was a man of Benjamin, whose name was aKish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of 2power.

2 And he had a son, whose name was Saul. ba choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the casses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

· 4 And he passed sthrough mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not; and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the sland of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.5

6 And he said unto him, Behold now, there is in this city ha man of God, and he is an honourable man; kall that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man?6 for the bread is spent7 in our vessels, and there is not a present to bring to the man of God: what have we?8

8 And the servant answered Saul again, and said, Behold, I have here at hand, the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.2

no heroes; they have no narrative but truth, the whole |

no heroes; they have no narrative but truth, the whole truth; and no end but the glory of God. C.]

Ver. 7. [They have rejected me, that I should not reign over them. Neither God nor Samuel his prophet found any fault with the people for seeking a king, that being provided for in the divine law, De. 17. 14-20. The displeasure of both arose, (1) From the total want of piety in not consulting God by his high-priest or prophet. (2) From the sight of the people's folly in seeking to model their government on the plan of the wicked and idolatrous nations around them. (3) From the virtual rejection of God, both as judge and king. the virtual rejection of God, both as judge and king.

REFLECTIONS.—We had need to be busy in our proper work while we are able; old age will quickly indispose us for it. Neither the piety of parents nor the best education can render a person gracious. men transmit corruption to their posterity; no man his

virtues or graces. Many children, awed by their parents' inspection, conceal the vices which afterwards virtues or graces. appear when the restraint is taken off. Yea, many, after promising beginnings, turn out a disgrace to their parents and a plague to their country. The love of money is a prolific root of evil, a most dangerous plague to the soul, and renders the public administrations of church and state a public nuisance and pest. It is a common thing for people to be harmonious in casting off the government of God, discovering the vilest ingratitude to his faithful servants, and studying conformity to the world: but abusive vexation from men should drive us to our prayers for ourselves and for them. God will grant us direction and comfort when others contemn and abuse us. To punish men for their sin, God often grants them what they wish: and things good in themselves become a curse when they are obtained in a wrong way. But rejection of

God, when we are at ease, assuredly issues in his rejection of us when we are in trouble. However great a curse unsanctified relations may be, most men are set on obtaining them. And no reproofs or warnings will restrain the obstinate sinner; but the kindest advice is frequently misrepresented, as selfish and designing.

CHAPTER IX. [Ver. 12. There is a sacrifice of the people to-day in the high place. Why the ark was permitted to remain in Kirjath-jearim does not appear; and that Shiloh had ceased to be the place of sacrifice is historically evident, though the fact is not recorded. The city where Samuel now was seems from ver. 6 to have been his ordinary residence, and that was Ramah, where, as God's prophet, he had localized the

national worship. C.]

REFLECTIONS.—When nations provoke God to give them magistrates or ministers according to their

9 (Beforetime in Israel, when a man went) to minquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet, was beforetime called ⁿa Seer.)²

10 Then said Saul to his servant, 'Well said,' come, let us go. So they went unto the city

where the man of God was.

11 ¶ And as they went up the hill4 to the city, they found young maidens pgoing out to draw water, and said unto them, Is the seer

12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrificeq of the people to-day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time⁵ ye shall find him.

14 And they went up into the city: and ch. L. 17-15 in. when they were come into the city, behold,

when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 Nows the Lord had told Samuel in his ear "a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out

5 Heb. box 42.

6 The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the great purpose. The object of this simple narrative is to exhibit the part of the object of this simple narrative is to exhibit the part of the object of this simple narrative is to exhibit the part of the object of this simple narrative is to exhibit the part of the object of this simple narrative is to exhibit the part of the object of this simple narrative is to exhibit the part of the object of this simple narrative is to exhibit the part of the object of this simple narrative is to exhibit the part o people Israel, that he may save my people out of the hand of the Philistines; for I have of the hand of the Philistines; for I have the revealed the looked upon my people, because their cry is 1.7.27, look 3.7.6. 18.22. [A.M.3.7. come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the another intention of the narrative man hard to be a strate to the distribution of the narrative man hard to be a strate to the distribution of the narrative man hard to be a strate to the distribution of the narrative man hard to be a strate to the distribution of the narrative man hard to be a strate to the distribution of the narrative man hard to be a strate to the distribution of the narrative man hard to be a strategies and the narrative man hard to be strategies and the narrative man hard to be a strategies and the

19 And Samuel answered Saul, and said, I foliate of Saul was from God, and not place; for ye shall eat with me to-day, and tomorrow I will let thee go, and will tell thee all that is in thine heart.

A.M. 2939 or 2909. B.C. 1065 or 1095.

m Ge.25.22. Ju. 1.1 Probably Ezra in serted this whole

a ch.8.5,19;ver.2,

73. Am. 7.12. Is.29.10 30.10.

2 As seeing visions of God, as Moses; or of God, as Moses; or of the Control of the Control of God, as Moses; or of Control of God, as Moses; or o

o Job 31. 13. Ec.4.9, 8 Heb. Thy word is good.

4 Heb. in the ascent
of the city,

Ge.24.11 Ju.5.11. q Or, feast, ch. 16.2. Le. 26. 30. 1 Ch. 16. 39. 1 Ki. 3.2,5.

⁵ Heb. to-day.

s ch.15.1. Ac.13.21.

24 Ac.15.18, Is.43,12; 44.7;45.21;46.10;48.6, x Ge.29.32. Ex. 3.7, 9.De.32.36.Ps.206.44

y ver.15; ch.16,8,12. Pr.3.5,6.

z Heb. restrain. Ne.13.19,25. Ro. 13. 3. 7 In addition to the object mentioned in the note on ver. 14, another intention of

A.M. 2939 or 2909. B.C. 1065 or 1095

8 Heb. to-day three

9 The office of king, 9 The office of king, being one of extreme difficulty, was not to Saul an object of desire or ambition; and Samuel therefore, by telling Saul his private thoughts, gives evidence that his wisdom came from God; and that Saul should obey him in undertaking the deliverance of the people.—C.

> b Ps.68.27 Ju.20.46 48;6.14,15.ch.15.17. 1 Heb. according to

c Ge.43.33. d ch.1.5.Ge.43.34. e Le.7.32,33.

e Le., 32, 33

2 The shoulder was a distinguished part of some sacrifices, as Ex. 39. 2°; it is also frequently mentioned in Scripture as an emblem of power, as comblem of power, as tool to slavery and deliverance, Ge. 49, 15, 1s. 1o. 3°, These emblems of power and deliverance may have been in the eye of the prophet in the order of the prophet in the guest. "That which was upon it," some interpreters think it some appropriate sauce; is it not rasome appropriate sauce; is it not rasher a cover for its protection from files during the time it was kept1—C.

The reserved, ver.**

f Or, reserved, ver

JOI, reserved, ver. 15.

3 The Hebrew is literally as follows.

— And the cook set up the shoulder and what was on it [per-haps part of the fat not used for sacrificht, and placed if facel, and placed in the served for thee; place it before thee; eat, for on purpose it has been kept for thee, saying [or, since I said), I have called the people. The cording to the rules of grammar, be the cook. Samuel is introduced arbitrarily.

—P.

De.22,82 Sa.11.2

De.22,8,2 Sa.11.2 Mat. 10, 27. Je. 19. 13 Ac.10,9, Ne. 8, 16. Ju, 16.27

4 Saul was already on the roof, the common sleeping place; Samuel therefore called him not to the roof, but called to him on the roof, inviting him to rise and be away.—C.

h Nu.23.3. Ju.3.20. 5 Heb. to-day 6 Heb. cause

CHAP, X. a ch.16.13. 2 Ki.9.1, Ac.13.21. & Ge.41.40.Ps.2.72 c ch.8.5,29.

d Ex. 19.5, 6. De. 32 9;14-2;26.18, Ps. 135.4.

20 And as for thine asses that were lost three days ago,8 set not thy mind on them; for they are found.9 And on whom is all the desire of Israel? is it not on thee, and on all thy father's house?

21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the aportion which I gave thee, of which I said

unto thee, Set it by thee.

24 And the cook took up the shoulder,2 and that which was upon it, and set it before Saul. And Samuel said, Behold that which is fleft! set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people 3 So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed

with Saul gupon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And "Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may show thee the word of God.

CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth. 14 He con-cealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

VHEN Samuel took a vial of oil, and poured ⊥ it upon his head, and bkissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

2 When thou art departed from me to-day,

heart, they are like to have portly figures, but little piety or sense. If men have much of this world, they may lay their account with frequent losses. Persons may be affectionate children, and yet destitute of grace. How sadly many mistake the ministerial office and work, and look on the messengers of God as but cunning diviners that need to be hired; and are more solicitous about outward trifles than about their eternal salvation! But it is shameful when handmaids know more of Christ and his ministers than the care of the more of Christ and his ministers than the sons of the more or Christ and his ministers than the sons of the great; and when men, like beasts, feast on their daily provision, and attend the ordinances of God, without first asking his blessing thereon! With what deep designs are the most fortuitous circumstances ordered by God; and the most trivial beginnings issue in the most important events! Humility is the most direct road to distinguished honour. And whom God honours we must resert for his called never consider the ours we must respect for his sake; never envying those

CHAPTER X. [Ver. 2. When thou art departed from me to-day. Were the office of king, as in the times of the peace and prosperity of a nation, an office of honour and ease, we might wonder at the pains taken by Samuel to convince Saul that he was divinely appointed. But such were the times, that as Moses was reluctant to undertake the deliverance out of Egypt, was remeaant to undertake the deriverance out of Egypt, so was Saul reluctant to attempt a contest with the Philistines. Hence the necessity of such evidence of a divine call as would quite remove his scruples and encourage him in his office. C.—Rachel's sepulchre encourage him in his omce. c. — Racher of Jews, is still well known, and a place of pilgrimage for Jews, Christians, and Mohammedans. It is covered by a small white cupola. It is on the side of the road leading from Bethlehem to Jerusalem, about a mile from

whom he is pleased to advance, though we ourselves should be eclipsed by them.

the former. Westward of the sepulchre, about half a mile distant, is the village of Beit Jala, which may probably be identical with the Zelaah here mentioned. As Saul was on his way homeward to Gibeah, Ramah of Samuel, from which he set out, must have been somewhere to the south or south-west of Rachel's

Somewhere R.]

Ver. 5. [Hill of God, where is the garrison of the Philistines. The precise place is not known; but the state of things alluded to is still common in the East;

the native inhabitants in order or subjection. C.]

Ver. 22. [Hid himself among the stuff. The baggage of the people who had come to the great politico-religious assembly of the tribes. C.]

REFLECTIONS.—God should be always viewed

as the author of all our promotions; and the tokens for good, which he gives in his providence, carefully ob-

then thou shalt find two men by 'Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?2

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor,3 and there shall meet thee three men going up fto God to Beth-el,4 one9 carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine!

4 And they will salute thee, and give thee

two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the 'hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a kcompany of prophets coming down from the high place where prayer was wont to be and a pipe where prayer was wont to be and place where prayer was wont to be and prophet dwelt by the place where prayer was wont to be and prophet did not be and prophet did not be an and prophet did not be and prophet did not be an and prophet did not be an and prophet did not be an an appear highly probable from ver.5.—C. get and a harm hefe. and a harp, before them; and they shall prophesy:

6 And the "Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into "another man.5

7 And let it be, when these signs are come unto thee, that thou do as occasion shall serve thee; for pGod is with thee.

8 And thou shalt qgo down before me6 to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days7 shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was so that when he had turned his back⁸ to go from Samuel, God gave⁹ him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill,1 behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,2 What is this that is come unto the son of Kish?3 is Saul also among the prophets?

12 And one of the same place answered and said, But "who is their father?" Therefere it became a proverb, Is Saul also among the prophets?

A.M. 2999 OF 2009. B.C. 1065 OF 1005.

e Ge.35.19,20. Je.31. 15. 1 Heb. the busi

h Heb. ask thee of peace, Ju.18.15. i ver.10; ch.13.2,3.5. Here was another high place.

¢ ch.19.20, 2 Ki. 2.3, 5,15;4.38;6.1, 7 They used these musical instruments to raise and compose their spirits, 7 Ki. 3.

15.

7 Ju. 3. 10. Nu. 11.
25. Mat. 7.22.

7 ver. 9, not Jn. 3.35.2 Co. 5.17. Ep. 4.24.

5 New views, new feelings, new aspirings, no longer in heart a peasant, but a king. Another, but alast it is to be feared, not a new man.—C.

o Ju.9.33. • Ge.21.20.Ro.8.31. • ch.12.15; 11, 14,15, th 13.7-13.

6 Perhaps this re-lates to the event about two years about after, ? On every occa-

8 Heb. shoulder.
9 Heb. turned.
r ver. 6, not a new
one, Eze. 36. 26. Jn. 3.

4 Heb. from thence. # Ps.8.2. Jn.3.8.Ac. 10.34;4.13. Ja.1.17. Is not God their inspir-

ing, as Kish has be seems without meaning, as Kish has been alreadynamed. Is not this the meaning: If God send a father, an instructor to the prophets, why should without the send of the send of

6 The 'high place which was in Gibeah

=P. * Abner, ch. 14. 50. 51.

z Ju. 20. 1, 3. ch.7.6 Jos. 18.26, not that Ju 10.17;11.11. 8 See note on Ju 20.1.—P.

20.1.—P. 1: 6.8; iii. iv. vii.x.i. Ex. vii..xiv. ch. vii.; 12.11. Ne.9.27,28. Eze.xx.

9 Not all the kingdoms that had oppressed the Israelites.—C.

6 ch.8,6,7,19; 12, 17 c Jos.7.14. Nu. 17. 2, 3.6. Mi. 5.2. d Jos. 7. 16,17. Ac. 1. 26.ch. 14.41,42.

e Ju.1.1; 20.18,23,28. Nu.27.21.

f Ju. 1.1; 20.15,23,20.
Nu. 27,21.
f Ch. 9.21; 15.17. Lu.
14.11.
f Ch. 9.2.
1 Bodily advantages, such as stature, proportion, gracefulness, strength, activation of the control of the c

who gave them—C.
A ver. 17,
i Heb. Let the king
live, 1 Ki.1.25.
Liker a prediction of what their
kings would be, ch. 8.
10-86, or rather rules
of government, De.
17.14-17. Eze.45,9,10.
43, 68. 67,37.4-1 Ti
2.2.26c.11.5
10s.18.28. Ju.79.1210520.3.1s.10.29.
2 With religious re-

I Jos. 18.28. Ju. 70.12-16/20.73. List. 28. Ju. 70.20. 2 With religious respect to the choice of Samuel, as God's prophet, and with a conviction that God who had selected Saul, was, by him, able to deliver his country —Nate, Happith the king whose partial are superfixed are superfixed are guards are superfixed by the counsellors and friends is not confined to kings. Every man who has anything to govern, were it but his own family, yea, were the superfixed possible superfixed and years and

13 And when he had made an end of prophesying, he came to the high place.6

14 ¶ And Saul's *uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that they were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray

thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But vof the matter of the kingdom, whereof Samuel spake, he told him not.7

17 ¶ And Samuel called the people together

unto the Lord to Mizpeh;8

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms,9 and of them that oppressed you:

19 And ye have this day brejected your God. who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel thad caused all the tribes of Israel to come near, the tribe of Ben-

jamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the LORD further, if the man should yet come thither. And the Lord answered, Behold, he hath I hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people?1 And hall the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose

hearts God had touched.2

served. He works many wonderful changes on the heart, as well as on the station. Sudden changes indeed are not always to be trusted. We may get a indeed are not always to be trusted. We may get a new tongue, new company, new stations, and new manners, and yet want the new heart. It is not prudent to be forward in proclaiming our own honours, or in rushing or manners.

that we obtain the things which we desire; we should consider whether we get them in love or in wrath; whether in answer to the cravings of our lust, or in fulfilment of the gracious promises of God. In all elections to government, in church or state, God's direction thought be considered and esteemed to the tion should be earnestly consulted and attended to. If by his word and providence, clear up our way: thus or earthly consideration should ever make us to evade will our path be secure and happy. It is not enough

work. Let the directions of God's word be our constant rule: and then neither weakness in ourselves, nor contempt in others, should dismay or provoke us in the way of duty. And let us always remember that patience and forbearance often heal those breaches which

27 But the "children of Belial said, How! shall this man save us? And they despised him, and *brought him no presents: but he held his peace.3

CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition.
4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom joyfully renewed.

'HEN Nahash" the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, 'that I may thrust out all your right eyes,1 and lay it for a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite,2 that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

4 Then dcame the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people 'lifted up their voices, and wept.3

5 And, behold, Saul came fafter the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

when he heard those tidings, and his hanger was kindled greatly.5

eople that they weep? And they told him to tidings of the men of Jabesh.

6 And the 'Spirit of God came upon Saul hen he heard those tidings, and his hanger as kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all ne coasts of Israel by the hands of messengers, lying, Whosoever cometh not forth after Saul after Samuel, so shall it be done unto his ren.

8 And the fear of the Lord fell on the eople, and they came out with one consent.

8 And when he numbered them in Bezek, ne children of Israel were three hundred thound, and the men of Judah thirty thousand.

9 And they said unto the messengers that ame, Thus shall ye say unto the men of Jabeshilead, To-morrow, by that time the sun be ot, see note on Judah at the messengers of the coasts of the coasts of Israel were three hundred thousand.

9 And they said unto the messengers that ame, Thus shall ye say unto the men of Jabeshilead, To-morrow, by that time the sun be ot, see note on Jud. them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.6 And the fear of the Lord fell on the people, and they came out with one consent.7

the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

came, Thus shall ye say unto the men of Jabeshgilead, To-morrow, by that time the sun be hot, ye shall have help. And the messengers came and showed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, "Tomorrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that "Saul put the people in othree companies; and they came into the midst of the host in the pmornA.M. 2939 or 2909. B.C. 1065 or 1095.

m De.13.13.ch.2.12; 11.12.

n 1 Ki. 10.25. 2 Ch.
17.5. Mat.2.11.
3 Or, he was as though he had been deaf.

CHAP, XI.

2 Ju. 10. 7; 11. 8–33. th 21.8,10.

a Ju. 10. 7; 11. 8-33. with 21.8, 10.
b De. 20.1, 13.23.
c Pr. 12. 10. Da. 2. 6.
Re. 17. 17. ES. 3. 6.
The most officer of the soldiers fought with sword and shield, the shield of a metallic state of the soldiers of the resisting material, and was carried on the left arm, consequently, when held up to defend the body, the left eye was consequently, the soldier was totally unfitted either for attack or defence. — Note, An impressive emblem of Satan's great device, to promise profits of the extinction of the continuation of religious ordinances.—
C.
2. Heb. Forbear us.

C. 2 Heb. Forbear us. d ch.8.20; 10.26; 12. 12;14.16. Ju.21.2. e Ro.12.15. 1 Co.12. 26. He.10.33; 13.3. Ga.

28. Het. 10, 33); 13-5. Ga.

5. Let not these people be accused of childish timidity, but rather let them be honoured for brotherly sympathy.—Note, It is twice recorded that Jesus wept; should not Christians follow his example?

Je. 1. — C. Pe 28.

Tollow his example? Je.9.1.—C.
fch. 9. 1. Ps. 78. 71.
After his election he had retired to his private business.

£ Ju.3.10; 13.25; 14.
19.Ch.10.10;16.13.
£ Ex. 32.19. Nu. 12.3.
ver. 2.

Ge. 35.5. 6 See note on Ju. 19.

"See note on Ju. 19.
"See note on Ju. 19.
"File 1. 19.
"F

m ver.3,9.
n ch.31.11-13.
o Ju.7.16;9.43.
p Ex.14.24. Jos.8.9.
Ju.7.19.Ps.101.8.

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q Ex.14.30. Ja.2.13. g Ex 14.30 Ja.2.13.
r ch. 10.27. Lu 15.9.27
l Saul's success had a greater effect upon the people than his appointment by God appointment by God proud of their leader, with victory and proud of their leader, they propose to murder in cold blood those who had not those who had not the same property of the convolvediged their proposed to the same property as characteristic property of the property of the convolved god their property for forbade the cruel deed.—I.

crueil deed.—I.

2 Sa.19.22.

f ch. 10.24. 2 Sa. 5. 3.
1 Ch.12.38,39. Ho.8.4;
13.10,11.

Renew the national covenant with the king, acknowledging his appointment, defining his power, and securing the public liberties. See ch. 10.
25.—C. 25.—C. # Ge.8.20;31.54. Ex 18.12; 24.6. 1 Ch.29.21

3 The restriction of

3 The restriction of sacrificing to one place, De.12.14, is not here violated or infringed—for this place the Lord did choose by his prophet for the occasion when not one of the desired present, but the whole nation was assembled. So did Joshua at a similar national assembly, ch.8.39,31.—C.

CHAP. XII. α ch.8.9,22; 10. 1,24; 11.14,15. δ Nu.27.16, 17. ch.8.

c Ps.71.18.2 Pc.1.14.

c Ps.7x.18.2 Pe.7.14.
2 Ti.4.6.

1 This seems to intimate that he had deprived them of all public employment, and reduced them to a level with the seems of them to a level with the seems of the seems

* Ac. 20. 33. De. 16 19. Is. 33. 15. ch. 8.3. 8 Heb. ransom.

* Heb. ransom.

4 Or, that I should hide mine eyes at him.

f Da. 6.4. Ac.22.12.
3 Jn. 12.
2 1 Th. 2. 10. Ac. 24.
16. Ge. 31. 53;16.5. h ver.1; ch. 10.1; 24 6;26.9,11,16.

s Ex.iii.-ziv. Ne.ix Ps. lxxvii. lxxviii. cv. cvi. cxxxv. cxxxvi. Eze.xx. 6 Or, made.

That is, the Lord that advanced Moses is witness between us; the God of mercy and of judgment.— C.

C. # Is. 1. 18; 63. 7-13 Mi. 6. 3. 4. De. 1.-xi, Eze.xx.

Eze.xx.
7 Heb. righteons:
nesses or benefits.
8 Heb. with.
/ Ge. xlvi.Ex.i.-xiv.
Nu. xxxii. Jos.iv.-xxi.
Ps. lxxviii. cv cxxxv.
cxiv. cxxxvi. Ne. 9.7-25.

ing-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that qtwo of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.1

13 And Saul said, There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and trenew the kingdom there.2

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there "they sacrificed sacrifices of peace-offerings3 before the Lord; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 18 He terrifieth them with thunder in harvest-time. 20 He comforteth them in God's mercy.

ND Samuel said unto all Israel, Behold, I \mathbf{A} have ^ahearkened unto your voice in all that ye said unto me, and have made a king over

2 And now, behold, the king bwalketh before you: and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the LORD,2 and before his anointed; dwhose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribes to blind mine eyes therewith?4 and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

6 ¶ And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I *may reason with you before the LORD of all the righteous acts 7 of the Lord, which he did to you, and to⁸ your fathers.

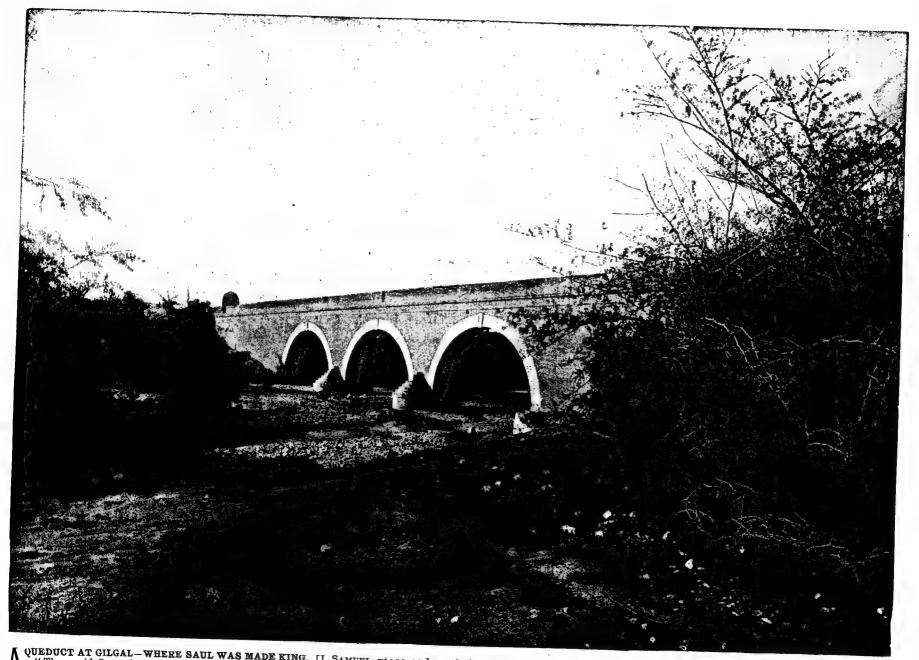
8 When¹ Jacob was come into Egypt, and

terrible vexations; and God remarkably displays his wrath against some cities or nations. What a plague is it to live beside bad neighbours! But inhuman barbarity often issues in men's own ruin. Kind sympathy with others in their trouble, and holy indignation

proper courage and authority, prudence, and confidence in God for success, attended with activity and despatch in business, are truly ornamental in magistrates: and the fear of God ought to influence subjects to their duty. Never ought men to be more forward in for-giving others, than when the Lord hath done great things for themselves. And with hearty thanksgivings against deeds of cruelty and wickedness, are highly giving others, than when the Lord hath done great commendable. Deep humility, a hearty concern for their subjects, zeal for the interests and honour of God, I to God, and increasing regard to his appointments,

ought we to acknowledge the deliverances which he grants, or the honours which he confers.

CHAPTER XII. [Ver. 21. And turn ye not asidt. There are certain erroneous and sinful contracts, that, when once entered into, cannot, without greater sin, be recalled or rescinded; and he that enters into such contract must bear the consequences—for the moral



QUEDUCT AT GILGAL—WHERE SAUL WAS MADE KING. [I. SAMUEL, xi:14, 15.]—
"Then said Samue! to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly." This beautiful aqueduct, now used for carrying the water from Elisha's fountain into

Jericho, stands in the region of ancient Gilgal. This is an historic spot. In the fields and plains around this aqueduct we are told that one went to gather herbs to make pottage for the sons of the prophets, when he found a wild vine and gathered wild gourds from it to mix with the pottage. Elijah and Elisha passed this way from Jericho to Jordan. It is in the neighborhood of the city of polymeres.

your fathers cried unto the LORD, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And "when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan,9 and Jephthah, and Samuel, and delivered

dan, and Jephthan, and Samuel, what the king you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king.¹

13 Now therefore behold the king whom ye have chosen, and whom ye have desired and, behold, the Lord hath set a king over you.

14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment² of the Lord, and serve him, and obey his voice, and not rebel against the commandment² of the Lord, then shall both ye, and also the king that reigneth over you,

13 Now therefore behold the king whom ye have desired and, behold, the Lord, and serve him, and obey his voice, and not rebel against the surround initiation that the surround in their being seduced to still the surround in the sur

continue following the Lord your God.4

15 But if ye will not obey the voice of the

Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

16 Now therefore stand and see this "great thing, which the Lord will do before your eyes.

17 Is it "not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see "that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

18 So Samuel called unto the Lord; and the Lord send thunder and rain that day: and all the people greatly "feared the Lord and Samuel.

15 But 'if ye will not obey the voice of the Lord be against you, as it was against the commandment of the Lord be against your fathers.

16 Now therefore stand and see this "great" the same of the sea of the sea of the sea of the sea of the Lord and see "that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

18 So Samuel called unto the Lord; and the sea of the s

19 And ball the people said unto Samuel, 8.6 See note on ch. 8.7.—C. 2.7. Ezg. 2.7. Ez Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.7

A.M. 2939 or 2909. B.C. 1065 or 1005.

77 Ju. iii. iv. x. xiii. De. 32.15-25. Ne.9. 26-30. Is. 03. 10. Eze. 20.28 7 Ju. 3.9;4.3; 6. 6; 10. 10, 15. ch. 7.2, 6. Ps. 78. 34.35. Is. 26. x6. Ho. 5.

5. Ju.vi.-viii.;10.3;xi. ch.vii. 9 N-

o Ju. vi.—viii.; 10.3;xi. ch. vii.

9 No such mame as Bedan occurs in Judges. therefore some haveconsidered some haveconsidered for the son of Dan-Samson. Some MSS. and translations, instead of Bedan read Barak; and some waiuable early translations for early translations for the some form of Dan Samson. The Samson. T tion. C.—The Sept. Syriac, and Arabic versions have Barak instead of Bedan. The Hebrew scholar also knows that the two names closely resemble each other in the early Hebrew characters. I am therefore of opinion that Hedan is an error of a copyist.—P.

C. r ch.to.24;11.15;8.7. Ho.13.11.Ac.13.21. s Le.26.1-13. De.10. 12;28.1-14. Jos. 24. 14. Is.3.10;1.16-19. Ro.2.7

A.M. 2939 or 2909. B.C. 1065 or 1095.

-nay, idolatrous, as Israel still were-are always easily terrified with ununustal occurrence of the sumulation of the sumu

d De.32, 21. Je. 2, 5, 13; 10.8,15. Jonah 2, 8, Hab.2,18, 1 Co.8.4, Is. 44.9-19;45.20;46.1,2,7.

44.9-19;45.20;46.1,2,7. E x, 32. 12. Nu 14. 13-19. Ps. 94. 14. Eze. 20.9. Jos. 7.9. F x.19.5,6. De. 7.6-8:9.5; 14.2; 26. 18. Mat. 11. 26. Mal.r. 2. Ro. 5. 21. g 1 Co.9.16. Ro. 1.9. Th.3.10. Mat.5.44. 2

Ti.1.3. 8 Heb. from ceasing. h Col.1.28.Ac.20.20,

B.C. 1063 or 1093. a ch.10.24;11.15. 1 Heb. the son one year in his reign

The control of the co

7. 31. 32. Ne. 7. 31; 11.31. d Jos. 18.28. Ju. 19.12. Is. 10.29.

"Jos. 18.28. Ju. 19.12.
Is. 10.29.
e ch. 10.5.
f Or, the hill, Jos. 18.24.
3 "Mount Bethel"
3 "Mount Bethel"
3 "Mount Bethel"
3 "Mount Bethel"
6 Ethel where Abraham encamped,
Michmash lay below li, eastward, about Geba miles distant.

thunder and rain in wheat-harvest, the end of June and becoming of July, are firming of July, and the firming of July, are firming of July, and the July, are firming of July, are firming of July, and the J

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness, 'yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then should ye go after dvain things, which cannot profit nor deliver; for they are vain:)

22 For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people.

23 Moreover, as for me, God forbid that I should sin against the Lord in ceasing8 to pray for you: but I will "teach you the good and the right way.

24 Only i fear the Lord, and serve him in truth with all your heart: for *consider how great9 things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER XIII.

1 Saul's select band. 3 He calleth the Hebrews to Gilgal against the 1 Saul's select band. 3 He catteth the Hebrews to Gilgat against the Philistines, whose parrison Jonathan had smitten. 5 The Philistines great host. 6 The distress of the Isruelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines, in suffering no smith in Israel.

CAUL reigned one year; and when he had D reigned two years over Israel,2

2 Saul bchose him three thousand men of Israel; whereof two thousand were with Saul in "Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote the garrison of the Philistines that was in Geba; and the Philistines heard of it.3 And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.4

4 And all Israel heard say, that Saul had smitten a garrison of the Philistines, and that Israel also hwas had in abomination with the Philistines. And the people were called together after Saul to 'Gilgal.'

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots,5 and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they mwere in a strait, (for the people were distressed,) then the people did hide themselves in # Ge.22.17.Jos.11.4.Ju.7.12.2 Ch.1.9.Je.15.8.Is.48.10. It seems the expelled Egyptian shepherds had joined them. / Jos.18.127.2. m Ex.14.10-12.Ju.10.956.2.ch.14.11.

sanction may abide, binding to the contract, when the folly of the contract and the sin that led to it are clearly The Scripture rule then is-repent of the sin, but be faithful to the moral obligation. principle may be exemplified in the promise of allegiance to an ill-arranged government, and in thoughtless contracts of marriage. C.]

REFLECTIONS.—To vindicate our character from

-To vindicate our character from calumny is a debt which we owe to God and to our-selves: and such as are conscious of their integrity will not fear the strictest scrutiny of their conduct.

But it is the greatest comfort to have God the witness of our uprightness. To resign a station on account of age, with a conscience uncorrupted, and with a character which malice itself dares not to calumniate, is glorious indeed; yet good men scarcely ever leave either church or state in so good a condition as they would wish. Hence they are so earnest in God's work when he is taking it out of their hand: and it is honourable to die with a savoury testimony for God and But whatever changes take place on earth, it will always be well with the righteous and ill with

the wicked. The careful remembrance of God's former mercies and judgments, and the observation of his awful providences, are both too little to make us active and constant in the service of God: and how terrible is the case of his enemies, who can arm all nature against the case of his enemies, who can arm an nature against them! How dangerous to have the prayers of his ministers turned against us! But for nations and churches to enjoy the fervent prayers and the faithful admonitions and encouragements of JEHOVAH's favourites, is one of the greatest mercies, and will be much prized by such as are truly penitent. Nor must any

caves, and in thickets, and in rocks, and in high! places, and in pits.

7 And "some of the Hebrews6 went over Jordan to the land of Gad and Gilead: as for Saul, he was yet in Gilgal, and pall the people followed him trembling.7

8 ¶ Andq he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, hehold, Samuel came;8 and Saul went out to meet him, that he might 'salute him.

11 ¶ And Samuel said, "What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; # Michma

12 Therefore "said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: *I forced myself therefore, and offered a burnt-

offering.

13 And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever.

14 But b now thy kingdom shall not content in the content in the command the second year of sarriace, which is a command the second year of sarriace, which is a command the second year of sarriace, which is a command the second year of sarriace, which is a command the second year of sarriace, which is a command the seems to have offered with his a command the seems to have offered with his a command the seems to have offered with his a command the seems to have offered with his a command the seems to have offered with his a command the seems to have offered with his a command the seems to have offered with his a command the seems to have offered with his a command the seems to have offered with the same that the second year of the command the second year.

14 But bnow thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people that were present2 with him, dabout six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah³ of Benjamin: but the Philistines encamped in Michmash.

A.M. 2941 OF 2911. B.C. 1063 OF 1093.

n Le. 26. 17. De. 28.

6 This would seem to favour the idea that *Hebrews* meant to favour the idea that Hebrews meant the trans-Jordanites; for the reason stated in the note on ver, 3, we even here consider it a name for the whole nation. Had it been otherwise, this verse should have read, for 'went,' 'returned,' and for 'Gad and Gilead,' into 'their own land.'-C.

o Nu.21.23-35;xxxii. ₱ Ju.7.3. 7 Heb. after him, q ch.10.8.

r De.12 ch.14.18; 15.22. Is. 28.16. Pr.3-5, 6.1 Ki.3.4. \$ Ps.37-7. Pr.20.22.

a striking specimen of impatience and punctuality. Sau waits till the seventh day, but does not wait seven days; and just as that period, wait seven days; and just as that period. Samuel arbives, true to his appointment. Such little matters are often the best tests of character, and the turning-points of the greatest events.—C.

t Heb. bless him, Ru. 2.4. Ps. 129.8,

y 1 Ki.12, 26, Ps. 14.

9 Heb. entreated the face.

Ja.1.14.Ro.2.1.
Pr.19.3. De. 4. 6. 2
Sa.12.7,9.1 Ki.18.18. 2
Ch.16.9; 19.2. Mat. 14.

b ch.2, 30; 15, 26, 28, Ho.13, 10, 11, with Ps, 89, 19, 20; 78, 70; 4.3, ch, 16, 1, 12, AC, 13, 22,

e is.3,11; 59,1,2. La. 3,39. ch.12,25; je.2,17, 19;4,18;5,25;6,19. Pr.1, 31; 13, 21. Ps. 9, 15, 16; 140,11.

311.3. 21. Fs. 9. 15, 16; 140.11.

2 Heb. found.
d ver. 2,6.7;ch. 14.2.
3 The Hebrew is
Gelon.
Gelon

4 Foragers for the horses spoiling the grain, and plunderers of houses robbing the people.—C.

• Jos. 18. 23, not that Ju. 6. 11, 8. 27, 32.

/ Jos. 10. 10; 16. 3, 5; 18.13. 2 Ch.8.5, 1 Ch.7.

18.3.2 Ch.8.5.1 Ch.7.2

No.11.34

8 Or, serpents.
6 The first company went northward, the second westward, and the hird eastward. Saul and Jonathan were on the south watching them.—P.

Jus.8:15.15.2 Ki.
24.14.16.24.1.Ch.7.45.
7 This verse con-

A JU. Sea. 15.5 a Rat.

A JU. Sea. 15.5 a Rat.

This verse confirms decidedly our view of the word
Hebrews, in ver. 3.7.

for it is equivalent to all the land of
the land of sea.

S Not to sharpen,
in the sense of whetting, for that could
be done anywhere:
but in the sense of welding and lengthening when worn
out by use.—C.

9 Heb. a file with

9 Heb. a file with

* Ju.5.8. ch. 17. 47. Co.1.27.Zec.4.6. 8 Or, standing

camp.

k A narrow passage between two hills, ch.14.4.5.

hills, ch.14.4.5

4 "The passage (or pass) of Michmash' was the ravine which lay between the two camps. The object cause to have a constant of the philistines had already experienced sharp proofs of Jonathan's daring, when crossed the same pass from Michmash, and smore their gar-and smore their gar-

CHAP, XIV. 1 Or, there was

A Ju. 3. 10; 13. 25. Is. 40.29, 31. b Ju. 14.6. Ps. 112. 5. Mi. 7.5. c ch. 13. 15, 16. Is. 10. 28. 29.

M1.7.5.
c ch.13.15, 16. Is. 10.
26.20
27 he pomegranate, though a beautiful fruit tree, is of small size, and little calculated for a dwelling, either by its own shade, or by the admission of a The word translated pomegranate should more probably be retained as a proper name — Rimmon, a rock previously mentioned, Ju.29.45.—C.
d Or, Ahimalch,

d Or, Ahis ch.22.9,12;4.21, e Ex.28.30,

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to 'Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to othe valley of Zeboim,⁵ toward the wilderness.⁶

19 ¶ Now there was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews⁷ make them swords or spears:)

20 But all the Israelites went down to the Philistines to sharpen⁸ every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen1 the goads.2

22 So it came to pass, in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the garrison³ of the Philistines went out to the *passage of Michmash.*

CHAPTER XIV.

1 Jonathan, without the knowledge of his father or any of the people, goeth and miraculously smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not staying the priest's answer, setteth on them. 21 The captivated Hebrews, and the hidden Israelites, join against them. 24 Saul's unadvised adjuration hindred the middle of the m dereth the victory. 32 He restraineth the people from eating blood. 35 He buildeth an altar. 38 Jonathan, taken by lot, is saved by the people. 49 Saul's strength and family.

NOW it came to pass upon a ¹day, ^ethat Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But bhe told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate tree2 which is in Migron: and the people that were with him were about six hundred men,

3 And dAhiah the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, 'the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which

ill usage provoke them to give over; if they be faithful and compassionate to the death, whatever be their uccess, they have delivered their own soul. In kind faffection God distributes his loving favours; and these, when enjoyed, should strongly animate us to faithfulness and constancy in his service. But no mercy in God, nor pleadings of his people, shall prevent the everlasting ruin of such as are obstinate in their wicked-

CHAPTER XIII. [Ver. 1. The literal translation of this verse is as follows:—'The son of a year was Saul in his reigning; and two years reigned he over Israel.' The meaning is very obscure. The construction of the restaurant is identified with a Chapter and the restaurant in the restaurant in the construction of the restaurant in the r tion of the sentence is identical with 2 Ch. 24. I, and many other passages in which the historian records the age of the monarch when he ascended the throne, and

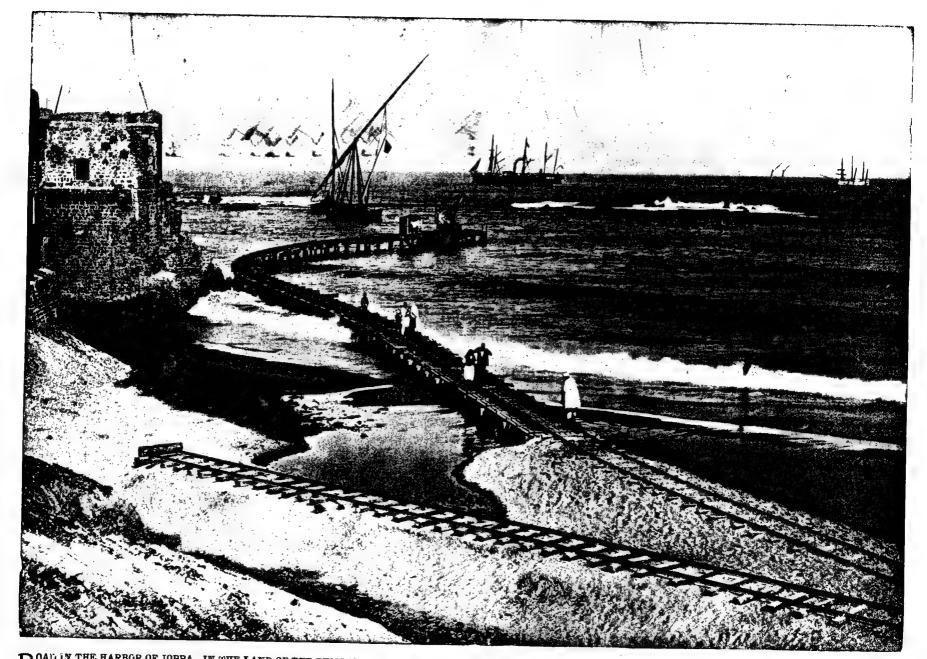
the number of years he reigned. This gives probability to the conjecture that the numbers have in some way been omitted by an early copyist. The passage, there fore, may be thus rendered: 'Saul was . . . years old when he began to reign, and he reigned ... two years over Israel.' P.]

Ver. 5. [Thirty thousand chariots. In some versions Ver. 5. [Thirty thousand charrots. In some versions the number of chariots is 3000 instead of 30,000, and this reading is supported by contrasting so many chariots with so few horsemen; and certainly a very slight change in a Hebrew word would produce the change of numbers. But even 3000 chariots is beyond all example in war. Pharaoh had 600; Jabin 900, Ju. 4. 3; David took 2000, 2 Sa. 8. 3; and, so far as profane history is to be regarded, the chariots in the greatest armies were comparatively few. The word translated *chariots*, however, is certainly sometimes duct. It is easy for him to awaken the resentment of

taken for the men fighting in or with them, 2 Sa. 10. 18; 1 Ki. 20. 21; 1 Ch. 19. 18. Now, as we can 18; I Ki. 20. 21; I Ch. 19. 18. Now, as we can neither tell how many men fought in the chariot, nor how many attended for its support, it is impossible for us to decide how many were called a chariot in these assages; allowing, however, barely three for the chariot itself, and adding body servants for the charioteers, and grooms and foragers for the horses, in eastern proportion—and adding to these a party of foot-soldiers, absolutely necessary for the support of the chariot—would not be too much to allow 30 men to each chariot.

and this would give merely 1000 chariots in all. C.]

REFLECTIONS. — God quickly renders men miserable in the enjoyment of their own inventions for safety. safety: and leaves such as trust to their own under-standing, to the most impolitic, if not treacherous con-



OAD IN THE HARBOR OF JOPPA—IN THE LAND OF THE PHILISTINES. [I. SAMUEL, xiii: 72.]—"Therefore said I, The Philistines will come down now upon me to Gilgal." Joppa was a town in the land of the Philistines. The Philistines, as a people, caused the Israelites more trouble than any other nation, except the Egyptians. Looked at from the deck of our ship, Joppa presented a most magnificent appearance, standing pron a low, round hill, dipping into the Mediterranean, the view was beautiful

beyond description. Due is not so impressed with the town, however, after landing. It is said to be the dirtiest and most uncomfortable place in Palestine. In going up the long lane from the custom house toward our hotel, we met strings of camels and mules, bales of merchandise, and had our first view of the actual Holy Land. There are orange groves palms and other Oriental trees, which unite to give a picturesque and Oriental view to the

Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock3 on the one side, and a sharp rock on the other side: and the name of the one was Bozez,4 and the name of the other Seneh.5

5 The fore-front of the one was situate northward over against Michmash, and the other southward over against Gibeah.7

6 And Jonathan said to the young man that hare his armour, Come, and let us go over unto the garrison of these guncircumcised: hit may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.8

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.9

m with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass yer unto these men, and we will discover ourelves unto them.

9 If they say thus unto us, Tarry¹ until we yer to you; then we will stand still in our

10 The greatest was a pour reflection.

11 A pious reflection, and a literal truth, and a literal truth, and a literal truth, and a literal truth.

12 A pious reflection, and a literal truth.

13 A pious reflection, and a literal truth.

14 A pious reflection, and a literal truth.

15 A pious reflection, and a literal truth.

16 A pious reflection, and a literal truth.

18 A pious reflection, and a literal truth. over unto these men, and we will discover ourselves unto them.

come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this shall be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews² come forth *out of the holes where they had hid

12 And the men of the garrison answered Jonathan and his armour-bearer, and said. Comel up to us, and we will show you a thing.3 And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan "climbed up upon his hands and upon his feet, and his armour-bearer after him: and they "fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty

3 'Tooth of a rock 3 Tooth of a rock. Whoever has examined a fragment of dog-cooth syat, and compared it with any good patcornal view good patcornal view good patcornal view produced rocks, will have no difficulty in perceiving the accuracy of the Hebrew description.—6-c. d'Mud', hence derivaturely, slippery—also, 'In him the meaning, from the meaning, from the rock flowers by which it was adorned.—C.
5 *A bush.—C.

5 'A bush.'-C.
6 Heb. tooth.

7 Hebrew, 'Geba, not Gibeah.—P. fver. 1. Ju. 13. 25; 3. 10. g ch.17.36. Ep.2.11, 12.Ge.17.7-12.

* De. 32.36. Ju. 7.7. 2 Ch. 14. 11. Ps. 115. 3. Mat. 19. 26. Zec. 4. 6. Ro. 8.31. He. 13. 5, 6. Is. 41. 10, 14-16. ch. 17. 47.

work by him.—C.

9 The greatest works have usually been effected by two associates: for example:—Moses and Aaron, Jonathan and his armour-bearer, the seventy disciples, sent two and two—an historical and divine restimony to the

i Ge.24. 13, 14; 15, 8 Ju.6.36, 37; 7. 10-15, Ex 4. 2-8, 2 Sa. 5, 24, 2 Ki 13, 16-19; 19, 19; 20, 9-11

1 Heb. be still.

2 This recurrence of the word re-brews, as a general name for the Israel-ites, confirms the notes on ch.13.3,7,19

& ch.13.6;ver.22.Ju

& Ju.7.14.ch.17.45. 8 An example among thousands of the danger of despising an enemy. 'Come up,' meaning it is impossible. 'We will show you a thing'—a sword—death.—C.

m Ps. 18, 29. He.11. 34.ch.17.51,52. % Le. 26. 7,8. Ro. 8. 31.2 Ch. 14.11.

4 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

of an acre of and.

6 The meaning of the original, and of only translation hitherto 1-ro, oscil, is very oscil, is every oscil, in the top of the rock, inclosed perhaps as by a yoke from which they could not escape.—C.

o Jos. 2.9; 23.10. Ps 27.2; 48.5,6; 118.10-12 Job 18.11. 2 Ki.7,6.Ex 15.15,16.

≠ ch.13.16-18,23. fo.h.r3.16-18,23.

7 Not an earth-quake; for such is the terror inspired by an earth-quake, that armies have, at the first motion, by common consent instantly ceased to fight. The earth in this case seems to have quaked with the turnult.—C.

q Heb. a trembling of God, Ge. 35. 5. Le. 26.30,37.2 Sa. 5.25. Da. 5.6.Ps.48.5,6. * Ex. 28, 30, Nu, 27 21. Ju. 1. 1;20, 18, 23, 28.

8 The ark had been brought to the camp from Kirjath-jearim ch.7 I.—C.

s Not with the Philistines, as ch.5.1; nor lost, as in Ezra's time.
9 Or, tumutt.

/ Jos.9.14. ch.13.11 ver.24.Ps.106.13.

1 An incidental characteristic of Saul's impatience. He will not now wait to consult the Lord, as formerly he would not wait for his prophet.—C.

2 Heb. were cried 24 Ju. 7. 22. 2 Ch. 20

23. * ch.29.4.

y ch.13.6; ver.11. Ju. 6,2.ch.31.7. s Ju.2.18; 6.14. 2 Ki 14.27. Ps.44.2. Ho.1.7.

3 National deliver ances occur in the history of all coun tries, and are record ed by all people in their history, cele brated in their songs brated in their songs, and perpetuated—if men could perpetuate anything—in their monuments. But, alast in all these how se'dom is God acknowledged. In the Bible it is otherwise—though Saul and Jonathan are valiant, and all the people fo low—the Lord saves Israel—C.

a ch. 13.5, with ver 2.Jos.7.2. ð Ju. 11. 30; 21. 2, 5 ver. 27, 29, 30. Pr. 11.9 Ga.4.18. Ro.10.2. 2 Sa.

4 Here again impatience and precipitancy characteriz Saul—an overwhelming anxiety that defeats its own object—C.

men, within as it were an half acre5 of land. which a voke of oxen might plough.6

15 ¶ And othere was trembling in the host, in the field, and among all the people: the pgarrison, and the spoilers, they also trembled; and the earth quaked:7 so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

17 Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, Bring hither the ark of God:8 (for *the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased; and 'Saul said unto the priest, Withdraw thine

20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, "every man's sword was against his fellow, and there was a very great discomfiture.

21 Moreover,* the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

22 Likewise all the men of Israel which had whid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the Lord *saved Israel that day: 3 and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for 'Saul had adjured the people, saying, Cursed be the man that eateth any food until evening,4 that I may be avenged on mine

nations, or to levy prodigious armies, when he hisses for them, and musters the host to the battle. And the greatest nations, and most flourishing churches, when God has deserted them, appear pitiful and con-temptible. In perplexing straits, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our concerns in God's hands, serve only to involve us in new troubles. It is infinitely dangerous for the greatest to invade the ministerial office, and run when God has not sent them: it may cost them a kingdom, nay, their everlasting damnation. Disobedience against God's positive precepts can admit of no excuse. Every attempt to extenuate our guilt is a proof of an unhumbled spirit. The more we sin against conviction, the more aggravated is our transgression: and pretences to religion, whilst we act in opposition to God's commands, are but barefaced hypocrisy. Want of true sense always accompanies want of grace. Sins, which to us appear very little, have dangerous consequences; and plain and faithful rebukes become God's ministers. How unstable is earthly grandeur-to-day we may be enthroned, and to-morrow deposed! Miser-

able is a guilty, a defenceless nation-and much more they who are destitute of the whole armour of God,

CHAPTER XIV. [Ver. 1. He told not his father. This was not only a military but a filial fault in Jonathan, for which it is more than probable, from the whole history of Saul, that his conduct afforded his amiable and valiant son but too much excuse. - Note, If there be any one thing which, next to piety, it is important for parents to cultivate in their children, it is that of filial confidence in their wisdom, temper, and integrity. For want of this Saul nearly lost his son and finally ruined his family and lost his kingdom. C.

[Saul had retreated some little distance southward from Geba, and encamped at Migron, on the border of the territory of Gibeah, probably order to be nearer Samuel in case of an attack on the part of the Philistines. P.]

Ver. 16. [The details of this most remarkable adventure and victory, which are here recorded with great minuteness, may be thus summed up. The two armies were separated by the deep and almost impassable ravine then called 'the Pass of Michmash,' now Wady

Suweinst, which runs down eastward to the Jordan. On the opposite banks of the ravine, facing each other, are precipitous cliffs rising up into jagged tooth-like points. Jonathan determined to cross the ravine, and by a sudden attack throw the camp into confusion. He and his armour-bearer descended the southern cliff undiscovered; they then clambered up the northern cliff until reaching a projecting crag they showed themselves to the Philistine sentinels. Encouraged by the words of the enemy, they climbed to the top on their hands and feet, made a sudden and bold attack and slew the sentinels. The outpost was thrown into confusion; the confusion spread to the camp; a panic seized the whole host; it was increased by the shock of an earthquake, and the Philistines fled in terror. camp of Saul observed the commotion, consulted the high-priest, and dashed away in pursuit of the enemy, who were driven with great slaughter through the mountain passes down into the western plain. From that day till the fatal battle of Gilboa Israel was freed from the incursions of the Philistines. P.]

Ver. 26. [No man put his hand to his mouth, for the people feared the oath. This surprising self-denial out

enemies. So none of the people tasted any food.

25 And all they of the land came to a wood: and there was choney upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth; for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb,6 and put his hand to his mouth: and his eyes were enlightened.7

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.8

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philis-

a much greater staughter among the runnstines?

31 ¶ And they smote the Philistines that day
from Michmash to 'Aijalon: and the people
were very faint.

32 And the people flew upon the spoil, and
took sheep, and oxen, and calves, and slew them
on the ground: and the people gdid eat them
with the blood.

33 ¶ Then they told Saul, saying, Behold,
the people sin against the Lord, in that they eat
with the blood. And he said, Ye have hrans
177: 19. 26; 17. 10, 11, 12,
27 They at the range of the data with the blood, which God had strict singular the law, and other demonstration for the last, when the law, and the ground: and the people gdid eat them
with the blood.

A Then they told Saul, saying, Behold,
the people sin against the Lord, in that they eat
with the blood. And he said, Ye have hrans
177: 19. 26; 17. 10, 11, 12,
27 They at the range of the poople garden with the blood, which God had strict singular the law, and other demonstration for the law, and unnecessary adjuration of the blood, are the range of the cause of th

with the blood. And he said, Ye have atransgressed: 'roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

35 \ And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord.

36 \ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of the conduct of Abraham is marked to the conduct of Abraham is marked the people, and say unto them, Bring me hither

the morning light, and let us not leave a man the morning light, and let us not leave a man | -c. | Ja.4.8. Nu. 27. 21. of them. And they said, Do whatsoever seem- | Jul. 1.120.18. Na. 27. 21. 12.120.18. Na. 27. 21. 12. 12. 22. A. II. 12. A. II. 12 of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, ¹Let the draw near hither unto God.⁵

A.M. 2941 or 2911. B.C. 1063 or 1093.

c Ex. 3. 8. Mat. 3. 4. Nu.13.27.

Nu.13.27.

5 In warm comprises where there is much uncultivated land, and where consequently flowers a bound, honey is exceedingly plentiful: the bees fixing their rocks and trees of even in savities in the ground. The collision of branches produced by the turmoil of the property of the fight and pural the dropping of the honey.—C.

d Ec.9.2. ⁶ Oτ, wbod-honey.

eth.30.12.

7 He had beennear fainting, which is usually preceded by thinging of the ears and distinctness and distinctness and distinctness. And it is truly axtonishing how little will sometimes revive the sinking powers—a few drops of water sprinkled or tasted, some pungent or aro. For the sinking powers—a few drops of water sprinkled or tasted, some pungent or aro. For the sinking powers—a few grains of common sait—being usually sufficient. So weak is man, so merciful is Providence.—C.

8 Heb. addivring. e ch.30.12.

8 Heb. adjuring, 9 Or, weary.

I But now that the lefeat of the Philis-ines is not great.

Perhaps not that
Jos. 10. 12; 19. 42, or Ju.
12. 12, but that 2 Ch.
11. 10, about 12 miles
westward from Michmash.

g Ge.9.4. Le.7.26; 3. 17; 19.26; 17.10,11,14. De.12.16.

h Oτ, dealt treach erously, Mat.7.5. Ro

s' ver.34,35. 8 Heb. in his hand.

direction at it, he resolves to pursue the
solves to pursue the
Philistines, nor ever
thinks of consulting
God till recalled to
his duty by the highpriest,—Note, It is
always difficult to
give advice to kings.
Blessed are they who
have faithful men to
have faithful men to
faults
them of their
faults
the chord of their

m ch.28.6 with ver n Heb. corners, 58.18.3.Ju.20.2. PS.47 9.Zec.10.4.

o Jos. 7. 1,12-15. ch.

o Jos. 7, 1,12-15. ch. 10.19.
6 Another melancholy example of Saul's impious precipitancy. Acid. Let every man be warned against rash and inconsiderate vows.
Comment of the second of the second of the Lord. ver. 19.
10 the Lord. ver. 19.
10 the Lord. ver. 19.
11 the had formerly interrupted the priest when asking counsel of the Lord. ver. 19.
12 the had formerly interrupted the priest when asking counsel of the Lord. ver. 19.
13 a most senseless adjuration to the people to abstain from food; and now, before the lots are cast, he rashly wears to put the wear to be senseless and the senseless and the

be expiated by as is offering...].

for, show the is mosent, Pr. 63,3 Ac. 24.—{There is mention of a for ithe original, which cesenius translate "Give truth," i.e. truth decision Ye to the control of the original translation are as carcely suppose hir using language which is the control of the control of

7 Heb. went forth g ver.27-30, + Ru.1.17. ch.17.43; 25.22.2Sa.3.9,35;19.13.

s Ge. 38.24. 2 Sa. 12

s Ge. 38.24.2 Sa. 12.5
8 Unhappy monarch! the bravest
man, and the best of
sons, is doomed to
die by rashness and
inpiety. But was he
not so doomed of the
Lord! Na. God
volume of the
the cord of Jonathay
of the act of Jonathay
and of the guilt of
Saul in making the
vow.—C. Yer. 22.

£ ver.22 34. # Is. 13. 3. Re.17.14: 19.14.2 Co.6.1.

y ch. 13.1. Da. 7.27. 2 Kl. 14.27. #Ge.19.37,38;xxxvi, Ex.15.14,15. De.23. 3-7. Ju. 3. 12-14; 10.7,11; xiii.-xvi.ch.iv.vii.xi.

a 2 Sa.8.3,5,12; 10.6, o. 9 Or, mightily. δ Ex. 17. 14, 16. De, 25.19.ch.15.3,7. ch.31.2; 18.17-21. 1 Ch.8.33-40;0.39-44

A.M. 2941 or 2911. B.C. 1063 or 1093.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But "he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the "chief of the people; and "know and see

wherein this sin hath been this day:

39 For as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, PGive a perfect lot. And Saul and Jonathan were taken; but the people 'escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

44 And Saul answered, God do so, and more also: for 'thou shalt surely die, Jonathan.'

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, "there shall not one hair of his head fall to the ground; for the hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul "took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Am-) mon, and against Edom, and against the kings of "Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he gathered an host, and b smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger. Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host was Abner the son of Ner, d ch.17.55; 10.14,15. Saul's uncle:

of regard to Saul's curse may, no doubt, be justly traced to superstition; for the curse causeless will not come: still, it is a superstition nearly akin to what is good, that solemn respect for an oath of which so many examples occur in the history of Israel. See Jos. 9.

19.—Note, Superstition is always better than infidelity;

superstition is an erroneous addition to some good principle admitted; infidelity is the denial of every good principle, and the substitution either of nothing

or of evil. C.]

REFLECTIONS. — Carnal men are often more

own. But how seasonable are God's interpositions for the deliverance of his people! He makes the faith of his servants strong, and then delights to crown their strong faith with signal victories and honours. The proud derision of their enemies issues in terrible deanxious for the presence of God's ministers than for his struction. Yea, the mightiest armies, in the hand of

51 And 'Kish was the father of Saul: and Ner the father of Abner was the son of Abiel.1

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

1 Saul is sent to destroy Amalek. 6 He favoureth the Kenites; 7 smitch the Amalekites; but spareth Agag and the best of the spool. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 He and Saul part.

CAMUEL also said unto Saul, The LORD sent me to anoint thee to be king over his people. over Israel: now therefore hearken thou unto the voice of the words of the Lord.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and desmite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, 'ox and sheep, camel and ass.1

4 And Saul gathered the people together, and numbered them in Telaim, htwo hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait2 in the valley.

6 ¶ And Saul said unto the 'Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel when they came up out of Egypt. So the Kenites³ departed from among the Amalekites.

7 ¶ And Saul *smote the Amalekites from Havilah until thou comest to "Shur, that is over against Egypt.

8 And he 'took Agag the king of the Amalekites alive, and utterly destroyed pall the people with the edge of the sword.

9 But Saul and the people spared Agag, and theq best of the sheep, and of the oxen, and of the fatlings,4 and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul of Ge. 6.6. ver. 35.

e ch.9.1.1Ch 8.33;9

30.

1 The word 'mas,' being in italic letter, tells the reader that it is not in the original Hebrew, but is supplied by the translators; and here its insertion has obscured or rather misepresented the scured or rather mis-represented the meaning, for it is the evident intention of the sacred historian to tell that both Kish and Ner were the sons of Abiel.—C. fch.8.11.

CHAP. XV.

a ch.9.16;10.1;11.14. 15;13.13. 6 ch.1.11. 2 Sa.6.2;7. 26.P5.24.10. c Re. 18. 3. Ex.17.8-16.Nu.24.20. De.25.17-19. d Ex. 17. 14. Nu. 24. 20. De.25.19.Re.18.8.

€ Ex.20.5. IS. 14.21.

Joes 2 tryte & Ros. 20

20 21 in many preceding notes the sentence of expulsion or extirpation pronounced against the nations of Canaan, as well as against defended against the cavils and impious accusations of infidels. The sentence against adults was righteously pronounced to the control of robbery their sine waylaying with intent to kill, Ex. 17, 14, marder, manstealing, &c. &c. The sentence against the short of the control of the con

multitudes? Doese require any defence? Yet any defence? Yet surely the God who employs disease in the one case, and the sword in the other, is the same? Unless, therefore, the infidel accuse Providence, he cannot accuse the Lord speaking by his prophet.—C.

rophet.—c. g Jos.15.24 h ch.11.8.2 Sa.24.9. 2 Or, fought, i Nu.24.21;10.29-32.

W.24.21;10.29-32. 1.1.10;4.11. # Ge.19.12. Is.52.11. Co.6.17.Re.18.4. / Ex.18.9,10,19. Nu.

/Ex.18.9.10,19. Nu 10.29,31. \$ These were the relatives of Jethro, the father-in-law of Mosses, and the nar-rative affords a beau-tiful example of na-tional gratitude, a rare private, still near are political, fective character, like that of Saul, a soli-tary virtue claims ad-ditional attention.— C.

Job 21. 30. Ec. 8. 13. Ro. 9.22. # Ge. 16.7; 25.18. ch. я Ge.10.7; »2-27.8. 0 a Ki.20.31-35. Nu.

9 th hangs 32 24,7,20. p With ch.27.8;30.1. g ver.3.19. 1 Ti.6.10. Jos., 221. Phi.2.22;3.19. 4 Or, of the second

5 He. 10. 38, with Nu.14.24. ch.13.13,14

4 ver.35; ch.16.1. Ps. 35-13,14. Ex.14.15; 17. 44[5-25;32.11. Nu.11.2; 14-5;16.4;20.6;21.7.]os.

.o. ₩ Josa15.55.ch.25.2. x ch.7.12, Jos.4.8,9. 2 Sa.18.18.

5 Some extemporaneous monument of his victory—probably a great stone.—C.

a great stone.—C.

6 Hebrew, 'a hand.
This is its literal
meaning; but it came
to signify a memorial
or monument, because the hand calls
attention to anything.
—P.

y Lu.18.11. Pr.27.2 31.31.ver.9,11.

7 There is no smal hypocrisy and false hood in this state ment: so soon doe covetousness perver every feeling of right—C

Ge.3.12,13. Ex.32 22,23.ver.9,21. a Mat. 2.8. Ps. 12. 2 Ec.5.1;4.6.

8 This is evidently a fiction conjured up to serve as an excuse, and is thrown out as a placebo to the piety of Samuel. But he detects and denounces the sin.—C.

b ver.II. e ch.9. 21; 10. 22, Ju 6.15. 2 Sa.7.8; 12. 7, 8. 1 Ki.14.7,16.2.

d ver.2,3. Ge. 13.13 Mat.9.10. Jn.9.24,31. 9 Heb. they con sume them.

ePr.15.27;23.5.Hab. 2.12. Je. 17. 11. 1 Ti.6.

I War has a great I War has a great tendency to generate a love of flunder, consequently to fos-ter a spirit of aggres-sion and conques, whilst the natural re-sult is the destruc-tion of all piety and morality; wherefore God thus pointedly condemns the diso-bedience arising from the coverousness of

/Mat.19.20, Lu. 18, 11;19.22.1 Ki.20.31-42 g Ge,3.10,13.Ex.32. 22,23.ver.15.

A Ps. 50.8.9. Is. 1.11, 13;66.2, 3. Je. 7.22, 23. Pr. 15.8; 21.3,27. Ec. 5. 1.Ho.6.6. Mat.9.13.

i Jos.22.19.ch.12.15. 25. * Heb. divination, Ex.22.18,20,

Ex22.18,200,

2 By making the words translated 'sin' and 'iniquity' adjectives, instead of substantives (which the Hebrew idiom allows), we obtain a clearer sense. 'Conditionation, and stubbornness is as iniquitous as idolatry.' And there a climax may be marked, persevering obstinacy being worse than simple contumacy, and the magic. Saul had perhaps already begun his extirpation of necromancers, ch. 28, 3, and this would make the reproof more pointed.

to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried

unto the Lord all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to "Carmel, and, behold, he "set him up a ⁵place, ⁶ and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed be thou of the LORD: "I have performed the commandment of the LORD.7

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, "to sacrifice unto the Lord thy God;8 and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee bwhat the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast clittle in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the asinners the Amalekites, and fight against them until they be consumed.9

19 Wherefore then didst thou not obey the voice of the LORD, but didst effee upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites:

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, "Hath the LORD as great delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and 2idolatry:

such an angry God, make a most pitiful appearance. And it is easy for the weakest cowards to pursue those whom the Lord hath routed. In all our ways it is best to consult God's word. But how ready are wicked consulters, like Saul, to take their own way, without waiting for an answer! Yet rash expedients, to obtain carnal ends, are often the noted hindrances of these ends. And such as cast abroad curses, firebrands, and death, endanger themselves and families; and entangle their children, who are far better than themselves. When God refuses to answer, it is an evidence that he is angry; and it is time to think seriously in what we have offended him. Violent tempers are prone to sacrifice their nearest relations to their angry

In such a case we ought to resist them, kings not excepted; and to protect such as are not only innocent, but honoured of God. Wicked men's zeal innocent, but nonoured of Cod. Wicked men's zeal often flames in trifling matters, while it languishes in things important; and rash cursing bids fair to end in profane perjury. The comforts and honours of royalty are dearly bought by the constant care, danger, and toil which attend them. And often men's earthly glory makes a blaze just before the dark night of ignominy and woe seizes upon them.

CHAPTER XV. [Ver. 5. 'To the city of Amalek, i.e. the capital of the Amalekites; or 'to the city Amaposition is not known. The Amalekites occupied the whole of the pastoral country from the southern border of Palestine to Egypt, and eastward as far as the valley

Arabah. P.]
Ver. 6. [It is recorded in Ju. 1. 16 that the Kenites who followed the Israelites to Palestine had settled in the wilderness of Judah, near Arad. One of their families went from thence northward to the mountains of Naphtali, Ju. 4. 11, the rest remained among the

Ver. 9. [Saul and the people spared Agag. Most likely for ransom; as avarice seems to have taken strong hold of their minds, and triumph does not appear, from lek,' i.e. the city which bore the name of the people. Its history, to have become an object of national pride. C.]

because thou hast rejected the word of the LORD, he hath also rejected thee from being

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words; because I feared^m the people, and obeyed their voice.3

25 Now therefore, I pray thee, "pardon my sin, and turn again with me, that I may wor-

ship the Lord.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the 18.26.16. Je. 22.23. word of the LORD, and the LORD Phath rejected. thee from being king over Israel.

27 And as Samuel turned about to go away. he laid ahold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath' rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29 And also the "Strength of Israel twill not lie nor repent: for he is not a man, that he should repent."

30 Then he said, "I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with

people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Šaul;5 and

Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. "And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel chewed Agag in pieces before the Lord in Gilgal.

34 Then Samuel went to Ramah; and Saul 'went up to his house to Gibeah of Saul.

35 And Samuel dcame no more to see Saul until the day of his death; nevertheless Samuel

/Ex.9.27, Nu.22,34 Pr. 28, 13, Mat. 27, 4, ver.30,

m ver.9,15,21. Je.13. 23. Pr. 29. 25. Ge.3. 12, 13.Ex.32.22,23.

3 Alas, for poor hu-man nature! when it yields to one tempta-tion, and attem its to tion, and attemper to deny or care to said a significant of the control of the co

o Ps. 15-4. ver. 31. ⊅ ch.2.30;13.14;16.1. Ho.8.4;13.10.11.

q 1 Ki.xx.30,3x.

r ch. 13. 14; 28. 17. 1 Ki. 11. 31. Ho. 13. 10, 11. s Or, eternity, or victory, Ps.29.11.Zec. 10.12. ! Nu.23.19.2 Ti.2.13. Tit.1.2.He.6.18.

ver 24,25. Jn.5 44. Hab.2.4. Ps. 138.6.

Hab.2.4.Ps.738.6.

5 Did not Samuel here either change his mind, or break his word, pledged not to return, in ver. 26? Neither. In ver. 26 Neither. In ver. 20 he refused to return with him to worship: in ver. 21 he return to do him honour hefore the people. And for the people of fickleness, inconsistency, or faise-hood.—C. xver.8.32. Nu.24.7

ver.8,33. Nu.24.7, y Je.48.44. 1 Th.5.3. Re.18.7.

Ex.17. 11. Nu. 14. 45.Ge.9.6. Mat. 26. 52. Re.13.10;16.6. 4 1 Ki.18.40. 2 Ki. 1 10,12. Nu.25.7. Is. 34.6.

ô ch.7.17. cch.rr.A. d ch. 19. 24. Ps. 219. 135,158. Je. 9. 1,2.

counts, (1) Saul, with all his faults, possessed many fine qualities. (2) Nothing can more move the sorrow of a good man than to see a fellow-creature running, as Saul was, headlong to destruction.—C. ever.H.Ge.6.6. 7 See notes on ver. H.29.—C.

CHAP XVI.

a ch.15.11.26,35.
b ch.10.1.2 Ki.9.1.6.
c Ru. 4. 18-22. 1 Ch
2.10-15. P5.86.87,97.1
Ge.49.10. ch.13. 14;15
28. Ac.13.2.
d Lu.1.34. Ex.3. 11.
Je.1.6. PS. 112. 5. Mat.

d Lu.1.34 Ex. 3.11.
26.16. Fix 11.25. Mai.
26.16. 5.12. 16.38. 7.1
26.16. 5.12. 16.38. 7.1
26.16. 5.12. 16.38. 7.1
26.16. 5.12. 16.38. 7.1
26.16. 5.12. 16.38. 7.1
26.16. 16.16. ousness of improper administration; or conscious of the irreligion of the place, so general in the days of Saul, they may have dreaded some message of wrath from God.—C. A Jos. 35; 7, 13. Ex. 19,10,14,15, Le. 20, 7, Nu. 11,18 Job 1.5, Joel 2.16.

2.16.

8 By washing your clothes, as an emblem of the purifying na-

fice.—C,
i ch.17.13.1 Ch.2.13.
or Eihu, 1 Ch.27.18.
& By secret inspiration, ch.9.17;ver.12.
/ ch.9.2; 10. 23. 2 Sa.

14.25. m Job 10.4. x Ch.28. 9.2 Ch.6.30. Ps.7. 9; 94. 1;139.2. Pr.15. 11; 16. 2. Je.11. 20; 17. 10; 20. 12. Eze.11.5. Lu.16.5. Ac. 1.24;15.8. He.4.13. Re. 2.22.

1.2417.5 He.4.15. Re.
2.23.
6 Heb. eyes.
7 The precipitance with which Samuel pronounced infavour pronounced infavour pronounced infavour to call forth one of the most important contrasts between the judgments of God and of men:
The Lord looketh on the heart—it is between the heart—it is between the heart—it is one the heart

mourned for Saul:6 and the Lord repented that he had made Saul king over Israel.7

CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem. 6 Jesse's seven sons pass before him, but are not approved by God. 11 David is sent for, approved, and anointed. 14 Saul sendeth for David to quiet his evil spirit.

ND the Lord said unto Samuel, "How A long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine born with oil, and go, I will send thee to 'Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am

come to sacrifice to the LORD.1

3 And call Jesse to the sacrifice,2 and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his coming,3 and said,

Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the Lord; *sanctify *syourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7 But the Lord *said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD "seeth not as man seeth; for man looketh on the outward appearance,6 but the Lord looketh on the heart.7

8 Then Jesse called "Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Jesse made 'Shammah to pass by.

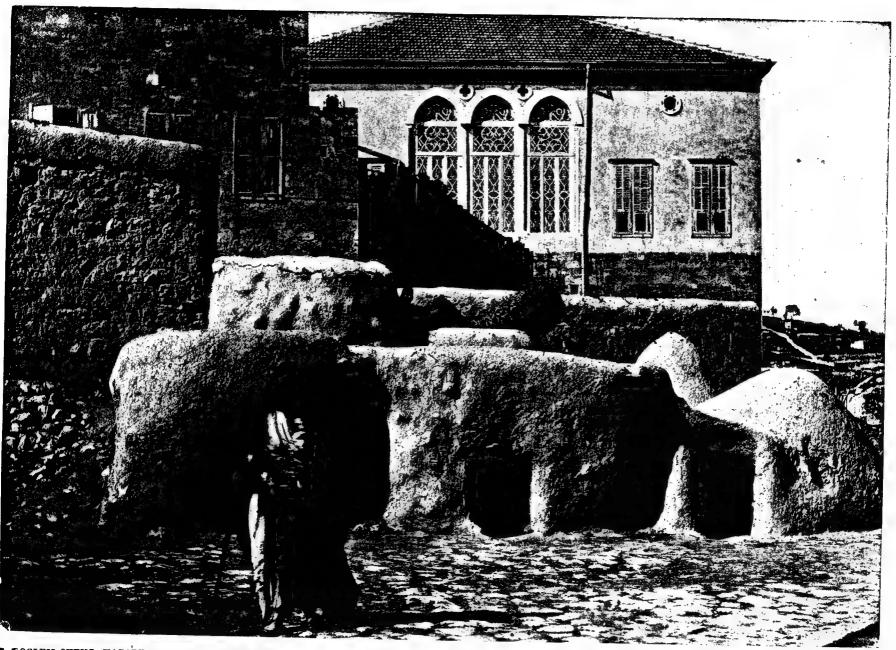
Ver. 11. [It repenteth me. When God is said to repent,' it is not in any accommodation either to human weakness, human conceptions, or human lan-To admit that God, at any time, ceases to speak plain, simple truth, is, in principle, to undermine the whole Scriptures. For if the ordinary rules of thought, facts, and language are twisted or violated in thought, facts, and language are twisted or violated in one place, why not in any other? And if, in any others, then, where? just wheresoever fancy pleases. But God gives no such dangerous scope to fancy. Repentance is a mere change of mind. Now when God, from regard to his courage, &c., raised Saul to the throne, he had first a mind to do so; and when, for his sins, he was determined to pull him down and set up another he had also first a mind to do so the set but so for another, he had also first a mind to do so; but, so far as Saul was concerned, this was a change of mind, while yet the Lord changeth not. But is it not said, while yet the Lord changeth not. But is it not said, 'He is not the son of man, that he should repent? True. He does not repent as a son of man repents: that is, turning from sin. He repents as God repents that is, changing the kind of his providence, as wisdom, justice, and mercy require, to suit different cir-

cumstances and persons. C.]
REFLECTIONS.—Injuries done to God's Israel
will, sooner or later, be resented by him. He often bears long with sinners who fit themselves for de-

struction: but the longer judgments are forborne, they will only be the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God! But kindness to God's people often procures safety to men's offspring many ages afterward. A covetous and hypocritical heart makes men do the work of God by halves: and men's sins often make God change his methods of providence, though he never changes his mind or purpose. While the ruin of sinners is the grief of God's faithful ministers, the most deceitful men are most ready to boast of their exact obedience to his law: but hypocritical protestations of obedience are often contradicted by the most undeniable proofs. Such as are most forward to justify themselves, are ordinarily the readiest to condemn others; and throwing of the blame on our partners in or tempters to sin, is a shrewd evidence of an unhumbled heart. Those whom God hath highly exalted from low beginnings ought to remember it as an excitement to do great things for God their exalter. Ministers of Christ ought to deal faithfully with the greatest: and to hunt them out of all their lying refuges and ill-grounded excuses.—Next to Jesus' atonement, nothing is more excuses.—Next to Jesus' atonement, nothing is more pleasing to God than true holiness of heart and life. But to live in disobedience to the true God is as bad as

to set up false gods, the devil not excepted: and those are unworthy to rule over men who are unwilling to be ruled by God. Fear of man causeth a snare confess the sins which we cannot conceal, and to be chiefly afraid of their shame, is no more than may be expected even from an unhumbled heart. But such repentance comes too late when God hath passed a sentence of rejection. So little are hardened sinners affected with God's threatenings, that honour before the people is dearer to their hypocritical hearts than reconcilement with him. But bloody murderers will at last be reckoned with by God. And never is the destruction of most sinners nearer than when they have no apprehension of it. Let us therefore withdraw from intimacy with such, but never neglect to mourn over their deplorable condition; for it is truly bitter to see those whom we love in the ways of death and hell.

CHAPTER XVI. REFLECTIONS.derly sympathizes with his people's griefs; and yet what fear of man remains in the most noble hearts! How awful are the faithful ministers of Christ to all around; and what need have we to prepare ourselves



OSLEM OVENS, NAZARETH—WHERE A DESCENDANT OF DAVID, CHRIST THE SAVIOR OF THE WORLD, SPENT THIRTY YEARS: [I. SAMUEL, xvi: 13.]—"Then Samuel took the horn of oil, and anointed him (David) in the midst of his brethren: and the spirit of the Lord came upon David from that day forward." Christ was of the house and lineage of David, the account of whose anointing by Samuel we have given in the above verse, and we illustrate this Scripture by giving a picture of the

Moslem ovens in Nazareth, where Christ grew up. In these ovens all the Moslems of the town have their bread baked. An authority says that "the ordinary tannut, or oven, is merely a hole in the ground about three feet deep and two feet in diameter, lined with cement, and smoothly polished. It is filled with thorn brushes, dry grass and weeds, or with any kind of fuel that will make a sudden and fierce blaze **ad the heat is kept up by throwing in a fresh supply as occasion requires."

And he said, Neither hath the LORD chosen

- 10 Again, Jesse made pseven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.
- 11 ¶ And Samuel said unto Jesse, Are here all thy children? And he said, There remainall thy children? And he said, There remaineth yet the youngest, and, behold, ^qhe keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down⁸ till he come hither.

 12 And he sent, and brought him in Now.
- 12 And he sent, and brought him in. Now her was ruddy, and withal of a beautiful countenance,9 and goodly to look to.1 And the Lord said, 'Arise, anoint him: for this is he.
- 13 Then Samuel took the horn of oil, and ointed him in the midst of his brethren:

 d the Spirit of the Lord came upon David

 2 The best and fullest account of the sonorm may be found, Is. 11, 2, &c. Lu. 4, 18, 19, Ga. 5, 22, 23, -C. anointed him in the midst of his brethren: and "the Spirit of the LORD" came upon David from that day forward. So Samuel rose up, and went to *Ramah.
- from Saul, and an *evil spirit from the Lord troubled him. 4
- oubled³ him.⁴
 15 And Saul's servants said unto him, Bebld now, an evil spirit from God troubleth
 ee.
 16 Let our lord now command thy servants
 hich are before thee to seek out a man who

 3 Or, terrified.
 4 Melanchely manability and scepticism call in question or right of stanic existence
 or agency; a Christian will find little difficulty in deciding which he is to credit.
 -C. hold now, an evil spirit from God troubleth
- which are before thee to seek out a man who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that a he shall play with his hand, and thou shalt be well.

 17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

 18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, band a mighty valiant man, and a man of war and between the spirits.

 2 If the malady of its temporary expulsions a large serving serving the him or of the nature of install early to ask, how music to ask, how music to soone the serving serving provided the serving of the serving serving provided the serving serving serving serving provided the serving serv
- a mighty valiant man, and a man of war, and bch.17, 29,37,49. Ps.

ø ch.17. 12, 13. 1 Ch. 2.13–16.

9 2 Sa.7. 8. Ps.78.70, 71. 1 Ch.17. 7. Am.1.1. Ex.2.1

8 Heb sound

F La. 4. 7. Ca. 5. 10. Jn. 1. 14.

9 Heb. fair of eyes.

s Ps.89. 19, 20; 2. 6. 2 Sa.2.4;5.2.

t ver. 1,2. As secret-ly as possible. # Nu.27.18. Ju.3.10; 13. 25; 14.6. ch.10.6,10; ver.18.

ch.7.17. y ch. 11. 6; 28. 19, 20. Mat. 13. 12, Ho. 9, 12,

a 2 Ki.3.15.ver.23.

A.M. cir. 2942. B.C. cir. 1062.

6 Or, speech. c ver. 11; ch. 17. 15. Ps.113.7,8; 78.71. 2 Sa. 7. ... d It was a common present, Ge. 38.17. Ju.

e De. 1. 38; 10.8. Pr.

³ 7 To carry his shield, spear, &c., a post of great honour and confidence.—C. g Continue waiting

h 2 Ki.3.15. Mat.12 43-45.ch.18.10;19.9.

CHAP. XVII.

B.C. cir. 1060. a Jos. 15.35; 10. 10. Ch. 11.7

B.C. th. 1900. 2 (h.117). A jos. 5-35; lo. 10. 0 (h.117). A jos. 1 (h.117). A jos. 1

c 1 Ki.20.20, ver. 16.
c 2 Ki.20.20, ver. 16.

prudent in matters,6 and a comely person, and the Lord is with him.

- 19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.
- 20 And Jesse took an ass laden with bread, and a bottle of wine, and da kid, and sent them by David his son unto Saul.
- 21 And David came to Saul, and stood before him: and he floved him greatly; and he became his armour-bearer.7
- 22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.
- 23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spiritadeparted from him.

CHAPTER XVII.

1 The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, heareth the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He showeth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their IN armies to battle, and were gathered together at "Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

- 2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.
- 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.3
- 4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath,

on external appearances, even after they have, to their men in Israel. The leading incidents of their lives are grief, got proofs of its vanity. For God according to merit distributes his favours and honours: often to those who seem least likely to manage them aright. But where he sends on his work, he abundantly qualifies for the employ. How quickly the devil takes possession of those whom God has deserted! Yet, notwithstanding the numerous expedients which carnal men devise for the removal of their inward troubles, they will all at last prove only ruinous and deceitful.

CHAPTER XVII. [Ver. 8. Goliath was not a Philistine by genealogy, though he lived among them and was naturalized. He was descended from those Rephaim who in primeval times occupied the whole country, but were conquered by the Caphtorim or Philistines, De. 2. 21. A family of them remained in Gaza, and became the champions of the nation in the days of Saul and David, 2 Sa. 21. 22. P.]

Ver. 12. [The incidents and structure of this whole narrative require a few words of explanation. Many difficulties have been thrown around it by the conjectures of critics and expositors. These, I think, all disappear before the light of a sound interpretation. The object of the author of this book is to give an outline of national history in connection with biographical sketches of leading men. In carrying out this object he is obliged to bring forward at different times his different heroes—going back in the midst of the general narrative to explain the cause of each one's sudden appearance. Saul and David are now the most prominent

set forth in a series of graphic pictures, brought out as it were to the foreground of the national history. The first picture from the life of David is the anointing by Samuel, ch. 16. 1-13. The second is his brief residence at Saul's court, ch. 16. 14-23. The third is his appearance in the army, and encounter with Goliath. In all probability some years elapsed between the second and third. To explain the cause of his sudden appearance on the battle-field, and of the incidents which followed, ver. 12-31 are introduced, in accordance with the dramatic style of the book. After this the general history of the battle proceeds—David's victory; the flight of the Philistines; and the presentation of the giant's head to Saul. To have interrupted such a story giant's head to Saul. To nave interrupted such a story in order to introduce Saul's question to Abner would have spoiled the dramatic effect. P.]

Ver. 17. [Take now for thy brethren an ephah of this parched corn. In all countries where standing armies

were not organized, the military retainers were bound to provide their own subsistence, and to follow their chiefs or king to the field for a certain number of days,

when called upon, but no longer. C.]

Ver. 50. [David and Goliath were not so unequally were not so unequally matched as is generally supposed. David was a shepherd, but not a shepherd of the modern type. From early youth he had kept his sheep amid the mountains of Judah. In glen, on cliff, on hill-side, his physical powers had been fully developed, and with the strength he had acquired all the energy and agility of the mountaineer. Warfare, too, was not new to him. The

wilderness was infested with wild beasts.
David had often to fight single-handed. It was also in ested by robber bands; and the shepherds of Bethlehem were thus inured to sudden attack and determined resistance. Every shepherd was a trained warrior. David was fully conscious of his own prowess. With equal modesty and confidence he told Saul of his combats with lion and bear. A man so gifted with natural courage and strength, so inured to danger, so trained to every species of conflict, and animated besides with implicit faith in the God of battles, was no unworthy antagonist even for the giant Goliath. His skill and activity were more than a match for brute strength. activity were more man a mater for brute strength.

The Lord was with him; his hand sustained him; but
there was no miracle in the victory. Human skill and
courage were by the divine blessing made to triumph. The sling was a favourite weapon with the shepherds of the mountains. David's trust in it, and the unerring accuracy of his aim, though strange to us, was nothing wonderful in those days, or in the region in which he was trained. We read that among the adjoining tribe of Benjamin were 700 men, 'every one of whom could sling stones at an hair and not miss,' Ju. 20. 16. David's

sling stones at an nair and not miss, Ju. 20. 10. David. sling gave him great advantage over the giant. P.]

Ver. 52. [The men of Israel and of Judah arose. In ver. 48, as well as in this, the mention of arising gives a curious internal evidence of the eastern origin of the The eastern Asiatics sit much more than the people of western Europe, many work sitting, who, at correspondent trades, stand in Europe; bargains are made sitting; and the walking for pleasure, in which

of Gath, whose height was six cubits and a span.5

5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels8 of brass.

6 And he had greaves of brass upon his legs, and a target1 of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels3 of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array?4 Am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 T Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man characteristics was Jesse; and he had eight sons: a large was Jesse; and he had eight sons: a large was Jesse; and he had eight sons: a large was Jesse; and he had eight sons: a large was Jesse; and he had eight sons: a large was Jesse; a large w

went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab; and the third 'Shammah.

14 And David 'was the youngest: and the third spin of the sound in the spin of the spin of

three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself 'forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of their thousand,9 and look how thy brethren fare, and take their pledge.1

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting2 with the Philistines.3

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, A.M. 2944. B.C. 1060.

4 About 11% feet. 4 About 11½ feet.
5 According to Cumbridand, in feet to indepland, in feet to indepland, in feet to indepland the feet of inches. Pliny, in his height at of sect 6 inches. Pliny, in his wateral History (b. vi. 16), mentions one Cabara, an Arabian, Cabara, an Arabian, of the feet of

Lancashire; was of feet 3 inches in height.—C.

6 Heb. clothed.

6 Heb. clothed.

7 Mail is of various kinds, but chiefly what is called chain and plate mail. The one a garment, composed of small strong rings. The other, a succession of small plates overlapping at the edges, after the manner of the scales of a shark. This last is the nail of Goliath.

—C.

8 156½ lbs.

1 Or, gorget. ² Estimated by the other proportions at 6 feet.—C.

\$ 18% Ibs.

4 Why should two whole armies engage, when the contest can as well be decided by two representatives? Such challenges and contests, either between one or more on each side, are frequent in the histories of all nations.—C.

e Nu.23.7,8. 2 Sa.21. 21.Ne.2.19.

g ch.16.6-9, 1 Ch, 2,

A Shimeah, 2Sa.13. 3;21.21,ch.16.9.

s ch.16.11,12.1 Ch.2, 15. Ge. 25. 23. Mat. 19.

6 Hisage cannot be exactly ascertained, and conjecture is useless: it is only obvious that he could not have been full grown.

7 That is, David, after abiding some time with Saul as his chief musician, ch. 16. 23, had gone home, and returned to his duties as a shepherd.—C.

å ch.16.19,22. / Lu.4.2.Mat.4.2

8 Heb. cheeses of

9 Heb. captain of a

1 Bring a token of their welfare. 2 Skirmishing.

8 Not fighting in general battle, but by outposts and skirmishers. Such is still the character of Bedouin warfare.—C.

A.M. 2944. B.C. 1060

m Or, place of the carriage, ch. 66.5.

4 The translation would suggest the idea of an unrenched camp; but the marginal reading, what is much more likely, an appointed place for the firends of the soliton or possible that array, or, place of fight, I.c. 312. PS. 461. Phi.44.

5 Load of provisions.

5 Load of provisions.

o Heb. asked his brethren of peace, Ge.
37.14.11.16 Mat. n. 12,
13. Lu. 19.42.
P yer. 8-30.
6 Not the whole army; for they retained the position where David found though but the light the position where David found the position where the provided all armies. Saul, it will be recollected, was now an experienced leader, and would not go to battle without such advanced guards.—C.

q. Heb. From his

advanced guards.—C.

y Heb. from his
face, chi.3.6,7 De.32.
30.1s.30.17.
7 It is a universal
practice to this day
in Arab warfare for
one or two men of
name and prowess to
dash out to the front
and challenge a
champion among the
last. In single comjie was also a custom
of European warfare.
—F.

o Ine ve rif. ch.18.es.

-F. * Jos.15.16.ch.18.25 He.12.1,2.Re.2.7,17;3

5,13.21.

8 Free of taxes and other public services, such as are recounted by Samuel, ch. 8. zo-18.—C.

18.—C. 5 2 Ki.19.4.Nu.14.15 -19. Jos. 7.8.9. 1 De. 5. 16. 1 Th. 1.9. Je. 10.10. Jn. 5.26. 1 Jn.

Je. 10. in 5.26. 1]n.

The distinction

systemasse of solitosoyoung of philosophy—G.

arch.1.4. Mar.3.7.

Mat. 16. 22. Pr. 18. 10.
Ec. 4.4.

1 They could not have been many, as one keeper sufficed for their protection, one for their protection, of their protection of the protection of the protection of the protection of a shepherd—Note, Professional contempt for contents is a sign of great ignorance of contents in a sign of great ignorance of protection of the protection of t

x ch. 16.7. 1 Ti. 6. 4 5. Ps. 35.11. Jude 10. y ver. 17,32. Pr. 15.1

y ver.7,32. Pr.15.1, rPe.3.9.
2 A mild and ra-tional answer to an unbrotherly insult; at all times the surest index of genuine all times the surest index of genuine index of genuine index of genuine index of genuine and index of genuine and index of genuine away from an offended brother, to avoid new cause of irritution.—Note, If with all men we must 'give place unto wrath, how much more with a brother, to whom we are bound by ries of naure or of grace?—C.

of natural of the control of the con

and went, as Jesse had commanded him; and he came to the "trench' as the host was going forth to the *fight, and shouted for the battle.

21 For Israel and the Philistines had put the

battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and esaluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake paccording to the same words: and David heard them.

24 And all the men of Israel,6 when they saw the man, fled afrom him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and 'it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?9

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's "anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?1 I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? y Is there not a cause?2

30 T And he turned from him toward another,3 and spake after the same manner:4 and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him.5

32 ¶ And David said to Saul, *Let no man's heart tail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth,6 and he ba man of war from his youth.

34 And David said unto Saul, Thy servant

Europeans delight, is almost totally unknown. Here the whole army seems to have continued sitting, to witness the encounter that was to decide for slavery or liberty. C.]

Ver. 55. [When Saul saw David. From ver. 54 to there is not a circumstance narrated in the ver. 6 of the next chapter is rejected by Boothroyd and improbable.—Whose son is this youth?

A. Clarke as an interpolation, on the ground of the A. Clarke as an interpolation, on the ground of the improbability of the narrative. Such criticism is worse than dangerous. It sets an example that justifies every cavil of infidelity against the sacred history. Besides, there is not a circumstance narrated in the least degree improbable.—Whose son is this youth? Where is the

improbability of any man forgetting a youth when near manhood, whom he had known when a boy, and whom, in the intermediate time, he had not seen? C.]

REFLECTIONS.—It was a great mercy that God suspended this invasion till Saul had recovered from



PNYX FROM MARS HILL—A SCENE IN THE COUNTRY OF KING COD-RUS, WHO REIGNED IN GREECE AT THE SAME TIME SAUL RULED OVER ISRAEL. [I. Samuel. xvii:15.]—"But David went and returned from Saul to feed his father's sheep at Bethlehem." While Saul was reigning over the Jews, Codrus was reigning over the Athenians as their last king. And it is remarkable that Saul being defeated by the Philistines put an end to his life, and that Codrus fell a volun-

tary sacrifice in battle against the Dorians. We give this view of the Pnyx from Mars Hill to illustrate a scene in Athens over which Codrus reigned at the very time that Saul ruled over the Israelites. The Pnyx is a huge artificial terrace or platform 395 feet long by 312 feet wide, the upper margin of which is cut out of the rock. It was upon this platform that the Athenians held their political assemblies. Here was the orator's stage, and here it is supposed Demosthenes delivered many of his great orations.

kept his father's sheep, and there came a lion and a bear,7 and took a lamb8 out of the flock;

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his heard, and smote him, and slew him.

36 Thy servant slew both the lion and the hear; and this uncircumcised Philistine shall he as one of them, seeing he hath defied the

armies of the living God.

37 David said moreover, The LORD that delivered me1 out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

38 ¶ And Saul armed² David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them.3 And David 'put them off him.4

40 And he took his 'staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand; and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the 40 And he took his staff in his hand, and

near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.

48 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46 This' day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.9

47 And all this assembly shall know that the Lord saveth not with sword and spear: for FS.44.6; 33:16.17. 2Ch. 22:15-25.04.14.6.

A.M. 2944. B.C. 1060.

⁷ Each at a different time; for he does not say he smote them, but him.—C. 8 Or. kid.

8 Or, kid.

9 The act of rising against him seems to refer to the bear, which stands up when it assails a man; in the bold of the bold of the hold of

c Ju. 14. 6. 1 Jn. 3. 8. Col.2.14,15. He.2.14. d 2Co.1.10.2Ti.4.17. Ps.63.7;77.11;9.10.

1 Here the piety of David forms the basis of his courage. He boasts not of his deed

2 Heb. clothed Da-vid with his clothes.

8 'I have not been accustomed to them; accustomed to them; a circumstance very intelligible; for even a new ordinary dress is found at first embarrassing to the wearer—how much more the heavy armour of a soldier of ancient times to one accustomed to the loose eastern gar. accustomed to the loose eastern gar-ments, and the free movements of a shep-herd.—C.

e Ho.1.7. Zec.4.6. 2 Co.10.4,5.

PS.23.4. Ju.20.16;3. 31;7.16. ch.14.6.1 Co.1. 27.2 Co.10.4.5;4-7.

5 Or, valley. 6 Heb. versel,

7 The sling was an ordinary part of a shepherd's furniture, for the purpose of driving of house ror the purpose of driving off beasts or birds of prey.—C.

g ch.14.11,12; 16,12; ver.33.

A 1 Ki, 19. 2. Ac, 23. 12. f Ps.20.7; 33.16; 3.3; 118. 10-12, Pr. 18. 10. 2 Ch. 32.8. Ge.15.1. Ro.8. 31. Phi. 4.13.

Mat. 17. 20. Ro. 4. 19,20. Re. 19.17. De. 28. 26. Ps. 58.11;115.3. Da. 2.47;6.26.2 Ki.13.5.

6 Heb. shut up.

6 Heb. shut up.

9 The attention of different persons is fixed by different objects. A warlike and idolatrous nation, like the Philistines, must have been a superfection of the property of t

1 Goliath and Da-vid evidently met and spoke within hearing of both armics—at least of their chiefs— and the noble and pious sentiment of David is a lesson of truth to all.—C.

A.M. 2944 B.C. 1060.

2 This is the first example of David's exercise of the pro-phetic office, in which he was afterwards so eminent a preacher, as well as type of Christ.—C.

Christ.—C.

3 This carries the hark to ver. 41, detailing the additional circum stance, that, after the dialogue, David came nearer to his adversary, neither terrified by him nor the presence of the Philistine army.—C.

m Ju.3.31;15.15. Je 9.23. Zec.4.6. Mat.19 26.1 Co.1.27. 4 Heb. sunk as stone in the water.

stone in the water.

5 The sling was a very powerful weapon. The stone might pierce the helmet, or pass through the hole left for sight, or Goliath might lifted up the

or Goliath might have lifted up the part of his helmet that covered his forehead (as he did when speaking), in contempt of David.—I.

tempt of David.—

** Hence we learn
that victory were the
enemies of were the
pends neither on the
strength nor preparation of its advocates
and champions, but
upon the blessing of
God upon the humblest and most un
blest and most un
likely means. Twelve
men, comparatively
unlearned, refuted
all the philosophy of
Greece, and over-Greece, and or turned, without sword, the gigar empire of Rome.

Es.7.10. He. 2.1

n Es.7.10. He. 2. 14 Da.9.24. och 14. 21, 22. 2 Sa. 23.10. 7 Judah is distin-guished as David's own tribe, who would, no doubt, show special zeal to follow their youthful hero.—C.

p Jos. 15.33,36,45-47 ch.v.; 6.17.

8 They chase them about twenty four miles.

g Ex.16.33. Jos.4.7 ch.7.12; 31.9, with ia.4-7,8;1.10. r Jos. 20. 1; 25.63.
s In God's taber.
acle at Nob, ch. 21.

hacir at two, poiled the tents of the Philistnes, ver. 53, it is most probable that one was assigned to David; the armour, at least the sword, was subsequently was subsect placed in the macle.—C.

acte.—C.

I Great men quickly forget their servants; and David, by
further age, and his
shepherd's dress,
made a different appearance from what
he had done before
Saul.

CHAP. XVIII.

The subject and length of the conversation does now sation does now set of it in winning the kindred spirit of Jonathan is not surprising. With similar picty towards God, with similar chivalry in war, with great disinterestedness of disposition, they mutually attracted each other; and, to the honour of both, no circumstance ever afterwards shook the union of their hearts. a Ge.44.30.ch.20.17 2 Sa.1.26. Pr.17.17;18.

the battle is the Lord's, and he will give you into our hands.2

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted,3 and ran toward the army to meet the Philistine.

49 And "David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.⁵

50 So David prevailed over the Philistine with a sling and with a stone,6 and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and "slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ Ando the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou pcome to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.8

53 And the children of Israel returned from chasing after the Philistines, and they spoiled heir tents.

54 ¶ And David atook the head of the Philistine, and brought it to 'Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this And Abner said, As thy soul liveth, youth?1 O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.

CHAPTER XVIII.

1 Jonathan leveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughter for a snare. 22 David, persuaded to be the king's son-in-law, giveth two hundred foreakins of the Philistines for Michal's dowry. 28 Saul's hatred, and David's glory increaseth.

ND it came to pass, when he had made an A end of speaking unto Saul, that the soul

this giant. And often, though unnoticed, God manifests peculiar mercy in the timing of our troubles. Pride naturally establishes itself upon bulk, bodily strength, and other weak endowments of human nature and relying upon these, the enemies of God earnestly watch for advantages against his people. But when God seaves them to themselves, not only individuals

approach of danger: their strength is turned into weakness, and their courage into shame. If we would be good soldiers of Jesus Christ, it is necessary that we endure hardness; and it bodes well when God endows us with a deep regard for his honour. Yet how often those whom God calls out to glorious exploits meet

possess their souls, and in meekness instruct those that oppose themselves. A soft answer turneth away wrath.

And we must not be discouraged in well-doing because our good intentions are misrepresented and abused. What God has done for us ought to be improved, as God seaves them to themselves, not only individuals but armies become mean-spirited and terrified on every but armies but

of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go bno more home to his father's house.

nant, because he loved him as his own soul.

thim go ono more home to his father's house.

3 Then Jonathan and David omade a covent, at the second of the loved him as his own soul.

4 And Jonathan ostripped himself of the be that was upon him and gave it to David robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.2

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the Philistine.⁵ that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.6

7 And the women hanswered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.7

8 And Saul was very wroth, and the saying displeasedk him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul meyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil "spirit from God came upon Saul, and he prophesied in the midst of the house; and David oplayed with his hand, as at other times: and there was a pjavelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 ¶ And Saul was fafraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul *removed him from him, and made him his captain over a thousand; and he twent out and came in before the people.

ways; and the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and T.

because he went out and came in before them.

A.M. 2944. B.C. 1060.

b ch. 17. 15: ver. 5.

Ge.4x.42.Es.6.8,9

e Da. 6.5,6. Mat. 10. 16.Ep.5.15.Col.4.5. Is. 52.13.

8 Ox. prospered. /His guard, ch. 13.

24 Whether as commander-in-chief over
all the army, or old as chief of a select
body, does not able
to body, does not able
to body, as the subsecuent attachment of
Abner to the family
of Saul renders it
very unlikely that he
had been superseded.—C.

ο Oτ, Philistines. g Ex.15.20,21. Ju.11. 34. Re.19.1,2;18.20.

6 Heb.three-stringed instruments.

Ex.15.21. Re. 7.9, 10.12. f ch.21.11;29.5.

f ch. 21.11;39.5.
7 This is characteristic of the East.
When an Arab tribe,
respectively the state of the sta

& Es. 3. 5. Pr. 13. 10. Ec.443 Ja.9,10.

/ ch.13.14; 15.28; 16.

With observant 8 With observant jealousy—a great proof of his weakness of mind, as there was no connection between the extravagant praises of the women and any criminal design upon the part of David.—

ch. 16, 14, 1 Ki.22. 22,23 Ac.16.16.

22,23.AC.16.16.

9 To 'prophesy,' does not necessarily signify to foretel, but sometimes to expound the word of God, or sing to his praises—this last seems the sense in which Saul prophesied.—C.

o ch.16.26,23 ø Spear, ch.22.6;26.

7-q ch. 19.9, 10; 20. 33. Pr.6.34.

* Ps.14.5;48.5,6. Es. 6.13. s ver.17,25.Pr.12.10.

2 Or, prospered.

A.M. 2944. B.C. 1060.

Ps. 140. 5; 12. 2; 55. 1 Lu. 20. 19, 20. ch. 14. 15: 8 Heb.a son of valmar. y ch.17.47;25.28. Ps. 12.2.

y ch.17.477-5.28. Ps.
2.2. II.15/12-9.
2 Sal. II.15/12-9.
3 Sal. III.15/12-9.
3 Sal. II.15/12-9.
3 Sal. II.1

Fileb. was regreen his yes.

Ywhy, then, if this pleased him, did he neglect or refuse to give Merab? No one can account for the capricious changes of a half deranged tyrant! Everything by turns, and nothing long, is his character.—G.

ter.—C.
d Ps.7.16;9.15,16;38.
12. ver. 25, with ch.19.

8' In a second way (or, in another way) shalt thou become my son-in-law this day.'--P. my son-in-tax-day.'—P. e Ps.36.1-3;55.21;12.

9 Heb. According to these words. gGe.29.18;34.12.Ex. 2.16,17.De.22.29.ver

²³i In In countries where a wife is really but the first domestic slave, it is not surprising a dowry should be paid for her as for any other slave, and not given with her to support her as an equal—C.

her as an equal.—c.

2 'As a proof not only that thou hast slain a hundred men, but that they are of the uncircumcised. Bruce says that a similar custom obtains among the Abyssinians.—I.

tains among the Abyssinians.—I.

3 In the poems and romances of the East (as well as those of the East (as well as well as the East (as well as well as well as the East (as well as well as well as well as well as well as the East (as well as well

4 Heb. was right in the eyes of.
5 Heb. fulfilled,i.e. the time for bringing in the foreskins.
6 Within which he must fulfil the terms or lose his promised wife.—C.
h 2 Sa. 3. 14. Ju. 14.

7 The two nations being at war, this was no act of unpro-voked aggression.—

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.4

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto bAdriel the Meholathite to wife.

20 T And Michal, Saul's daughter, loved David: and they told Saul, and the thing ⁶pleased

21 And Saul said, I will give him her, that she may be a dsnare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain.8

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be

the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth is to you a light thing to be a king's son-inlew, seeing that I am a poor man, and lightly esteemed P

24 And the servants of Saul told him, saying, On this manner⁹ spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins2 of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.3

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.

27 Wherefore David arose and went, he and his men, hand slew of the Philistines two hundred men;7 and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him 'Michal his daughter to wife.

28 ¶ And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him.

as a lion; but they need never be ashamed of an honest calling, however mean. Pride goes before destruction, and a haughty spirit before a fall. The curse that is causeless falls on the head of him that utters it; and the presumption of the proud destroys him. How vain is the arm of flesh against the power of God! the mightiest enemies are easily defeated when we go forth against them strong in the Lord and in the power of his might; while they who trust in man find their dependence at last but as a broken reed. It is not high An apparently slight vibration backward and forward birth, but deeds of high desert, that constitute true is given to the hand, and the javelin is projected to a

nobility. But of how little avail is the notice of earthly courts, where one may be so soon forgotten or so quickly hated.

CHAPTER XVIII. [Ver. 11. Saul cast the javelin. The javelin is a short spear, generally from three to four feet long. In preparing to throw it, the hand is four feet long. In preparing to throw it, the hand is opened, and the javelin, without being grasped, is balanced in the open between the thumb and forefinger. An apparently slight vibration backward and forward

great distance, and with a force that appears quite astonishing when compared with the slightness of the effort. Saul, as is common in unsettled countries, appears to have been constantly armed. C.]
REFLECTIONS.—Never let me envy the honour

If the Lord delight to honour even my inferiors, it becomes me heartily to join with him. Let me love the virtuous, though it should be at the expense of losing all that I have in the world for their sake: and let me count a faithful friend among the greatest of human blessings. If friendship be true, it will be con-

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much mset by.8

CHAPTER XIX.

1 Jonathan discloseth to David his father's purpose to kill him.

4 He persuadeth his juther to a reconciliation. 8 By reason of David's good success in a new var, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel to Navioth. 20 Saul's messengers sent to

- good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed.

 18 David cometh to Samuel to Naioth. 20 Saul's messengers sent to take David, 23 and Saul himself, prophesy.

 AND Saula spake to Jonathan his son, and to all his servants, that they should kill David.

 2 But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: thyself:
- 3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.
- 4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king dsin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good.
- 5 For he did put his life in his hand, and slew the Philistine, and the Lord gwrought a great salvation for all Israel:3 thou sawest it,
- great salvation for all Israel. thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

 6 And Saul hearkened unto he the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.
 7 And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence as in times past.
 8 And there was war again: and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.
 9 And the kevil spirit from the Lord was give place to the grain again. Those place against the spirit, that had formerly handle against David in the capture of the unclear spirit, with seven others in his hand; and David played with his javelin in his hand; and David played with his hand. 10 And Saul to smite David even to
 stant, and will not startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stant his large and they startle at giving the strongest assay. I was a mostal bless as a stantle and the startle at giving the strongest assay.

I Ps. 112. 5. 16.Ep.5.15. m Heb, precious,

10.Ep.3.15.

10.Ep.3.15.

10.Ep.3.15.

10.Ep.3.16.

10.Ep

CHAP. XIX.

im.—1. c Pr.31.9.ch.22.14. d Ex.20.13. Ge.9.6. lo.13.3. 1 Jn. 3.15. ch.

to the Spirit of the Lord,—C,

b Le.73.23. Pr. 27.22.
2 K.I. 1.9.17.13.
c Pr. 22. 17. 16. 9. Nu.
xxi.—xxiv. Ge. 31. 24.
Jn. 11.51. Mat. 7.22.
d Upper garments,
2 Sa.6.20. Mi. 1. 6. 18. 20.
2.

A.M. 2945. B.C. 1059.

m Job 5.14,15.Pr.21. 30. Is. 46. 3,4; 43.1,2. 2

Co.1.10.

**P.S.43.470;Sy.title.
o ch.18.20,21.
**P.S.24.70;Sy.title.
o ch.18.20,21.
**P.S.24.70;Sy.title.
o ch.18.20,21.
**P.J.22.70;Sy.title.
o ch.18.20,21.
**P.J.22.70;Sy.title.
o ch.18.20,21.
**Sy.title.
o

falsehood asserted.—

The eastern bed being generally a mere mat, of materials more or less than the second of the

29. 42 Sa.2.22. 2 Having practised one deception, it was easy to practise an onder. — Avet. Passon Features and the properties of the prop

the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and mescaped that night.

11 ¶ Saul also *sent messengers unto David's house, to watch him, and to slay him in the morning: and 'Michal, David's wife, told him, saying, If thou save not thy life to-night, tomorrow thou shalt be slain.

12 ¶ So Michal plet David down through a window; and he went, and fled, and escaped.

13 And Michal took an image,8 and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she *said, He is sick.9

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a

pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou sdeceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me tgo: why should I kill thee?2

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it "was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul *sent messengers to take David: and when they saw the company of the prophets prophesying,3 and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he bent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

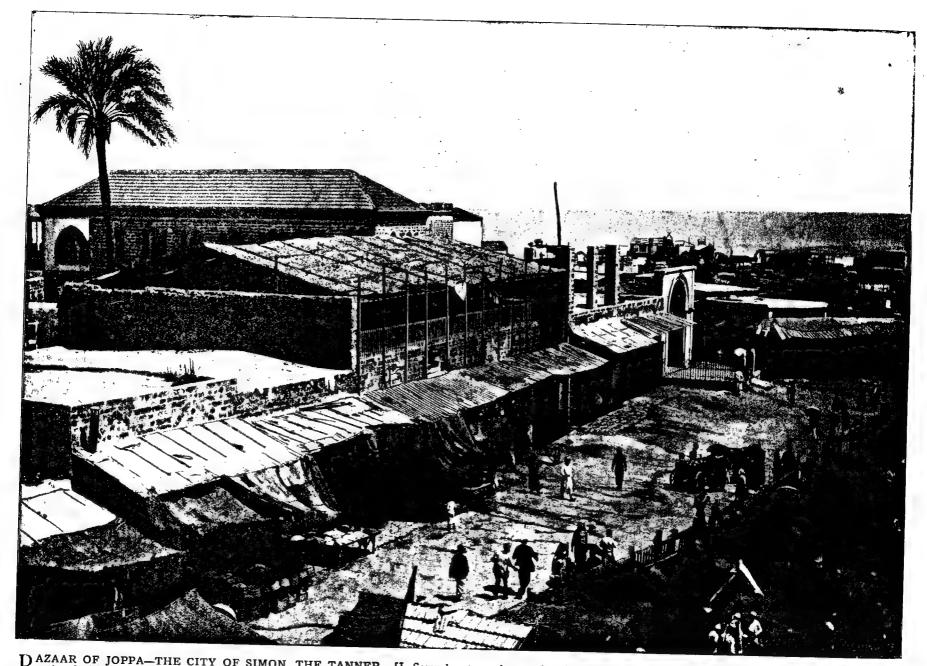
23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and

stant, and will not startle at giving the strongest assurances. But how difficult to act so, in a high station, as to procure honour without provoking envy! Even the due praises of merit are grating to the ears of the envious; and often their malignant eye betrays the rancour of their heart, while indulgence of their evil thoughts invites the devil to take possession of their souls. Jealousy is cruel as the grave, and thirsts for the precious life. But God guards his people from

many a mortal blow secretly aimed at them. How base is it to devise hurt against those who dwell securely by us-to lay snares for our neighbour, under pretence of regard to him-and to cover hatred with lying lips! But if we are hated on earth, and snares laid for our life, let us behave with the more prudence, humility, and true bravery. Let us count it all joy when we fall and true bravery. Let us count it all joy when we fall into divers temptations, and through much tribulation enter into the kingdom of God! God can overrule the expressed at Saul putting on any decided appearance

most wicked designs of our enemies for our good, and to their confusion. And modest worth will shine with double lustre at last. God will confound the wise in their own craftiness; and, in spite of every danger, exalt the man whom he delights to honour.



BAZAAR OF JOPPA—THE CITY OF SIMON, THE TANNER. [I. Samuel, xix:8.]—"And David went out, and fought the Philistines, and slew them with a great slaughter; and they fled from him." Joppa is the oldest Philistine city known, and one of the oldest cities in the world. It was the only harbor possessed by the Jews during their national existence. The modern Joppa is said to be very prosperous. There is a soap fac-

tory here; the fruit trade of Joppa is considerable. Silk is also being cultivated not far from here. More boats are upset here and more lives are lost in the attempt to reach the shore than anywhere else on the Syrian coast. The streets are generally crowded. There are wild Arabs, busy citizens, foreign pilgrims, camels, mules, horses and donkeys, all moving hither and thither, making a striking picture indeed.

lay4 down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?5

CHAPTER XX.

1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 18 Jonathan's token to David. 24 Saul, missing David, seeketh to kill Jonathan. 41 Jonathan lovingly taketh his leave of David.

AND David effed from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will show it me;1 and why should my father hide this thing from me? it is not so.

3 And David *sware* moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: 'but truly, as the Lord liveth, and as thy soul liveth, there' is but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.3

5 And David said unto Jonathan, Behold, to-morrow is the new-moon, and I should not fail to sit with the king at meat: but let me go, that 'I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked⁵ leave of me that he might run to Beth-lehem his city; for there is a yearly 'sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be

sure that evil is determined by him.

8 Therefore thou "shalt deal kindly with thy servant; for "thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, oif there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, of Joseph Joseph

A.M. 2945. B.C. 1059.

4 Heb. fell.

e ch.10.11.Ac.9.21.

5 This is a suggestive incident. Saulought to have learned from what had outered to his servants, that God had the hearts as well as the bodies of men

CHAP. XX.

ch. 19. 23; 23. 26. 2 Pe.2.9. Is. 30. 15. Mat. 10,23. ô ch.12, 3. Ju. 11, 12. Pr.28.1, ver. 32.

с Ge.44.7. Jos.22.29; 24.16. 1 Heb. *инсорег*

1 Heb. sucover mine car. d Heb. sucover mine car. d He. 6. fc. Jc. 4. z. De. 6.13.
2 That is, solemnly appealed to the living God, as in the text. It was thus an act of worship in the prospect of death.—C. ech. xxv. xxvi. i. x. 85; 2.15.21.2 Ki. 2.2.

/ De.28.66. 1 Co. 15. 30.Ps.116.3,11.ch.27.1.

30.Fs.116.3,11.ch.37.1, g ch. 18. 3; 19. 2. Pr. 17.17;18.24.ver.17. 3 There is a beauti-ful and touching simplicity in the ori-ginal; 'What says thy soul that I should do for thee?—./.

do for thee?—/.

A Nu. 10, 10; 28. Tr.

PS.81-3.2 Ki.4-23

4 The feast or the new-moon was celebrated with trumpets. Nu. 10, 10; with Szcrifices, Nu. 28. Tr., 12; by rest, Am. 8. 5; by attendance on the ministration of the word. 2 Ki. 4-22; and

173. Dy rest, ann e., by attendance on the hydridendance of the hydriden

s'verô.49.35 Pr. 22.

\$ From ver. 24 it
appears than David
did nos go to Beithethe the the the the the the the
total to the the
total to the the
total to the the
disingently is not
to he defended, but
to the defended, but
to the month. But
to the month
of God, because of the
errors of his servants,
the them, Trochectnal evidence of that
word being from
God, because, at any
copens, it tells the
truth.—C.
A ch. 16.7. 19.7.42

& ch.16.1.Jn.7.42. 2 Or, Seast, Ju.21.4. m Ge. 24. 49; 47. 29. Jos. 2. 14. Pr. 3. 3; 17. 17; % ch.18.3;23.18; ver.

A.M. 2945. B.C. 1099.

P Jos. 22.22.Ru. I.T.

* That is. Hear
Lord God of Israel.
Lord God of Israel.
Lord God of Israel
tro-hea the other
tro-hea the
tro-hea the
tro-hea

q Heb. searchea Pr.20.5;25,2,3.

7 Heb. uncover thine ear r ch.3, 17; 14, 44; 25, 22, 2 Sa, 3, 35; 19, 13, 1 Ki.2, 23; 19, 2; 20, 10,

S. Phi. 2.3. Mat. 7.12; 22.39.

8 That is, as in time past, to prosper him against all the enemies of Israel.—

him signinst all the enemies of Israel.—C. / 2 Sa.ir.; 21.7. Ge. 21.23. 9 It is evident that Jean than as a sinternal control of the Israel. A single control of the Lord by Sanuel, was fully sware that David was to be king after the Israel. A single control of the Israel. A single cont

18. ch.18.3

sch.13.2;25.22. Ge, 55.6 28.4;272.8. Ps.
55.6 28.4.7;27.8. Ps.
56.6 28.4.7;27.8. Ps.
56.6 28.4.7;27.8. Ps.
56.6 28.4.7;27.8. Ps.
56.6 28.4.7;27. Ps.
56.6 28.4.7;

his descendants.—C.
y ch. 18, 1, 3, 19, 2, 2
Sa. 1, 26, Pr. 17, 17, 18,
4 ver. 5.
8 Hels. missed.
4 Most probably.—
when thou hast stayed three days at Bethlehem.—C.
5 Or, differently, Heb. greatly, a ch. 19, 2
6 Heb., in the day of the business.
7 Or, that showeth

the business.
7 Or, that showeth
the way,
8 Heb. not any
thing.
bver.7-16,42.Ge.31.
50;16.5.
9 Witness or judge.

and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, PO LORD God of Israel, when I have sounded my father about to-morrow any time, or the third day, and, behold, if ihere be good toward David. and I then send not unto thee, and show it thee:

13 The 'LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee, as he hath been with my father.8

14 And thou shalt not only, while yet I live, show me the kindness of the Lord, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of Davide every one from the face of the earth.1

16 So Jonathan "made a covenant with the house of David, saying, *Let the LORD even require it at the hand of David's enemies.2

17 And Jonathan caused David to swear again, because he loved him: for the loved him as he loved his own soul.

18 Then Jonathan said to David, Tomorrow is the new-moon; and thou shalt be missed, because thy seat will be empty.3

19 And when thou hast stayed three days, then thou shalt go down quickly,5 and come to the place where thou didst shide thyself when the business was in hand, and shalt remain by the stone Ezel.7

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt,8 as the Lord liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching bthe matter which thou and I have spoken of, behold, the Lord be between9 thee and me for ever.

24 T So David hid himself in the field: and when the new-moon was come, the king sat ever.s. Pr.223; 27. him down to eat meat.

of religion.—Note, Popular prejudice cannot be right; but where there is no prejudice, popular opinion seldom errs in its estimate of public characters. Even children detect character with a perspicacity perfectly astonishing. Indeed there is no valley nor shadow of death where the workers of iniquity may hide themselves. C.]

REFLECTIONS.—What a mercy is a true and disinterested friend, who with heartiness and prudence espouses the cause of persecuted saints! Good advice, even from an inferior, deserves attention. But the oath of a common swearer, and the sudden change of a pas-

of a common swearer, and the sudden change of a pas-

sionate man, are a basecurity for one's life. sionate man, are a bar security for one's life. It is good always to keep close to our duty, however ill men may reward us for it. But while we are on earth, something will ever allay the joys of our triumphs; and no kindness will cure the ranklings of inveterate malice. no kindness will cure the rankings of inveterate mance. Happy are they who trust God with their protection and deliverance! He can make the very things intended for ensnaring us the means of our relief. Women justly cleave to their husbands rather than to their parents.

conscience for another. God can easily disarm the rage of the most furious, and turn persecutors into preachers and praisers. In danger let me therefore always cleave close to the Lord's faithful ministers and people: over all the glory shall be a defence. And let me take heed lest my spiritual gifts or experiences should, like Saul's, be merely occasional, intended for the good of others, not for my own.

But how dangerous is it to begin wandering out of God's way! One lie, or other act of sin, hardens the first clause of this verse is closely connected logically

25 And the king sat upon his seat, as dat other times, even upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.1

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not

clean.2

27 And it came to pass on the morrow, which was the second day of the month,3 that David's place was empty; and Saul said unto Jonathan his son, Wherefore cometh not the son⁹ of Jesse to meat, neither yesterday nor today ?4

28 And Jonathan hanswered Saul, David earnestly asked leave of me to go to Beth-lehem:

- earnestly asked leave of me to go to Beth-lehem:

 29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there:

 | Mactricia matter of the me second distributed but till the evening and therefore second to be clean on the second distributed by the clean on the second distributed by the clean of the second distributed by and now, if I have found favour in thine eyes, | col. 3,9. Ep. 4.25. let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's | 5-22.Ep.6.4 table.
- 30 Then Saul's anger was kindled against Jonathan, and he said unto him, 'Thou son of the perverse rebellious' woman, 6 do not I know that thou hast chosen the son of Jesse to thine that thou hast chosen the son of Jesse to thine the surface of t
- that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

 31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he shall surely die.

 32 And Jonathan answered Saul his father, and said unto him, *Wherefore shall he be slain? what hath he done?

slain? what hath he done?

other.—I.

in? what hath he done?

33 And Saul cast a javelin at him to smite
m: whereby Jonathan knew that it was dermined of his father to slay David.

34 So Jonathan arose from the table in fierce

35 And Saul cast a javelin at him to smite
himpropriety of
his father to slay David.

36 So Jonathan arose from the table in fierce

37 An angry man
always talks foolishby, and little regards
he impropriety of
his father to slay David.

36 So Jonathan arose from the table in fierce him: whereby Jonathan knew that it was determined of his father to slay David.

anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, "at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out

A.M. 2945. B.C. 1059. d Nu.24.1. Ju.16.20. Pr.4.17;23.6.

1 The allots

e Le,17,24; 15.16,17, 19,21.Nu.19.16.

- As by touching a dead body, or the like ceremonial defile-ment,—C.
- 3 Not the second day after the new-moon, but the day after the second new-moon, i.e. the second after the second new-moon, i.e. the second day of the second month. See ver. 34, and compare Ex. 19, 1, 'the third new-moon, i.e. the first day of the third month.—

i Heb. Son of per-

5 Or, Thou perverse

8 Heb. is the son of

& ver.17. Pr.31.9; 24. 11,12. Jn.7.25,51.

& ch.18.11;19.10,11.

9 The words, 'and did eat no meat, for he was grieved for David,' are a parenthesis, and the anger is accounted for on the ground of the public insult to himself and his mother.

A.M. 2945. B.C. 1059.

1 Heb. to pass over him. By these to-kens David was warned of his danger.

- 3 Though the words appear to la addressed to the la they were intende for David.—/.
- 4 Heb. instrument 5 His bow and quiver with the arrows.—C.
- 6 Heb.that was his. 7 David, in extrem danger, first worshi God, and then a knowledges the fait fulness of his friend—C.

n Ru.1.9,14. Ge.31 28,55;29.11. o Ps.27.4; 42.1; 63.1; 84.1,2.

Nu.6,26. Is. 26.13 Ho.2,18. Lu.2,14. Ph 47.

8 Or, the LORD is witness of that whice we have sworn.

q ch.23.18, CHAP, XXI.

B.C. 1058. a ch.22.9,19. Ne.11

b Mar. 2. 26. 2 Sa.8 17.ch.22.10-13.

e ch.16.4. Mat.12.3.

It is most probable the antiporthy of Saul to David was not unknown when the anticipated the vengeance of Saul for any intercourse he might hold with him —a fear sadly realized within a brief period.—C.

d ch. 22, 22, Ps. 119, 29, Col. 3, 9, Ep. 4.25, Zec. 8, 16,

Zec.8.6.

2 It is melancholy to read this secon instance of David's disingermity a falsehood. See note ch. 20. 6. These are some of the iniquities for which God after wards afficts him till he sees his sin and turns to the Led affections, with all his heart. C.

3 Heb. found.

8 Heb. found. e Ex.25.30. Lé.24.5 Mat.12.4.ver.6.

/Ex.19.15.Le.15.18. 1 Co.7.5.

The conduct of David in practising deception admits of no defence; and David, when more enlightened by the Spirit of God, and more dead to the world, would himself the conduction of the conduc

now the arrows which I shoot. And, as the lad ran, he shot an arrow beyond him.1

37 And when the lad was come to the 2place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not.3 And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his 4artillery unto his lad,6 and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go pin peace, forasmuch as we have sworn both of us. in the name of the Lord, saving, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg is present. 8 David taketh Goliath's sword. 10 He fleeth to Gath, where to save his life he feigneth himself mad.

THEN came David to a Nob bto Ahimelech ■ the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David dsaid unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee. and what I have commanded thee: and I have appointed my servants to such and such a 2 place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or

what there is present.3

4 And the priest answered David, and said. There is no common bread under mine hand: but there is 'hallowed bread, if the young men have kept themselves at least from women.

5 And David answered the priest,4 and said unto him, Of a truth women have been kept from us about these three days, since I came

with the first clause of ver. 15, and that the two may be thus joined: 'And thou wilt not remove thy mercy from my house. . . And fonathan will (not) remove (his mercy) from the house of David. The second clause appears to be a solemn invocation of Jonathan's that, in case David should deal thus generously, then the Lord would reward him by the overthrow of his enemies: 'And may the Lord require it from the hand

(or, repay it upon) the enemies of David!" P.]

REFLECTIONS.—How great is the value and usefulness of a true friend, especially in a time of distress and danger! The greatest disinterestedness of affection is implied in cordial friendship—it extends to posterity, as well as to its immediate objects. influenced by it, we cannot endure the shadow of what might produce a separation; and can more readily be

Great patience, meekness, and prudence are necessary when we have to deal with foul-mouthed, malicious, and unreasonable men. And with what tender and solemn concern should friends part, in view of having their next meeting in eternity! But most necessary is a constant cleaving to Jesus Christ, and his everlasting p mi . . s all our salvation and all our desire.

CHAPTER XXI. [Ver. 1. The word Nob signifies 'a high place,' and we may conclude that it stood on a height. Its geographical position is incidentally indicated in this narrative. It lay south of Gibeah, for David was on his way to Philistia when he called at It was also close to Gibeah. From Is. 10. 32 we learn that it was within sight of Jerusalem, and not far from Anathoth. About a mile south of the site of ourselves, than have our friend ill-treated. Gibeah is a conical rocky hill, on whose summit and

sides are traces of a small but very ancient town. commands a wide view, including the top of Mount Zion. This appears to me to be the site of Nob. P.]

Ver. 4. [The latter part of this verse as here translated is unintelligible. The meaning of it appears to be this—'The bodies of the young men are clean; and though the way (i.e. the purpose or enterprise on which we go) is common (that is, not strictly ecclesiastical), yet is it to-day sanctified through the instrument through me as the appointed ambassador of the king).
David pretended that he was upon a royal commission, and that he was thus justified in taking even holy bread. P.]

Ver. 10. [The site of Gath has long been a subject of difficulty and doubt among biblical geographers. Its exact position is not described in Scripture. From scareful study of incidental notices, and of the topography

CHAP. XXII

out, and the evessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread; for there was no bread there but the showbread that was taken from before the LORD, to put that bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, 'detained before the Lord's and his name was "Doeg, an Edomite,' the chiefest of the herdmen that belonged to Saul.6 8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.?

9 And the priest said, The "sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, 180 to 180 t

cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the *pservants of Achish said unto did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David alaid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hand somethal.

and scrabbled⁸ on the doors of the gate, and let his spittle fall down upon his beard.9

14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?2 A.M. 2946. B.C. 1058,

nces. m Ps. 52. title, 1-7;

mrs. 52 cme, 2-7, CXX.
5 Either an Edomite born, and a proselyte to the Jewish religion, or an Israelite born and educated in the land of Edom.—C.

A Ku. 1.494.

2 Being of Moabitish descent, through
Ruth, he would
naturally expect protection for his relatives in Moab.—C. 2;20.1, \$\rho\$ Ps.56, title, ch. 18, 7;39.5,

7;39.5. q Lu.2.19.51. r Ge.26.7.Ps.34.4. s Ps.34. title. Pr.29.

f Ge.47.11,12.Ex.20 12. &2 Sa.24.11.1Ch.21 3 Fr.34. title. Fr.29.
25.
30 Tr. made marks.
9 In eastern countries the beard is an object of much attention, and to spit upon it, or even to threaten to spit upon it, is the most heinous insult. Achish therefore concludes that the man who spits upon his own beard must have lost his reason. Some commentancy are of

12. 2 Sa. 24.11.1Ch.27.
5720.531.4.8. Ps. 84. 10:
572.531.4.8. Ps. 84. 10:
572.531.6.8. Ps. 84. 10:
572.531.6.8. Ps. 84. 10:
572.531.6.8. Ps. 84. 10:
572.531.6. Ps. 84. 10:
572.541.6. Ps. 84. 10:
572.541.6.

-C.

nch.20.7/30; 75.10.

r K.1.72.76.

nch.18.3; 19.2; 20.7
p Ph.3.2.title, r-4; 1700.

2-4; 140.3; 11. Je.9.3.

Ezc.22.9. Pr.29.tz; 19.

5.0.ch.21.1-9.

4 Noldius thinks this means, who was standing among the content of Saul', and the Septuagint initimates that he was over Saul's the was over of faith in God.—C.

1 Or, Playeth the
madman.
2 Among other qualice of the control of the control
and the cont

CHAPTER XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he com-1 companies resort unto David at Auutiam. 3 At Auzpen he commendeth his parents to the protection of the king of Moab. 5 Admonshed by Gad, he cometh to Hareth. 6 Suil going to pursue him complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the neme. a Ps.34 title,1,2;56.

3 JOS 12.15, 2 Sa. 23.
13.14.Ps.142.title. He.
13.14.Ps.142.title. He.
13.14.Ps.142.title. He.
14.15. He.
15. He. traditional
cave of Adullam is
situated in a wild
ravine about four
miles south-east of
Bethlehem. It may
not be the real cave
independent of the series of the series
unquestionably the
same. It is in the wilderness of Judah,
which was David's
favourite-haunt when
danger threatened
him. It was near his
native town, too,
same to the series
of Judah
which was David's
favourite-haunt when
danger threatened
him. It was near his
native town, too,
same to the series
of Judah
which was near his
native town, too,
same the series
of Judah
danger threatened
him. —P.
c Ju. 11. 3 Mat. 11.
28.
d Heb. had a credit
for, Mat. 18.27.
e Heb. briter of soul,
FS. 35.55.16. He. 2.
TO. FS. 35.55.16. He. 2.
TO. FS. 35.55.16. He. 2.
TO. FS. 35.55.16. He. 7.
TO. 11.26(14.1)

2 Not to. 7. 5. nor
Ge. 31.49.

4 Rul. 1.44.10.22.ch.
14.47.
2 Being of Moabita Ps.34. title, 1,2; 56.

AVID therefore departed thence, and escaped to the bcave Adullam: and when his brethren, and all his father's house, heard it, they went down thither to him.

2 And every one "that was in distress, and every one that was in debt, and every one that was 'discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the hking of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the *prophet Gad said unto David, Abide not in the hold; 'depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 T When Saul heard that David was discovered, and the men that were with him. (now Saul abode in Gibeah under a "tree in Ramah,3 having his spear in his hand, and all his servants were standing about him,)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will "the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that showeth me othat my son hath made a league with the son of Jesse; and there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then panswered Doeg the Edomite, which was set over the servants4 of Saul, and

of the country, I have come to the conclusion that it stood upon the conical hill now called Tell es-Safieh. It is about 7 miles from Bethshemesh, and 6 miles north of Eleutheropolis. It stands close to the base of the mountains of Judah. The site is a most commanding one, and well suited to a royal city. Gath appears to have been in ruins in the time of Amos, ch. 6. 2; and with the exception of an incidental allusion to it in a proverb, Mi. i. 10, we hear no more of it in history.

proverb, Mi. 1. 10, we hear no more of it in history. It is not mentioned by the later prophets among the royal cities of Philistia. P.]

REFLECTIONS. — High stations are slippery places. Often a person is scarcely fixed in when he is driven from them. How weak are the best of men when left to themselves; and how unreasonable therefore to be secure or self-confident! We know not what temperations are before us or how weak we are what temptations are before us, or how weak we are to resist them. God will have mercy and not sacrifice: and what we have devoted to his honour may become the means of our protection. But even in the

house of God Satan has his spies, who come pretending to worship, but are sent by him for mischief. pression sometimes makes a wise man mad; and the fear of man causeth a snare. But in every trial God can open a way for our escape, and make even our enemies instruments of our deliverance. In distress let me flee to God's sanctuary, where I may have spiritual armour, comfort, and direction. However Providence alter my lot, let me always retain my Christian candour: and if my troubles be great, let strong faith and prudent circumspection attend me; not craftiness or dissimulation.

CHAPTER XXII. [Ver. 2. There were with him about four hundred men. David has been much cen. sured by inficels on account of the character of his army. This censure is without reason. A man in sured by infidels on account of the character of his army. This censure is without reason. A man in distress is not necessarily a wicked man, nor has the original word any such unfavourable meaning. Neither is every man in debt necessarily a dishonest man—and the safety of their parents to their own; and when in trials we expect good at the Lord's hand, and readily

the refugees in debt may have merely fled from slavery to which the law subjected them and their families. Nor is every discontented man necessarily a bad subject-indeed how any wise man could have been otherwise than discontented with the wicked government of Saul is a problem that infidels should solve before they accuse David of affording such men a refuge from

Saul's misgovernment. C.]

REFLECTIONS.—What terrible disasters attend earthly promotions!

But God will certainly take care that his persecuted people may always have some friends: and such as suffer with them shall be glorified together. Yea, God often puts the greatest honour upon the most unlikely objects. And Jesus will in no wise cast out any that come to him. How unsettled

said, I saw the son of Jesse coming to Nob, to | A.M. 2946. B.C. 1052. Ahimelech the son of Ahitub.

- 10 And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.
- 11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.
- 12 And Saul said, Hear now, thou son of And he answered, Here I⁵ am, my Ahitub.
- 13 And Saul said unto him, Why have ye conspired against me,6 thou and the tson of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that
- a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

 14 Then Ahimelech answered the king, "and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and "goeth at thy bidding, and is honourable"

 2 Heb. runners.

 2 Heb. runners. vants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?
- 15 Did I then begin to inquire of God for him? be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more.8
- 16 And the king said, "Thou shalt surely die, Ahimelech, thou, and all thy father's house.9
- house.9

 17 ¶ And the king said unto the ¹footmens² that stood about him, Turn and slay the priests of the Lord; because their ⁴hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king ⁵would not put forth their hand to fall upon the priests of the Lord.

 18 And the king said to Doeg, Turn thou, and fall upon the priests. And °Doeg the direction of the lowest file the servants of the lord.

 2 E.28,40.ch.2.28.

 * ever.9: ch.37.1. Ne.
 13.5.1.0.32.

 * Ch 15.9 a 28.2.

 * ch 15.9 a 28.

and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did dwear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.4

- 20 ¶ And gone of the sons of Ahimelech the son of Ahitub, named hAbiathar, escaped, and fled after David.
- 21 And Abiathar showed David that Saul had slain the Lord's priests.

9 Nu.27. 21. Ju. 1. 1. ch.23.2,4.12:30.8. * Ro.3.15. Ps. 5. 6,9. Is. 59. 7. Pr.1.15, 16; 4. 16. 5 Heb. Behold me.

s ver. 8-10. Ps. 119.

s ver. 8-10. 1's. 119, 60, 6 Saul, like other weak and wicked rulers, takes the guilt of Ahimelcoth for granted, and only questions him to give a show of justice to the cruel sentence aiready passed in his purpose.—C.

fver.—P. cyc. th. 20. 27,

f ver. 7-9; ch. 20, 27, 30;25.10.

PT.31. 9; 24. 11, 12.
Lu.23.41.
ch.21.2.

7 No, I have often one it when he was ccupied in your ser-

vice.

8 Heb. Little or great. y Ex.1. 12, 13. Es. 3. 8,0. Mat. 2.16. Ac. 12.1, 2. Pr. 28.15. Zep. 3.3.

#ch.2.30-33;3.12,14. Ex.20.5.

a ver.13. 1 Ki.21.10

15. \$\textit{ 9.Ro.13.5. Ps.52.1-4; cxx. ch.

231.32.

8 Though the Jewish rabbins are not willing to allow Doeg to have been an Edomite by descent, but an Israelite born in Edom, this difference of feeling and conduct between him and the footmen seems to prove him an absolute stranger to Israelitish feelings.

—C.

—C.

-c. g Ex.28.40.ch.2.28

unrighteous command fulfilled God's threatening facinist the advantage of the priests Saul weakened the power of those whom he had made his enemies, and obtained the power of those whom he had made his enemies, and obtained the power of the power of the power of the priest Saul weakened to the power of the priest of defiance to the Most High (Delany).

—ers Saul hereby for the priest of the prediction and counsel of Jehonath Outlined the special power of the priest of the p

g ch.2.32, 33; 23, 6, 1 Ki.2.32. # ver.21,22; ch.23.6, 9;30.7. 2 Sa.8.17; 20,25.

i Ps.44.22. ch. 21. 1i PS-44-22 ch. 21. 1
7-5 Thus terribly
was the prediction,
ch. 2, 30, brought
ingh to fulliment;
Abiathar alone remater of the descend
and the first and is
spared to the control of the
creafter downed to
render the punishment of an unfaithfull priesthood still
more obvious, and to
give warning to all
tornal churches to
repent, lest the Lord
remove their candle-

6 Heb. 1011.

CHAP. XXIII.

a Jos. 15.44. 1 Keilah, now calle

1 Keijah, now caneta. Keda, was situated 8 miles west of Hebron. near the borders of the plain of Philistia. The plain of Philistia of the plain of Philistia of the plain of Philistia. The plain of Philistia of the plain of th

€ Ver.15,23,26, d ver.15,23,26.

d ver.2. Ju.6.39.2Sa
5.19,33, with ch. 8, 26
By the Lord's readi
ly answering David,
and not Saul, he
marked the one as
his elected king, and
the other as rejected. e ch.22,20.Ex.28,30 Nu.27,21.

3 Which it seems had the Urim and Thummim Thummim.

fEx. 15. 9; 14. 3. Ps.
71.11.

g Nu.27.21. ch. 30.7;
ver.2,4.

y Nu.27.21. ch. 30.7; ver.2,4.

4 The courage of David in saving Keilah seems very unlike his timidity before the company of the Lord very different from the weakness, or rather want of faith formerly astrong to what does all his amount? Not even to any ground of suspicion against the history, but merely to an evidence of the history, but merely to an evidence of the history, but merely to an evidence of the history, but merely with his better feelings or convictions, expenses or convictions, and the conviction of the conviction

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.5

23 Abide thou with me, fear not: for he that seeketh my life⁶ seeketh thy life; but with me thou shalt be in safeguard.

CHAPTER XXIII.

1 The Philistines fight against Keilah; David, inquiring of the Lord by Abiathar, smitch them, and sweth Keilah. 9 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 13 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at Engedi.

HEN they told David, saving, Behold, the ⚠ Philistines fight against *Keilah,¹ and they rob the thrashing-floors.

- 2 Therefore David binquired of the LORD, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah.
- 3 And David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?
- 4 Then David ainquired of the LORD yet again. And the Lord answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.
- 5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.
- 6 And it came to pass, when Abiathar the son of Ahimelech effed to David to Keilah, that he came down with an ephods in his hand.
- 7 T And it was told Saul that David was come to Keilah. And Saul said, 'God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and
- 8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.
- 9 \P And David knew that Saul secretly practised mischief against him, and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to hdestroy the city for my sake.

11 Will the men of Keilah deliver me up

take the advice of his servants. How jealousy torments a man's self with its groundless suspicions! It represents the most faithful as seditious, and accuses them of meditating the worst designs. It is very unsafe to trust to wicked men: our most benevolent actions may by them be turned into the worst of crimes, and truth may be presented. and truth may be reported in a manner more malig-nant than gross calumny and falsehood. But generous is that mind which will not hurt the character of another, even when truth admits and safety requires it. What a terrible plague is a tyrannical king! What

barbarous monsters do some render themselves! But it is painful to a good man to be in any wise the occa-sion of mischief to others. Here likewise let us ob-Here likewise let us observe that, even through this wickedness and rage of Saul, God exactly fulfils his threatenings against Eli; and destroys the remnant of his house. Let us wonder Let us wonder at the depth of his providence and the faithfulness of his word.

CHAPTER XXIII. REFLECTIONS.—No won-

are persecuted in it. God wisely directs his favourite servants where he has work for them: and never are men so likely to prosper as when they consult the Lord in all their ways. If he direct us, no ill usage from the distressed, or discouragement from our friends, must make us withhold our help. The worst designs are often covered with fair pretexts, and the appearances of provi-dence are imagined tokens of God's approbation; while even good men are hated for their most useful services, and evil-minded wretches are ready to betray their most der that God's enemies invade his land when his people | cordial and noted benefactors. But God knows how

into his hand? will Saul come down, as thy! servant hath heard? O Lord God of Israel, I heseech thee, tell thy servant. And the Lord said. He will come down.5

12 Then said David, Will the men of Keilah deliver6 me and my men into the hand of Saul? And the LORD said, They will deliver thee up.7

13 Then David and his men, *which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in strong holds, and remained in a mountain in the wilderness of Ziph: and Saul sought him every day; but God delivered him not into his hand. The country round it was come out to And David saw that Saul was come out the country round it was come

to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and estrengthened his hand in God.1

17 And he said unto him, Fear not; for the hand of Saul my father pshall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also a Saul my father knoweth.

18 And 'they two made a covenant before the Lord. And David abode in the wood, and Jonathan went to his house.

19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah,2 which is on the south3 of 4Jeshimon?5

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part⁶ shall be to deliver him into the king's hand.

21 And Saul said, *Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his "haunt is, and who hath seen him there: for it is told me that he dealeth very subtilely.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands7 of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him.

and sides of a conical bill, about 200 feet shigh. The hill; show store were with rains, remains of a square feet feet as the search of the same of the same

A.M. 2046. B.C. 1058.

Mat.7.7. Ps. 50. 15;

i Mat. 7.7. Ps. 50. 15.
i Mat. 7.7. Ps. 50. 15.
i Mat. 7.7. Ps. 50. 15.
i Sani did not come to Kelah: was not the rejly to David, herefore, untrue?
By no mean. Every many answer must be explained, not mereiy answer must be explained, not mereiy what is is spoken, but by what is is spoken, but by what is spoken, but by what is spoken, but by what is implied or understood. In this case, the thing implied is, "If I abide here," and the reply is given to Mar., as spoken. This mode of speech is unavoidable, and consequently common to all languages.—C.
if Heb., Patu 18. 6 Heb. shut up.

7 See note on ver 11.—C. & ch.22.1,2;25.13;27. 2:30.9.

zipn. — P. m ch.27, 1. Pr. 1. 16;4. 16. 18, 59, 7. m Ro. 8, 31. Ps. 32, 7. Pr. 21, 30. 1s. 46, 3, 4. 2 Co.1.10.

9 While David, no doubt, employed all the watchfulness of an experienced warrior, his safety is not from himself—God refuses to deliver him to his enemy. See Ps.cxxi.—C.

o ver.17. Ep. 6. 10. Ti.2.1. He.12.12,13.

Ti.2.1.He.12.12.13

1 David's faith, as appears from several previous instances, required to be strengthened. The means employed for this purpose are the encouraging words of Jonathan, efficaciously applied by the Spirit, Pr.27.17.—C.

2 Ps.6 (1972) 2 Co. 4 PS.46.1;xci.2 Co.1. 10.15.40.4.

q Ac. 5. 39; 7.51. ch. 10.30,31;24,20. r ch.20.16,17;18.3.

sch. 26. 1. Ps. 54. title 3.4, with ch. 22. 7. Mi

7.5.

2 A hill in the south
of Judah, fortified in
the days of the Maccabees, but the fortifications were afterwards destroyed by
the Romans.—C.

3 Heb. on the right hand. 4 Or, the wilder-

ness.
5 A city in the tribe of Simeon.—C.
6 Heb. it becometh

es. f Mi.3.11. Is.66.5.ch.

Mig. xr. Is. 66, 5, ch. 22.8.

M Heb. foot shall be, Jobs 5x3, Is. 8, 9, 10.

x Pr. 2. 16, 4, 16, Ro. 3, 15, 16.

7 That means the districts so called from the number of inhabitants they contained at the first settlement and census; like the word hundred in England.

—/.

Asundred in England.

J Jos. 15.55.ch. 25.2.

8 Maon, a city of Judah, which gave able tract of pasture-laud, called the wilderness of Maon. The city stood on an eminence, and the hills in its vicinity are full of large caves, where David and his men hid themselves.

C.—Maon is about 7 miles south-east of Hebron, and 3 miles south-east of Hebron, and 3 miles south of the summit and sides of a conical hill, about 200 feet

A.M. 2946. B.C. 1058.

2 Ch.20.12, 2 Co.1. 8. Ps.50.15;91.15.

a Ge. 22.14. De. 32.
36. Re.12.16. Ps.116.3,
4 Lu.4.29,30.

9 Heb. spread Heb. sprea. selves upon, &c

9 Heb. spread themselves upon, &c. 1 I Let no one ever despair of deliver-ance because he does not see the means— all means are in the hands of God; and if he will, one enemy shall deliver his ser-vant from another.—

of devisions.

b Ge.14.7.2 Ch.20.2

Ca. 1. 14. Jos. 15. 62. Eze. 47.10.12.21.3

3 Engedi ('the fountain of the kid') stood about the middle of the Dead Sea. The city was anciently called Hazeron-lamary, Ge. 14. 7, and was inhabited by Amorites in the dry of Amorites in the dry of the Dead Hazeron-lamary, Ge. 14. 7, and was inhabited by Amorites in the dry of the foundation of the Dead March 15 of the March 15 of the March 15 of the March 16 o

CHAP, XXIV.

a ch.33.7.19,38. Eze. 22.9. Ho.7.3.
1 Heb. after. b ch.13.2; 22.8. 2 Sa. 27.1. Ps.38.12.
2 That is, mountaineers, accustomed to climb precipies, and explore caves.—

c Ju.3.24. d Ps. lvii.; 242. title. ver.7.

8 That is, in the side caves branching from the main one. Such grottoes are found in every mountainty, especially as a solution of the control of th

C, p. ch.26.9,11. Mat.5.
44.Ro.12.17-10;6.1.
A ch.26.9;25.33.
7 Heb. cut off.
f Pt.16.28:17.9;25.23.
Ps.101.5.1 Co.13.4

And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ Buta there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.1

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth.2

29 ¶ And David went up from thence, and dwelt in strong holds at bEn-gedi.8

CHAPTER XXIV.

1 David in a cave at Engedi, having cut off Saul's skirt, spareth his life. 8 He showeth thereby his innocency. 16 Saul, acknowledg-ing his fault, taketh an oath of David, and departeth.

ND it came to pass, when Saul was returned A from afollowing the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul btook three thousand chosen men² out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where was a cave; and Saul went in to cover his feet: and dDavid and his men remained in the sides3 of the cave.4

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe⁵ privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.6

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

7 So David hstayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 T David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest

to deliver the godly out of temptation, and to disappoint the secret purposes of their enemies. And what a mercy is it to have a pious, self-denying, and con-

stant friend to visit and comfort us in our distress! | meet with all the kind angels and kind spirits of just

But what must Jesus be when Jonathan is so kind and faithful! And what must heaven be, where we shall Father, Son and Holy Ghost! Let my spirirus!

thou men's words, saying, Behold, David seeketh thy hurt?

- 10 Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and *some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.
- 11 Moreover, 'my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, 32.576;102. Pr.5.2211. know thou and see that "there is neither evil chao.g. RO.12.19 nor transgression in mine hand, and I have not sinned against thee; yet thou "huntest my soul
- 12 The LORD judge between me and thee, and the Lord avenge me of thee:8 but mine hand shall not be upon thee.
- 13 As saith the proverb of the ancients, Wickedness^p proceedeth from the wicked: but mineq hand shall not be upon thee.
- 14 After whom is "the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?9
- 15 The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.
- 16 \P And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice," my son
- Saul, that Saul said, "Is this thy voice, my son David? And Saul lifted up his voice, and wept."

 "wept."

 17 And he said to David, "Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

 18 And thou hast showed this day how that
- 18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.
- 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this

& ver.4,6;ch 26.8. / Pr.15.1. 2 Ti. 2. 25. Mat.11.29.

m ch.26.18. Ps.35-7 Jn.15.25.Pr.1.11. # ch.26.20. Ge.10.9. ver.2.Pr.24.11,12.

- o Ju. 11. 27 Ps. 35.1 94.1. Ro. 12. 19. Re. 6 10. Ge. 16. 5. ver. 15.
- 8 This is not a prayer for injury to Saul, but an appeal to God for righteous judgment, if Saul should persevere in his wicked purposes. See ver. 15.—C.

Pr.31.4317.7.

s 2 Sa. 3.8; 0.8.ch. 26.

\$2.5a.3.8;0.8.ch.26.

Similar phrases are still used in the East and then persons wish to how the persons wish to compare 25a.

Notwithstanding the value of the dog to man, its name has a been employed to be person to only debasement but detestation. It is a favourite term of abuse among the heroes of Africa, it is deemed equally contemptible and troublesome in the East and West. An Arabian writer that describes it—A hards many one looks at it, jumps incessantly, now on other sight. On the contempt of the

f Ge.16.5.2Ch.24.22. Ps.43.1.Mi.7.9.

1 Heb. judge. # ch.26.17. Pr. 14.1.

x With De.8.15, Ps. 114.8.Ge.33.4.

3 Other and happier days were associated with a return before Sail, and for a time his bener at the thought of his present jealousy and folly.

y Mat. 5.44. Ro. 12. 20. ch.26.21. Ps.37.6;7. 4.Mi.7.8,9. 4 Heb. shut up.

A.M. 2946. B.C. 1058.

a Ge.31.44-53;21.23. ch.20.14-17. He.6.16.

13. Firefage 1. South asked no oath from Saul, nor would he trust himself with him, well knowing from experience how little these transient appearances were to be trusted, ch.19.6.—I.

CHAP. XXV.

B.C. 1057. a ch.28.3. Ge.50.11. Nu.20.29. De.34.8. Pr.

Nu.20.29. De. 340. Fr.
10.7.

1 The manner of the Scriptures in relating the death of the greatest characteristic for the greatest characteristic for the greatest characteristic for the greatest for the greates

6 Ge.14.9;21.21, Nu 3.3,21,26. Southward

c Ps.17.14;73.3.4;144. 13. Job 1.3;21.13. 2 Sa 10.32;13.23. Ge.38.13.2 Ki.3.4.

2 Or, business. d Not that Jos. 19. 26. 1 Ki. 18. 19, but ch. 15.12. Jos. 15. 55.

15.12. Jos. 15.55.

3 Carmel lay be tween Maon and physics and on charlest and the second of the sec

e Pr.31.10-13:14.1. /Is.32.5.7.Ps.10.3.

Kn.13.30; 14.24. Ch.4.15-20. Ch.4.15-00.

4 Cateb signifies a dog; and the Septnagint and some other early translations render the passage as meaning that Nabal was a 'doggish man -of a snarling irruable disposition.

C.

A Ge.38.12,13. 2 Sa. i Heb. ask him in my name of peace, Ge.43.23. Lu.10.5. ch. 13.10; ver.14.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 Swear a now therefore unto me by the Lord that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up bunto the hold.5

CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal, hearing thereof, dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 His wife Michal is timen to Phalti.

ND Samuela died; and all the Israelites A were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the bwilderness of Paran.

- 2 ¶ And there was a man in Maon, owhose possessions² were in ^aCarmel;³ and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.
- 3 Now the name of the man was Nabal, and the name of his wife Abigail: and she was 'a woman of good understanding, and of a beautiful countenance: but the man was churlish, and evil in his doings; and he was of the house of gCaleb.4
- 4 T And David heard in the wilderness that Nabal did *shear his sheep.
- 5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in
- 6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.
- 7 And now I have heard that thou hast shearers: now, thy shepherds which were with

friendship with these be renewed day by day! Behold how men's malice renders them miserable; and how ready brethren of the same tribe are to betray us! but God in his providence interposes for the relief of his people when their danger is at the greatest. Fear not then, my soul—only believe, and thou shalt see the glory of God.

CHAPTER XXIV. [Ver. 21. Saul's character is a most remarkable one. It is in part illustrated by the a most remarkable one. It is in part that to which he fierce, wayward, fitful nature of the tribe to which he belonged. 'To this we must add a taint of madness, and the state of the tribe to which he belonged.' belonged. 'To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, but they were unequal to the wild accesses of religious zeal or insanity which ultimately led to his ruin.' He caught the prophetic inspiration in fitful gusts. 'Passionately he would enter into it for the time, as he came within the range of his better associations. But then he would be again the slave of his common purthen he would be again the slave of his common purthen he would be again the slave of his common pursuits. His religion was never blended with his moral nature. It broke out in wild ungovernable acts of zeal and superstition, and then left him more a prey than ever to his own savage disposition. In his better

moments he never lost the strong affection which he had contracted for David. But then the paroxysm of rage and jealousy returns, and he pursues him over the

hills of Judah. P.]

REFLECTIONS.—Restless is the malice of wicked men; but God can bring us very near to danger and yet keep us in perfect safety. And easily can he deliver up his enemies into the hand of the weakest of And easily can he his people. How falsely rash men misinterpret the promises and providences of God! avenge our own quarrels, nor take all the advantages against our enemies which Providence puts in our hand; but rather seek to overcome them with patience and kindness. If temptations come to us in a pleasing form, we must flee from them; our conscience must start, not only at evident crimes, but at the most distant appearance of evil. It is honourable, when not only there is innocence, but Providence clearly manifests it; and that instead of ill designs alleged, there was nothing but the most cordial friendship. observe—soft words are most effectual to break the bones and turn away strong wrath. What a plague to kings are flattering and deceitful courtiers! And how shameful and galling to find that through them we

have been persecuting our principal friends! But there may be confession and remorse where there is no real Love to our enemies, and a mild and repentance. generous behaviour under great provocations, are glorimalicious injuring of those at whose mercy we, and all that we have, may soon lie! and how prudent to keep on our guard against a known enemy! Fits of partial repentance will not last long.

CHAPTER XXV. REFLECTIONS.—Was not Samuel a figure of Jesus Christ, our great Priest, Prophet, Deliverer, and Judge! How earnestly desired, and how supernatural was his birth! Early was he devoted and called to, prepared for, and employed in, his Father's service. How extensive is his office! He is the illuminated Prophet that renders our dark earth a valley of vision. He is the unparalleled Priest who, a variey of vision. The is the unparameted Priest who, by his once offering of himself, made peace between God and men. He is the great Deliverer, that makes us free indeed. He is the sovereign Judge of all, particularly the Israel of God. How wretched the case in which he finds his church and people when he appropriate for their help! His sacrifice and intercession pears for their help! His sacrifice and intercession

us we thurt them not, neither was there ought missing unto them, all the while they were in

8 Ask thy young men, and they will show thee: wherefore let the young men find favour thee: wherefore let the young men find favour in thine eyes; (for we come in 'a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. And when David's young men came, they as a favour.—C.

spake to Nabal according to all those words in the name of David,6 and ceased.7

e name of David, and ceased. The semantable of t and said, "Who is David? and who is the son of Jesse? There "be many servants now-a-days that break away every man from his master.

water, and my flesh⁸ that I have killed for my shearers, pand give it unto men whom I know not whence they be?9

12 So David's young men qurned their way, and went again, and came and told him all those

savings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff.1

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them:

15 But the men were very good unto us, and we were not hurt,3 neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were "a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

18 Then Abigail made haste, and took two hundred loaves,4 and two bottles5 of wine,

& Lu. 3. 14. 1 Pe. 3. 8. ver. 15, 21. Ro. 12. 17. Phi. 4.8.

left Es. 9. 19. De. 12. 12, 18; 14. 26. Ne. 8. 10, 2.e. the day of the sheep-shearing feast, Ge. 38. 12, 13. 2 \$ 3. 13. 23, 24.

6 It is a remarkable

m Ex.5.2. Ps.73.7,8; 123.3,4. ch.22.9,10; 20.

n ch.22.2. o Ju.8.6. De.8.17. Job 31.17. Ge.21.25;26.16.

8 Heb. slaughter.

#Ec.11.1.2.Ga.6.10.

FECHLIA, Ga. 6.10.

This answer of Nabal, not merely conveying a refusal, but much unmerited but much unmerited but much unmerited but much unmerited but much seems fully rowarrant the Septuagint translation of the evils of an irritable temper and a provolk-ung tongue, exposing its owner to extreme alonger, and tempting another to extreme short.

g Mat.7.6. Is. 36.21.

ch.24.6;26.20. Ro. s ch.22.1,2;23.13; 27. 2;30.9,10.

1 In modern phrase
the baggage,...C.

2 Heb. flew upon

t ver.7,12. Phi. 2. 15. Col.4.5. Mat.5.16.

8 Heb. shamed. и Job 1.10.

x De. 13. 13. Ju. 19. 22.ch.2.12.Job 31.13. y Mat. 5, 25, Pr. 18, 16;21.14.Lu.8.1.

4 'Loaves,' cakes.—C,

5 'Bottles,' skins so curiously formed into a kind of bag, as to retain liquids. They are still so made and used in some mountainous districts of the Basque, in Europe.—C.

6 Or, lumps. # Pr. 14.16;18.2,6;31 a Ju.5.10:10.4. 2 Ki. 4.22,24.ver.42.

b Job 30.8. c Pr. 17.13. Ps. 100.3. d Ru. 1.17. ch. 14.44;

20.10.

7 David had been ungratefully treated, and sorely provoked by the reproaches of Nabal, most probably treated, and sorely provoked the relation; such as a such

8 Males, ver. 34. Ki. 14.10; 16. 11; 21. 21 2 Ki. 9. 8.—[A phras now indelicate, bu now indelicate, bu which, in allusion either to Nabal's de scent or character in ver. 3 (see note) should, most proba bly, be translated 'so much as a dog.—C.]

/ Jos.15.18. Ju.1.14 £ 2 Ki. 4. 27, 37. Es 8.3. Mat. 18.29.

2 Sa. 14. 9, 12. Ge 27.13.ver.28. 9 Heb. cars.

1 Heb. lay it to his 2 r.e. folly.

3 The Hebrev names of persons were all significant and here it is used to form an excuse for Nabal. Let not Abi gail be accused o speaking disrespect fully of her husband olly of her husband seeing she spok, ruth, and used the mly argument cal culated to protect him.—C.

f ch.20.3.2 Ki.2.2,

fch.20.3 z Ki.2.2.

4 An argument drawn from restraining grace. Abigail well judged to be the most likely to prevail with David.—Aore. Grace ought to be estimated, not merely by the duty to which it guides us, but the sins from which it holds us back.—C.

♣ Ro. 12. 19, 20. Ps. / Ps.83.13-18. Je.29

5 Such fools as Nabal, so that they may not be able to plan anything successful against you.

m Or, present, 2 Ki. 5.15.Ge.33.11. n Heb. walk at the feet of, &c., Ju.4.10.

0 ver.24. 6 Holding David to be heir-apparent to the throne, the tres-pass lay in coming uninvited to his pre-

ch.15.28.2 Sa.7.16.

and five sheep ready dressed, and five measures of parched corn, and an hundred clusters6 of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, Go on before me: behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that bthis fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he hath requited me evil for good.

22 Sod and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall.)8

23 And when Abigail saw David, she hasted. and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And sfell at his feet, and said, Upon me, my lord, hupon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience,9 and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard¹ this man of Belial, even Nabal: for as his name is, so is he; 2Nabal3 is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, 'as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden4 thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.⁵

27 And now this "blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that "follow my lord.

28 I pray thee, forgive the otrespass of thine handmaid: for the LORD pwill certainly make my lord a sure house; because my lord fighteth

procure lasting friendship with Heaven, and noted | to use entreaties. While we feast we should distribute victories and mercies on earth. How marvellous his conquest of enemies, and restoration of the treacherously abandoned worship of God! Gracious are his instructions, sharp his reproofs, and certain his predictions! By him kings reign, and princes decree justice. Candid, upright, and generous, are his whole administrations! though wickedly, and to their lasting ruin, he and his Father were rejected by his brethren of Judah, who desired a temporal deliverer; and still are by carnal professors. But how distressed their condi-tion, till they seek the Lord and David their king! But lo, the righteous are taken away from the evil to come! Nations have reason to mourn when those who stood in the gap, to prevent the Lord's wrath, are removed by death. removed by death. Alas! how often the best of men are disgraced by their children, and the best of women by their husbands! There is little happiness in wealth enjoyed by fools; and as little comfort in marriage which is made for the sake of it. It becomes the poor

our bread to the hungry. One good turn deserves and requires another; but a foul tongue is the sign of a wicked heart. Scurrilous invectives are too commonly the fare of God's precious saints in this world. They have puny, if not thievish hearts, who grudge to bestow their superfluities for the relief of such as are in want. How deadly dangerous and deeply sinful are violent passions! Some one provocation may quickly exasperate that mind which has calmly borne many such in other forms: but sensible and faithful servants are a great mercy to a family, and especially that one head of it hath sense and grace, when the other is destitute of both. Soft words turn away anger; and a gift in the bosom pacifies strong wrath. But what we do in passion will afterwards be a grief to us: and it is a far greater satisfaction to forgive an offence than to revenge it. Nor ought any to be more ready to forgive injuries than those whom the Lord has marvellously protected. What thanks they deserve who keep

us back from sin! And great is the mercy of God, which prevents our sin when we are upon the very point of committing it. If we have sworn to commit wickedness, it is sinful to keep our oath, but our duty bitterly to repent the taking of it. Those who are churlish to God and his people are often abundantly liberal to the devil and his agents in drunkenness, costly apparel, or the like. Sinners lost in luxury and mirth are insensible of the wrath of God which hangs over their head; while beastly drunkards render themselves incapable of profiting either by advice or cor-rection. But quickly will death turn their riotous joys into eternal sorrows, and tear the churl from his idolized portion of earth. Saints need not avenge their own wrongs; God will do it for them in a speedy and awful manner, and render them thankful that he kept them back from usurping his prerogative. prudence and sense are excellent means to pave our way to a more exalted station: and such as are content to suffer with the people of God, shall reign with them

the battles of the Lord, and evil hath not A.M. 2947. B.C. 1057. been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he tsling out, as out of the middle of a sling.9

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be "no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then *remember thine handmaid.

32 ¶ And David "said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34 For in very deed, as the LORD God of 34 For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee. 1 except thou hads hosted and 1 see note on very live. hurting thee, except thou hadst nasteu and come to meet me, surely there had not been left unto Nabal by the morning light any that had not been left unto Nabal by the morning light any that had not been left unto Nabal by the morning light any that had not been left unto Nabal by the morning light any that had not been left unto Nabal by the morning light any that had not been left unto Nabal by the morning light any that had not been left unto Nabal by the morning light any that

35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person.

36 And Abigail came to Nabal; and, behold he hald to find the hald the h

behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him othese things, that this heart died within him, and he became as a stone.4

38 And it came to pass, about ten days after, that the Lord smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, sto take her to him to wife.5

q ch.17.47;18.17. ch.24. 6, 7, 17. Ac.

66.9.Mat.ro.30. De.33.

7 This is still a common mode of expression in the East. Its most evident origin is from the compact binding together of all the parts of a living body.—C.

Je.to.18.

**Je. **Ibe. midst of **Je. **Je

8 In the midst of the bow of a sling.

6 In the misst of the bow of a sing.

9 This verse ought rather to be translated as follows: And should any one rise up to pursue thee, and to seek thy soul, this soul of my lord with soul of my lord with the bundled of the living Jehovah thy God; but the soul of thine enemies will he sling away in the cup of the sing. It is a beautiful and most insimuating speech, proving that Aluquil was a woman of the sum of the sing of the sum of the sing. It is a beautiful and most insimuating speech proving that Aluquil was a woman of the sum of the

Ge.40.14.ver.40.

x Gc.40.14.ver.40.
y Sa. 12. 13: 24. 13.
ps. 141.5. 2 K1.5. 13: 14.
ps. 141.5. 2 K1.5. 13: 14.
ps. 141.5. 2 K1.5. 13: 14.
ps. 15. 13: 14.
ps. 15. 15. 13: 14.
ps. 15. 15. 15.
ps. 15. 15. 15.
ps. 15. 15. 15.
ps. 15.
ps.

2 Sa.13.23, Lu.16. 19.De.32.14,15.Job15. 27. 27. # ver. 11. Pr.20.1;23. 29-35. Ec. 2. 2. Ro. 13. 13.1 Th.5.7.

b ver.19. Mat. 7.6;10 16. Ps. 112.5. Ep. 5.15. c ver.10,11,21,34. d De. 28, 28. Job 15.

a De. 22. 28. Job 15.

A To become petrifled with fear, is still
a common expression common expression of the suddeneffects of this sudden chile
to the body are
often most astonshing. Here it seems to
have produced, as it
often does, such a
sudden chill, that the
body became cold as
a stone, and such a
rigidity of the muscles, that it became
fixed as a statue.—
C. De-ex- De-

C. e Ps. 58. 10. 21. Pr. 24 17,18. Mi. 7.9,10. Je. 50

34. f 1 Ki.2.44. Ps. 52. 7. Ja.2.13.Es.7.10. g Pr.31.10; 18.22; 19. 14.ver.31.

14-ver.31.

§ He had heard that Saul, in order to cut off all his pretensions to the throne, had shamefully given his wife, Michal, Saul's daughter, to Phalti, ver. 44; for the marriage tie was not then held so sacred as it ought

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to have been. David was carried away by the corrupt custom of the times; but 'from the beginning it was not so. —/. h Ru.2.10, Pr.15.33

A Ru.2.10. Pt.15.33;
18.22.
6 To wash the feet
was an act of hospitaility, the full import
of which can be
comprehended only
in warm chmates,
in warm chames,
in warm chmates,
in warm chmates,

#Ge.24.61,67.ver.20

8 Heb. at her feet. & Jos. 15. 56. 2 Sa. 3.

/ Ge.2,24. Mat.19.5. # 2 Sa. 3.14, 15, with ch. 18.20.

Is. 10.30.

CHAP. XXVI. a Jos. 15. 55. ch. 23 19,20. Ps.54. title. Ro 3.15. Eze.22.9. Le.19 16.Pr.18.8;26.20,22.

ð ch.23. 25; 24. 17, Ps. 140.9;38. 12;15.4.

1 The term 'wilder ness,' when applie to districts in Pale: c Ps. 112.5. Ep. 5. 15. Mat. 10.16. Jos. 2.1;8.1.

d ch.14.50;17.55. e Or, midst of his arriages, ch.17.20.

carriages, ch.1,20.

2 'And Saul lay in the circle,' i.e. in the circle,' i.e. in the circle formed by the men who were with him. He was in the centre, and his men lay round him. To pass through the surrounding host, and penetrate to the spot where Saul slept, was therefore a work.

£ 1 Ch.2.16. 2 Sa. 18;23.18;16.9;10.10.

A Ju. 7.9-11. ch. 14.6.

3 This proposal of David, for two to make their way indicates a very low opinion of his military arrangements—an opinion verified by the event. Saul by the event. Saul wicked men, who, eagerly course to the injury of others, cease to watch for their own souls—C. i Th. 5.23, 7. ver. h Ju.7.9-11. ch.14.6.

i x Th. 5.2.3, 7. ver. 22. 4 Within the circle. -- P.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saving, David sent us unto thee, to take

thee to him to wife. 41 And she wrose, and bowed herself on her face to the earth, and said, Behold, "let thine handmaid be a servant to wash the feet of the

servants of my lord.

42 And 'Abigail hasted,7 and arose, and rode upon an ass, with five damsels of her's that went after her;8 and she went after the messengers of David, and became his wife.

43 David also took Ahinoam tof Jezreel; and they were also both of them his wives.

44 TBut Saul had given "Michal his daughter, David's wife, to Phalti the son of Laish, which was of "Gallim.

CHAPTER XXVI.

1 Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killi Saul, but taketh his spear and cruse. 13 David reproveth Abner's negligence, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin, and returneth home.

ND the "Ziphites came unto Saul to Gibeah, A saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then ^bSaul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.1

4 David therefore 'sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the 'trench, 2 and the people pitched round about

6 Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go Adown with me to Saul to the camp?3 And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay 'sleeping within the trench,4 and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God *hath delivered thine enemy into thine hand this day: A Heb. shut sp.ch. | now therefore let me smite him, I pray thee,

at last. But they who sinfully multiply their wives must not expect to enjoy much of family pleasures.

CHAPTER XXVI. REFLECTIONS.—One sin usually involves men in another, lest they should suffer for the former; and none are more restless in promotmischief than treacherous neighbours and unfaithful kinsmen. Unsanctified hearts soon lose the im-

pression made by convictions of sin; and a little instigation will revive the old grudge where the reconciliation is not sincere: but God can easily disarm the mighty, and leave them a prey to the feeble. It is dangerous for a wicked heart to meet with an engaging temptation. But what an honour is it to resist strong temptations, and to neglect repeated opportunities of avenging ourselves! And it highly becomes the Chris-

tian thus to commit his cause into the hand of God, and to wait his time and way of advancing him to honour. But what malicious enemies are they who tempt us to apostatize from God by driving us from his worship and people! how severe a reckoning awaits those who shed innocent blood. And woe to the men against whom the people of God bring their just complaints! sin is the greatest folly, and will appear so at last to with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not for who can stretch forth his hand against the Lord's anointed, and be guiltless?5

10 David said furthermore, As the LORD hveth, the LORD "shall smite him; 6 or "his day shall come to die; or ohe shall descend into

battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let

12 So David 4took the spear and the cruse 12 So David atook the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lords was fallen upon

13 Then David went over to the other Es.6.1. side, and stood on the top of an hill afar off;

a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the LORD liveth, ye are tworthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, *Wherefore doth my lord thus pursue after his servant? for what have I done what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him *accept an offering: but if they be the children of men, cursed be they before the LORD;2 for they have driven me out this day from abiding 3 in the inheritance of the Lord, saying, Go, serve other gods.4

20 Now therefore blet not my blood fall to

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ich.24.6,7.2 Sa.1.14, /ch.24.6,7.2 Sa.t.14, rd.

5 Had David been ambitious of the crown, that evil passion would have blinded his eyes to the enormity of the crime proposed. He knew he was to be saul's successor, yet he waits God's time, and, through grace, reserves, his innocence.—C.

m ch. 25. 38, 39. Ps. 94.1.De. 32. 35. Lu. 18. 7.Re. 18.8,

7.Re.18.8,
6 Even as he al
feady had sent an
'evil spirit' to affict
him for his sin, he
tuows that if he perevere God will again
visit him with some
remarkable judgment unfitting him to
reign.—C.

n Job 7. 1; 14. 5 Ps. 37.10,13. o De.32.35. ch.31.6. Ps.49.11.

q ch.24.4.

8 What men ascribe to causes merely natural, the Spirit ascribes directly to God, by whom all natural causes are overruled.—C.

s ver.8.

t Heb. the sons of death, ver.9,11; ch.24.
6.2 Sq.1.14.

и ch.24.16 Pr.26.25. #ch. 24, 11, 12; 12, 3 20, 1, Ps. 35, 7; 7, 3, 11, Ac.23,1;24,16.

y 2 Sa. 16.11;24.1 9 Heb. smell, Le. iv.-vi,Ge.8.21.

iv.-vi.Ge.8.21.

1 Since the holy God would accept a sin-offering as an acknowledgment of guilt, and of faith in the great atonement which Christ was to make for sin. how much more therefore should Saul, a sinful follow-creature, be pacified towards his unoffending servant.—C.

Ga.5. 12. Pr. 6, 16,

2 David supposes 20-yavid supposes conceivable trues of Saul's hostility: (1) That God had stirred up saul against him, i.e. that he had left unchecked the evil passions in Saul's own heart. In this case the anger of God ought to be appeased by the supposed by the supposed to God's service. (2) That men had stirred up Saul to pursue him, and in this case David pronounces upon them a curse.—P.

2 Heb. cleaving.

4 The law, De, xii, condemned all enticers to idolatry—how much more must it condemn those who, by their false insunations or charges, had forced David away from the altar, and compelled him to live among the

c ch.24.14.

5 The Arabs still
continue to run
down the partridge
license and continue
to run
down the partridge
license and continue
l

to his pursuers.—I.

d Ex. 9.27. ch. 24.17;
27.4. Mat. 27.4.

6 To 'return' does
not here mean to return to Saul's court
(as appears from the
sequel in ver. 23), but
to return to his own
followers.—C.

e Ne. 13. 14. Is.3.10, 11. Ps 7.8;18.20. Ro.2.

-10. fch.24.6,7;ver.9,11. PS 18.25.AC.14.22. 2 Co 1.10. 1 Co. 10 13. 15.40.3,4; 63.9; 41 10,13 -10. h Pr.26.25. ch.24.22 Jn.2.24.

CHAP. XXVII.

B.C. cir. 1057

& Ps. 116. 11. Pr. 13.

2. Mat.14.31. Mar.5.
6.2 Co.7.4.

1 Heb. be consum.

96.2 Co.7.4.

1 Helt. be consumed

2 David here manifeets a cultivative want
feets and the control of the
feets and the control
feets and the control
feets and the control
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—C. b ch.23.13; 25.13; 21. 10;22.1,2;30.9,10.

δ ch.22.73; 25.73; 27. σ ch.30.5195,42.43.
3 When David first fled to Gath he was a solitary refugee. His relation to Saul was not known; and consequently he would naturally be regarded as a spy or secret enemy. Now he went to Gath at the head can be removed to the head of the removed to the property of the removed to the property of the removed to the Philistone king.

J Ch.5 oc. 7 december 2 dece

.Р. d ch.26.21. e Ps.120.5.2 Co.6.17

f Jos. 15, 31; 19, 5. Ch.12,1,20,ch.30,1. 4 The site of Ziklag has not been identified; but it must have been situated on the extreme southern border of Canaan, probably to the west or south-west of Beersheba.—P.

the earth before the face of the LORD; for the king of Israel is come out to eseek a flea, as when one doth hunt a partridge in the mountains.5

21 Then asaid Saul, I have sinned: return.6 my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men

come over and fetch it.

23 The Lord render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to-day, but 'I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eves of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 Saul hearing that David was fled to Gath, seeketh no more for him. 5 David beggeth Ziklug of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

ND David asaid in his heart, I shall now A perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and bhe passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.8

4 And it was told Saul that David was fled to Gath; and the sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him 'Ziklag that day: wherefore Ziklag pertaineth unto the kings of

Judah unto this day.4

the most hardened sinner, even though their convictions should never have any saving issue. God's dis-pensations do all concur to prove him a righteous judge. They who show mercy may hope to find God's dis-And God will make his enemies to bow at the feet of his persecuted saints, and know that he bain loved them, and will promote them to honour.

CHAPTER XXVII. [Ver. 9. Left neither man

nor woman alive. We are not here informed of the character and habits of these hordes-nor of any provocation they had given David; but there is no reason to conclude they were better than their ancestors whom Joshua, for their enormities in sinning, was commanded to expel or extirpate. Infidels, in accusing David, assume, without the shadow of evidence, that David had no cause for aggression; a conclusion which the recorded propensities and habits of these people, as I nothing can be more foolish, especially after warning

well as David's previous and subsequent character,

decidedly contradict. C.]
REFLECTIONS.—It is hard to withstand repeated and strong temptations to unbelief. It is prudent to withdraw from temptation, and especially for strangers to live as retired from courts as possible. And never shall we be losers by parting with earthly accommoda-tions for the sake of God and our souls. But surely

- 7 ¶ And the time5 that David dwelt in the country of the Philistines was a full year and four months.
- 8 ¶ And David and his men went up and invaded the 'Geshurites, and the 'Gezrites, and the 'Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.
- 9 And David "smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.
- 10 And Achish said, Whither have ye made a road? to-day? And David "said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.8
- 11 And David saved neither man nor woman alive to bring tidings to Gath, saying, PLest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.
- 12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him;9 therefore he shall be my servant for ever.

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the workers with familiar spirits, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman, with his servants, refresh him with meat.

ND it came to pass in those days, "that the A Philistines gathered their armies together for warfare to fight with Israel. And Achish said unto David, Know thou assuredly bthat thou shalt go out with me to battle, thou and thy men.

- 2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.
- 3 ¶ Now ^aSamuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away ose that had familiar spirits, and the wizards, and the land. The land of the land and the Philistines gathered themselves and the witch of Endor. those that had familiar spirits, and the wizards,2 out of the land.3

A.M. cir. 2947. B.C. cir. 1057.

5 Heb. the number of days. g Heb. a year of days, ch. 29. 9. Le.25. 29.2 Sa.1.1,2;2.1.

- h Not Jos 12.5. De. 3.14. i Or. Gerzites, Jos. 16.3.1 Ki.9.15. 16.3.1 Ki.9.15. & Ge.14.7.Nu.24.20. Ex.17.8.ch.15.3.
- Ex.17.8.ch.15.3.

 ⁶ These obscure hordes seem to have been remnants of the Canaamites and Amalekites, who had never been expelled, or who had returned during the unsettled times of the Judges.—C.
- -C. / Ex.15.22, Ge.16.7: 25.18. m ch. 15. 13. De.25.
- 7 Or, did you not nake a road, &c. n Jos. 2.16.2 Ki. 5.25. Col. 3.9. Ep. 4. 25. Ps. 119.29.
- 35-42. Ju.1.16. ch. 30.
 39. This answer of David was not faised in words, so not faised done what he sald; but it was equivocal in words, and evidently was misunderstood by Achish. How then is David to be vindicated: He stand by the same be sufficiently was misunderstood by Achish. How then is David to be vindicated: He stand by Achish. How then is David to be vindicated: He stand by Achish. How the same beauting of God's protection —he had erred in joining humself with the enemies of his country, and now he sins again—a mell-mothly extant an end-mothly extanding, and for a moyent ceasing to trust solely in God,—Note, The honesty of the Scriptures in recording the faults of the same promotion of the same sufficient convince infields that they must have come from God.—C.

 **JDe-7.2. Ps. 112.5.

De. 7. 2. Ps. 112.5. Ep. 5.15. Mat. 10.16. 9 Heb. made him-self to stink to his people Israel.

CHAP. XXVIII.

B.C. cir. 1056.

a Le. 26. 25. De. 28.
25. Ju. 3.2.ch.iv. vii. xiii. xiv. xvii.;23.28.

1 Heb. knowing, know.

b ch.27.12;29.3-11. c ch.27.10.Ro.12.0.

d ch.25.1. Is.57.1,2. eEx.22.18 De.18.11. Le.19.31;20.27.

2 This was according to the divine law (Ex. 22. 18. Le. 19. 31), wherein Saul evi-denced how readily a man may engage in the external reformation of evils without the inward reformation of his own heart.—C.

/Jos.19.18.2 Ki,4.8. g ch 31.1.2 Sa,1.21. f ch 31.1.2 Sa.1.21.

4 The position of the two armies was almost exactly the same as that occupied by Gideon and the Midamures. Sharem lay on the north-ten armies was of the completed by Gideon and for ferzel, user the base of the hill of Moreh, while Saul took up a position on the side of Gilboa, east of Jezreel, and just over the fountain of Harod.—P.

h Job 15.21. Is.57.20; i Jn.o.31.1 Ch.10.14. Pr. i.28.ch.14.37. La.2. 9. Ja.4.3.

9-Ja.4.3.

& Nu.rz.6:07.2x.Ex.
28.29.ch.22.5.

5 Saul Jooks in vain
for a divine answer,
because he neglects
known duty, the recall of David.—Note,
If we regard sin in
our hearts, the Lord
will not hear us.—C.

/Le.19.31.De.18.1 2Ki.1.2,3.Ac.16.16.1

8.19.

6 Endor lay on the north side of the hil Moreh, and consequently beyond the camp of the Philis lines. Saults might lourney therefore the north side of the camp of the hills might lourney the considerable deton the cast to avoic the camp of the end the could easily haw been cut off.—P.

w. Kitl. 2: 23 0.

m 1 Ki.14.2; 22.30. Ch. 10. 13. Is. 8. 19, 2 Jn.3.19,20.Ep.5.11. # Ex.20.7;22.18 De 18.10, with Ac.23.12.

7 An answer an oath which Saul alone could give; and by which, to the acute pretender to divination, he betrayed at once his name and dignity—C.

once his name and dignity.—

• 2 Co. 11. 14, with 15. 57. 2. A devil in his likeness. Satan hath no power over the souls of the glorified saints. God would never give him 2 for the souls of the glorified saints. God would never give him 2 for the souls of the glorified saints. God would never give him to come out of the earth: nor would he have said, Saul should be with him to-more with the saint of the carth: nor would be have said, Saul should be with him to-more vern seen to have god the saint of the sai

p ver.3.Ex.22,18, q 2 Co.11.14. Ex.32

8 Heb. What is his form t r ch.15.27. 2 Ki.2.8, s Eze. 14.4. 2 Th. 2. 10,11.15.66.4.

Jn. 8. 44, with Re. 14.13. Is. 57. 2.

together, and came and spitched in Shunem; and Saul gathered all Israel together, and they pitched gin Gilboa.4

5 And when Saul saw the host of the Philistines, he was hafraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, the Lord answered him not, neither by 'dreams, nor by Urim, nor by prophets.5

7 Then said Saul unto his servants, 'Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.6

- 8 And Saul "disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.
- 9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die ?

10 And "Saul sware to her by the LORD, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.7

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up

12 And when the woman saw 'Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou part Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw qgods ascending out of the earth.

14 And he said unto her, What form is he of?8 And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed him-

15 ¶ And Samuel said to Saul, Why hast

given, than to expect safety out of the Lord's land, rather than in it. It is good to be always zealous against the Lord's devoted enemies. But we have But we have need of grace, not only to make us do well, but to make us honestly stand to what we have done; otherwise strong temptation will involve us in the guilt of the basest equivocation.

CHAPTER XXVIII. [Ver. 12. And when the woman saw Samuel, she cried with a loud voice, &c. Every interpretation of the venerable Brown is entitled to respect, and the marginal note is not merely the popular opinion, but is largely supported by most learned authorities. Nevertheless, regard to what we believe truth compels us to express a different opinion, on the following grounds:—(1) The possessors of familiar spirits, whether such possession be considered

See note on ver. 3. (2) This woman tells practically a lie; for she pretends to be able to bring up any one from the dead, and that not the appearance, but the very person—a thing impossible, Ec. 12.7; Re. 1.18. (3) Saul had already discovered himself (see note on ver. 10), and she pretends not to know him. (4) The reasoning in ver. 12 is false; for even had Samuel come up, that did not prove the querist was Saul. (5) She tells another lie; for she not only reports that she saw 'gods ascending out of the earth,' but affirms Samuel came out of it also; now he was buried at Ramah, not at Endor. (6) Saul did not look at the pretended apparition, but bowed to the ground. (7) The pretended Samuel (for no doubt there was an account. up, that did not prove the querist was Saul. tended Samuel (for no doubt there was an accomplice of the Pythoness to represent him) admits her power to bring him up from the dead—another falsehood, seeing it contradicts the aforesaid scriptures, and a reality or pretence, were utterly condemned by God. ascribes to a condemned sinner the power of giving

life-the prerogative of God alone. But if all were imposture why does the narrative speak of Samuel as if he were really raised? Because it records what occurred as matter of history, leaving the history to explain itself. But if the apparition were not Samuel, how could it foretell the death of Saul and his sons? Because the event was very probable, yet the answer equivocal; for whether Saul and his sons died or survived, the words 'thou shalt be with me' could have been pleaded as true; for Samuel, according to the Pythoness, was either dead or alive as might best suit

REFLECTIONS.—The enemies of the church opponents are out of the way. And when God has left a country, it is easy for enemies to penetrate into the very heart of it. How hard it is for saints to act honestly when they have wandered out of God's way!

CHAP XXIX.

a Jos.19.18,30. 1 Ki. o.30.ch.28.4;4-1.

2 This denotes the number of the com-panies, each with its own captain.—/.

6 ch.28.2. 3 Who was chosen general of the army.

thou disquieted me, to bring me up?1 And Saul answered, I am "sore distressed; for the Philistines make war against me, and God is Philistines make war against the, and dood is modation to the general notions of markind; and indeed the chart by prophets, 2 nor by dreams: therefore I have called thee, that thou mayest make I should do on the standard of the standard o neither by prophese,
I have called thee, that thou mayest make
known unto me what I shall do.

16 Then said Samuel, Wherefore then dost
thou ask of me, "seeing the Lord is departed
from thee, and is become thine enemy?

1 the Lord hath done to "him "as he
and also with ch. is."

spake by me:4 for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

ighbour, even to David;
18 Because thou aobeyedst not the voice of achits, 2023, 26.1 Ki the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and bto-morrow shalt thou and thy sons be with me: "the Lord also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and awas sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf⁷ in the house: and she hasted and killed it, and took flour, and kneaded it, and did hake unleavened8 bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

A.M. 2948. B.C. 1056.

20.30.ch.:28.44.1.

1 There is one Aphek situated in Asher, near the Sidonian territory, about 8 miles from T. S. 4.1. and supposed to be the same as Aphekah, Jos. 15. 53. The Aphek in the text was a city of of Jezreel. A fourth city of the same name was situated in Syria, I Ki.20.26. The word signifies a rapid stream, or strength; two meanings, either count for the frequency of the name.—C.

28.—I.
y Or, for himself,
ch.16.4
z Not ch. 15. 28, but
2 Co.11.14. Jn.8.44
4 Heb. mine hand.

34. c ch.12.25;xxxi. 5 Heb. made hast and fell with the fut ness of his stature. d ch.25.37. Ps.48.5,6; 0.21,22. Job 15.20-22,

4 The word thus rendered, had occurred twice in the former verse in the sense of 'passing on.' hence the Gr. Syr. and Arab. versions translate, 'Who are these passing on?'—

1. d Da. 6. 4. 5. Ro. 12 17. Phi.2.15. Col.4.5. Pe.3.15.16.

e 1 Ch, 12. 19. ch. 14. 5 No doubt he would have fought on the side of the Hebrews.

/ch.18.7;21.11.

e ch.6.2:20.10:28.3.

6 How does Achish Philistine idolates 9 How does Acmisi.

a Phinistine idolater.
come thus to acknow.
Jehovah? Either because he was, to some
extent, a convert to
the truth, or because,
like other henthens,
like other henthens,
deity of the gods of
other people, but
merely insisted on the
absolute superiority
or local government
or his own. The total
of his own. The total
dois and false gods
has ever been the
point upon which has
seen founded the
hatted of heathens
against Judaism and
Christianity.—C.

A. Mat. 5, 16. I Pe. 3.

A Mat. 5. 16. 1 Pe. 3 15. Ps. 121. 8. ver. 9.

7 Heb. thou art not good in the eyes of the lords.

s ch. 20, 8; 26, 18; 12.

9 Heb. before thee. * Ps.34.13,14;25.21; 119.29. 2 Sa.14.17.Col. 3.9.Ep.4.25.

the doctrines of a future state and a resurrection of the dead received an awfully solemn confirmation, which was very necessary in that age of darkness.

e Ju.9.17;12.3. ch.19. 5;ver.9. Job 13.14.

/Pr. 25. 20. 1 Ki, 20.

3.9.Ep.4.25

1. Whether David would, or would not, have fought against Saul does not appear; but as he had now, in modern phrase, renounced his allegiance, a course permitted by the laws of all nations, there was nothing but regard to his country to prevent him.—C.

Pr. 25. 20. 1 Ki. 20.
43/27.4 in these hot countries fisch is soon tainted, they kill and dress their meat as it is required.—I.
8 The preparing of leavened bread would have taken some time, until the whole lump was leavened.—I.

CHAPTER XXIX.

1 David marcheth with the Philistines: their princes are offended erewith. 6 Achish dismisseth him, with commendations of his therewith.

IOW the Philistines gathered together all N their armies to "Aphek:1" and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands:2 but David and his men passed on in the rere-ward with Achish.3

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me othese days, or these years, and I have found and fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, 'Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, 'Saul slew his thousands, and David his ten thousands?

6 Then Achish called David, and said unto him, Surely, as 9the Lord 6liveth, 4thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.7

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philis-

8 And David said unto Achish, 'But what have I done? and what hast thou found in thy servant, so long as I have been with thee9 unto this day, "that I may not go fight against the enemies of my lord the king?1

9 And Achish answered and said to David, I know that thou art good in my sight, las an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morn-12 Sa. 14. 17, 20; 19. ling with thy master's servants that are come

Whether they take part with friends or foes they are But dreadful is the case of men apt to be ensnared. who are abandoned by God, and deprived of his prophets and ministers. phets and ministers. And they who refuse to seek God while he may be found, will cry in vain when he refuses to answer, and have their troubles doubly aggravated by the terrors of an evil conscience. When men throw off their cloak of religion, they ordinarily abandon themselves to the very abominations against which they had professed much zeal. Works of darkness hate the light: and many who have cast off the fear of God are ashamed to appear so bad as they are before men.

But it is shocking for persons, amidst gospel light, to enter into leagues or fellowship with devils;—absurd to profess hatred to Satan in others and yet indulge him in our heart; dangerous to flee to the devourer for relief when the God of grace hath cast us off;—and stupid to fear the laws of men and the wrath of a wicked king, more than the authority and eternal justice of almighty God. But God often gives up to strong and devilish delusions the men who have no pleasure in his truth: and those who undervalue the Lord's prophets, at last get devils in their stead. Cold comfort in their greatest distress. But they have themselves only to blame for all the miseries to which they are reduced; for vain is their knocking when the door of mercy is once shut. Having departed from God they have forsaken their own mercies. A miserable life, and more miserable death, are all the portion they can And when once a man is given up to despair, expect. he rushes on to his own destruction as the horse rushes into the battle.

CHAPTER XXIX. REFLECTIONS. - Unbeindeed will the devil administer to his servants, even | lieving fears often plunge the people of God at last into



AMILY CONVEYANCE, SYRIA—A PICTURE TAKEN NEAR JEZREEL, WHERE AHAB LIVED. [I. Samuel, xxix:1.]—"Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel." This picture illustrates for us the method of traveling in Palestine. There are very few roads over which a carriage or a buggy can pass in the Holy Land. In going from Jerusalem to Nazareth there is nothing but a path. Tourists even have in many places to ride in single file. So rocky is this single

pathway that it often becomes necessary in going down steep hills to alight from the saddle and walk. The horses and mules are very sure-footed, and appear to have learned from many generations of experience how to pick their way among the rocks, and to hold their footing even on the side of the steepest and roughest mountains. In the above conveyance the family of the man who leads the horse is balanced and packed away in the covered boxes you see strapped to the horse's back. with thee; and as soon as ye be up early in the

morning, and have light, depart.2

11 So David and his men rose up early to

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 3 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his day, that be a malekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire; with fire;

2 And had taken the women captives that were therein: they 'slew not any, either great or small,1 but carried them away, and went on their way.

3 \ So David and his men came to the city, and, behold, dit was burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him slifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him; because the soul of all the people was grieved,2 every man for his sons and for his daughters: but David encouraged himself in the LORD his God.3

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

9 \P So David went, he and the "six hundred men that were with him, and came to the brook 2.2.1 u.1.1.0.1. 2.3.2.3.1.0.1.2.3. 28.2.5.8.5.5.9.3. Besor, where those that were left behind stayed.

10 Rut David pursued he and four hundred of the characteristics. 12,232,1313

10 But David pursued, he and four hundred 25.13/27.2.

4 Supposed

2 Thus God de-livered him from the snare in which he had rashly entangled himself. — ['The princes reasoned wisely according to the common practice of mankind, and it s people.'-Greeld and Clarke.] m Ge.22.14.1 Co.10 13.1Ch.12.19,20.ch.30 1,2.Ps.37.23;46.1.

CHAP. XXX. a ch.29.11.2 Sa.1.1. δ ch. 15. 7; 27. 8, 9. Eze. 25. 15. Ex. 17, 8, ver. 14. c Is. 10. 5; 27. 8. Hab. 3.2. Job 38.11.

c 15.10.5; 27.8. Hab. 3.2, lob 38.11.

1 They saved them, not from any feeling of mercy, but for the purposes of slavery and sale. Man-steal flower than the sale of the sale

d Ps. 34.19; 42.7. Ac.

e Nu.14.1,39. Ju.2.4; 20.23,26; 21. 2, ch.4.13. Ezr.10.1, fch.25.42,43; 27, 32, 2 Sa.3.2,3.

Ps.6.1-4;42.7;69.1; 130.1. * Ex.17.4.Nu.14.10. Jn.8.59, with ch. 27. 1. Ps.39.9;62.8.

2 Heb. bitter. s Ps.56, 3, Ro. 4, 18-20;8.31, Hab. 3, 17, 18

998 31: Hab. 3: 17, 18.
He.13, 56.
3 The lamentation of the people and the distress of David form an affecting picture; his faith in Struction and encouragement. Instruction — for distriction — for distriction

& ch.23.2, 9, 11. Nu

A.M. 2948. B.C. 1056. | A.M. 2948. B.C. 1056.

A.M. 2048. B.C. 1056.

good authorities to be the 'river of Figypt', Jos. 15 4.47, the southern boundary of the promised ary of the promised ary of the promised to be that in which the Ethiopian was baptized, Ac. 8. 26, and though a brook in summer, in winter it is a considerable torrent, which the promise the property of the promise of the promise

Re-12.10, Ro. 8.28.
o ch. 14.47. Ju. 15.19.
18.40.29-23.
5 Inhumanity is here signally self-punished. Had this poor slave been treated with humanity, he had not been the dead. David in pursuit of his unfeeling master.—C.

p Pr. 12. 10, with Zep.3.5. q ver.16 Eze.25.15 16.Jos.14.13;15.13.

Joyse.1.4 (137.3):3.3
6 This young Egyp
tian was evidently
well acquainted with
the geography of the
district. he speak
this ground of the
district. he speak
divisions. The of the
divisions of the
divisions of the
divisions of the
this property
of David. Who they
were, is not clear.
Some think them a
remnant of the abortgines of Crete.—C.
7 A district in the
south of Judah, in
the of Kirjathsephen, belonging to
the family of Caleb.
—I.

**Ge.21.23:24, 3:25.

-/. FGe.21.23; 24, 3; 25 26, 31; 31, 53; 47, 37 JOS.2.12, Ju.75, 12, ch 19.6; 20, 3, 2 Sa. 19, 23 He.6.16.

He.o.16.

**F.LU. In. 10,0017, 27, 29, 20, 24, 35, 1 Th. 5, 3, 1 Th. 5, 3, 1 Th. 5, 3, 1 Th. 5, 21, 2 Th. 5, 2 Th. 5,

Joh so. g. Da. g. 6 9 Heb. their mor

"0" Ge. 14. 16. Mat. 6 33. Ps. 34. 9, 10; 37.4,5. Job 1.10.

33. Fs. 34. 9. 10; 37.4.5. job 1.10.

1 'The spoil was recovered and brought off; nothing was lost, but a great deal gotten. Providence had so ordered, that the Amalekites carefully preserved all that they had taken, ocp

x ver. 26. Is. 53. 12 Re.19.17-19. y ver.9,10.

men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they *found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and owhen he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left 5me, pbecause three days agone I fell sick.

14 We made an invasion upon the south of the Cherethites,6 and upon the coast which belongeth to Judah, and upon the south of Caleb;7 and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 T And when he had brought him down, behold, they were spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David *smote them from the twilight even unto the evening of the next day:9 and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David "recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, which they drave before those other cattle, and said, This is *David's spoil.

21 ¶ And David came to the **itwo hundred men, which were so faint that they could not

the most perplexing circumstances. David is now upon the point of either proving a murderer of the Israelites, whom God had anointed him to save, or a traitor to the Philistines, who had so kindly protected him. But God takes more care to preserve his people's integrity and honour than they do themselves; and often gives them a decent escape from the nets in which they had sinfully entangled themselves. That which is integrated for the preserve his people's control of the preserve his people's integrated for the preserve his property of the preserve his property of the preserve his people is integrated for the preserve his people's integrity and honour than they do themselves; and often gives them a decent escape from the nets in which they have been a preserve his people's integrated for the preserve his people is not preserve his people in the preserve his people is not preserve his people in the preserve his people is not preserve his people in the preserve his people is not is intended for our disgrace often proves a distinguishing mercy; and it is honourable if the messengers of our disgrace are able and ready to witness for our up-

CHAPTER XXX. REFLECTIONS. - Saul's sparing of the Amalekites did but entail murder and tayage on his own subjects. When we go abroad, we know not what scenes of mourning may meet us at our

return. And the more comfort we promise ourselves in the creature, the more bitter will be our disappointment. We had need to be always in the way of our duty, as it is only in that we can expect God's protection to ourselves and families. He can marvellously restrain the rage of the most barbarous, and save his people alive in their hands. How hard is it to bear heavy trials without fretting against the Lord, and raging against those who imprudently occasion them! But circumstances can never be so bad but there is ground for faith in the promises of God. To encourage ourselves in him as our God is the surest and shortest method of relief from our troubles: and they are generally great saints indeed who become such by means of great sufferings. If by neglecting to consult you we preat sufferings. If by neglecting to consult you we have formerly plunged ourselves into troubles, we ought have formerly plunged ourselves in the direction, in order to get

out of them. He can at once arrest the adversary, and conduct us to them. Even discouraging providences in our way should but excite and animate our faith to conduct us to them. press forward. Cruelty, even to servants, entails misery press forward. Cruelty, even to servants, entails misery on the guilty, while compassion and charity usually bring their own reward. We know not how much good or evil the weakest instruments may do us. Great events often depend on small and unexpected accidents. Carnal security is the great mean of a sinner's destruction. The dance and song often hand them forward into everlasting was when destruction cometh upon into everlasting woe, when destruction cometh upon them suddenly in an instant. Such followers of Christ as are willing, but weak, ought to be comforted under their infirmities: but the heart of the covetous is hardened against the sufferings of the needy: and it is neither have formerly plunged ourselves into troubles, we ought the more earnestly to ask his direction, in order to get change the hearts of men of Belial: but rulers must

follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.2

22 Then answered all the wicked men and mena of Belial,3 of those4 that went with David. and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23 Then said David, Ye shall not do so, bmy brethren, with that which the LORD hath given us, "who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.5

25 And it was so from that day forward,6 that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD:7

27 To them which were in Beth-el, and to them which were in south Ramoth,9 and to them which were in Jattir.1

28 And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa,

29 And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities

meentes, and to them which were in Hormah, and to them which were in Chor-ashan, and to them which were in Athach,

31 And to them which were in 'Hebron, and to all the places where David himself and his men were wont to haunt.2

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They insult over the dead bodies of Saul and his sons. 11 The men of Jabesh-yilead, recovering the bodies by night, burn them, and bury their bones at Jabesh.

TOW the Philistines fought against Israel; and the men of Israel fled from before the A.M. 2948. B.C. 1056.

z Mat.7.12.He.13.1, 3.1 Pe.3.8.

3.1 Pe. 3.8.

2 Or, asked them how they did.

a De. 13. 13. Ju. 19.
22.1 Ki.21.10. Pr. 19.28.
2 Co. 6.15.2 Ti. 3.2-5.

2Co.0.5,2Ti.3.2-5.

3 One of Satan's chieftemptations and means of mischief is coverousness. By it he seeks first to introduce injustice and then division into David's army. Let Christians, who are not ignorant of his devices, be watchful against this snare.—C.

4 Heb. men. b Ge.19.7. Ju.19.23. c Ps.44.2-5;115.1,3.

c Ps.44.2-5115.1,3
d Nu.31. 27, Jos. 22,
8. Ge. 45. 23, with Ps.
68. 12.
5 This equitable adjudication of David exhibits great sagadity, a nice sense of propriety, and decided generosity, and no doubt laid the foundation, humanly pavid; of much of pavid; of pa

6 Heb. and fore Ps. 35. 27; 68. 18. 1 Ch.12.1. Pr. 18.16.

f Heb. blessing, Ge. 33. 11. ch. 25.27. 2 Ki.5.15. Ki.5.15.
7 Not the spoil of David's enemies, but the Lord's. Such the Amalekites literally were. But David calls them so, hecause he consulted and remembered God's glory, as sovereign in all events, rather than his own.—C.

g Ge. 12. 8. Jos. 8.9; 19.8;15.48. Ju. 1.23. 8 Probably not the Bethel so distin-guished in Scripture history, but another in Simeon, Jos. 19, 4

⁹ So called to dis-tinguish it from Ra-moth-gilead on the other side Jordan.—

1 'A city of the priests in the hill country of Judah, Jos. 15,48; 2r.14. T.Ch. 64,2. Eusebius identifies it with Jetheira, a Christian village in the district of Daroma, 20 miles from Eleuther-opolis. — Winer

& ch.22.3. Jos.13.16; 15.50.

He enriches his coutry while he imperishes her enemiand attaches friends.—C.

CHAP. XXXI. # ch.29.1;12.25.1Ch. 10.1-12. De.28.15, Le. 26.25,36. A.M. 2948. B.C. 1056.

1 Heb. thrust
through.
25till called DjebelGilbo. It is placed
by Jerome about six
miles west of Beth
shan.—C.

miles west of Heth shan.—C. b 2 Ki.23.27. Ec.9.1 2. De.32.49-52. cb.14 49.1 Ch.8.33;9.39;10.2. c 2 Sa.1.4-10. Am.2 C 2 Sa.1.4-10. Am.2.
14 Je.48.44.
3 Heb. shooters,
men with bows.
4 Heb. found him.
d Ju.9.54.1 Ch.10.4.
e Or, mock me, Ju.

**State Control of the Control of th

JriCh. 10. 4, 13, 14.

JriCh. 10. 4, 13, 14.

Jri. 23, 27.

Jri. 27, 28.

Jri. 27, 28.

Jri. 27, 28.

Jri. 27, 28.

Jri. 28, 28.

Jri. 28, 28.

Jri. 29, 28.

Jri. 29, 28.

Jri. 20, 20, 28.

Jri. 20,

17 (L.N. to B. 2 Ch. 20.

§ Ver 4 (A. tr.) 75, 54

1 Ch. to 20, 124 623, 24

2 Sh. 1. 20.

1 (Ch. to 7. to 7

of its fight from Saul.

8 Bettsheam lay
down the valley of
Jezreel, in sight of,
and about 5 miles distant from, the field of
strate from, the field
of the field
miles distant.—P.
mc h. II. I-II. 2 Sa.
4-7, Ji. 21.3-14.
9 Saul had done the
Jabesh gileadites signal service in delivering them from
Nahash the Ammonthey display a grateful, a courageous,
and a pious generosity.—C.
1 Or, concerning
1 Or, concerning

osity.—C.
1 Or, concerning

1 Ut, concerning him.

1 Je-34. 5. 2 Ch. 16.

14 Am.6. 10.

2 Burning the dead has been customary in many nations, of which fact there are many relics and evidences in many parts of western Europe.—C.

2 Sa. 2. 4. 5; 21. 12. 0 2 Sa, 2, 4, 5; 21, 12, Ge.35.8.

Philistines, and fell down slain in mount Gilboa.2

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the archers3 hit him;4 and he was sore wounded of the archers.

4 Then dsaid Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and 'abuse me. But his armourbearer would not;5 for he was sore afraid: therefore Saul stook a sword, and fell upon

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul gdied, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, hthey forsook the cities, and ffled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And *they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of 'Ashtaroth;" and they fastened his body to the wall of Beth-shan.8

11 ¶ And when the inhabitants of "Jabeshgilead⁹ heard of that ¹which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Bethshan, and came to Jabesh, and "burnt2 them

13 And they took otheir bones, and buried them under a tree at Jabesh, and fasted sever days.

oblige such to comply with the ministrations of equity. Such as have shown us kindness deserve a recompense when God puts it in our power: nay, liberality in compliments is, on some occasions, great prudence, and an urgent letter of recommendation. But in a time of need it will require all engagements to constrain us to our duty.

CHAPTER XXXI. [Ver. 3. Saul's position at this fatal battle was badly chosen. He appears to have been enfeebled in mind as well as in body by the journey to Endor and the interview with the witch. On his return, instead of keeping his commanding position on the mountain side, he descended into the

valley to the fountain, ch. 29. 1. changed their position, and took up a better one at Jezreel, from which they were able to fall upon the left flank of the Israelites. On the first assault the Israelites were driven back, and in attempting to climb the steep sides of Gilboa the thick flight of the enemies arrows killed numbers. Saul himself was wounded. There, still in the agonies of death, the wandering Amalekite found him, and afterwards carried the lying message to David for which he paid with his life. P.]

REFLECTIONS. - In what fearful destruction Israel's desire of a king, and Saul's disobedience to God, issue at last! Dreadful is the case of professors when once the Lord has abandoned them. He turns

our comforts into crosses; and the death of our children in our punishment may render our own doubly miserable. In what awful power God rules the righteous with the wicked! All things here come alike to all; but eternity will make the difference. God ir ons justice suffers them to be their own nur lerers who had murdered his priests, or attempted to murder the faithful. But horrid, indeed, is that pride which makes men rush into eternal misery, in order to escape a little infamy. In what shame, and disgrace, and misery do unsanctified honours terminate! And fearful is the fate of those who court the devil's friendship and direction. But gratitude, even to the wicked must never be prefetched. to the wicked, must never be neglected.

SECOND BOOK THE OF

SAMUEL

Contains the history of forty years; exhibiting the troubles and triumphs of the man according to God's own heart; particularly, His concern for the death of Saul and Jonathan, i. His struggles against, and prevalence over, the house of Saul, ii.-iv. His instalment on the throne of Israel; bringing up the ark to Jerusalem and resolution to build a temple for it, v.-vii. His kindness to Mephibosheth, ix. His conquests of the Philistines, Moabites, Edomites, Syrians, and Ammonites, v. viii. x. xii. xxi. His adultery with Bathsheba and murder of Uriah; with the punishment of it in the death of his adulterous child—in the incest and murder of Amnon-in the rebellion, incest, and death of Absalom-and in the revolt of Sheba, xi.-xx. His removal of the famine inflicted for Saul's murdering of the Gibeonites, xxi. His song of praise for his deliverances, xxii. His last words, and the list of his noted warriors, xxiii. And his stopping of the plague which he

CHAPTER I.

1 The Amalekite, who brought tidings of the Israelites' defeat, and accused himself of Saul's death, is slain. 11 David and his men mourn thereat. 17 David's lamentation over Saul and Jonathan.

OW it came to pass after the death of Saul, "when David was returned from the slaughter of the Amalekites, and David had babode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, 'How' went the matter? I pray thee, tell me. And he answered, That the people are fled from the 20,75 Sa. 32. 2-6. 2Ch. battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, 'How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened's by chance' upon 'mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, Here

8 And he said unto me, Who art thou? And I answered him, I am an 'Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me,6 because my life is yet whole in me.7

10 So I stood upon him, and *slew him, $\left| \frac{k \text{ I Sa. 31. 4: 22. 18.}}{\text{Mal.7.2.} \text{ Ju. 9.54.}} \right|$

A.M. 2948. B.C. 1056. CHAP. I.

1 Sa.30.17.Ps.9.18;

11 It seems probable that the events related in the last two chapters of I Samuel did not take place in the order of time in which they are placed, and especially, that David's victory over the Amalekites was about the time of the battle of Giboa, and his return subsequent. Subsequent in the control of th

b : Sa.27.6. : Ch. 12.

d Ge.37.29. Jos. 7. 6.

e Ne.1.2,3.1 Sa.4.16,

Heb. What was,

g Pr. 14. 15;25.2.

3 Heb. meeting,

4 There is no such contradiction, as infidels have asserted, between this account of Saul's death and that contained in r Sam. xxxi. This narrative was a mere firrative was a mere fire Sam. xxxi. This narrative was a mere fiction of the Amalekite in order to ingratiate himself with David. It is not however, uncommon for men to take to twicked sucked actions which they so speak, of wicked actions which they courage or the opportunity of achieving.—C.

1 Sa. 31. 1-6. 1 Ch.

5 Heb. Behold me.

2 Ge.14-7. Ex. 17. 8-16. Nu.24.20. De. 25.17 -19.1 Sa.15-3; 27. 8; 30. 17.

8 Not the rnyal crown, which would not be fir for battle; and the first property of the

13.1,3.
% Nu. x2. 8. Ps. 105.
14.15. 1 Sa.24.6;26.7,9,
16;16.1;31.4.
ø ch.4.10,12. Ju.8.20.
1 Sa. 22,18. 1 Ki. 2. 25,

158. 22.18. 1 Ki. 2.25.

2 David at the time could have no reason to doubt the truth of this statement; and, according to his own confession, the Amalekite, being a murderer, was justly put to death according to the divine law.—C. 9 Le. 20. 9 Ju. 9.24. Ge.9.6. 1 Sa. 26.9. Do 15.6. Pr.6.2. Lu. 19.22. q Ge.50.11. 2 Ch.35.

r Ge.49.8. De.33.7.1

25 Ge. 49.8. De. 33.7.1
S The words me of, being supplied to make out the sense of the translators, some have supposed to be improperly inserted; and that the zow is the title of the elegy. But the sense sems the sensal having been wounded by the Philistine archers (see 1 Sa. 31. 3), and the istine archers (see:
Sa. 3r. 3l, and the
whole battle having
probably been gain
ed by them, an ordin
ance for teaching the
use of the bow seems
naturally connected
with such a national
calamity.—C.
\$ Jos. 10.73. An tuninspired history of
the Hebrews.

f Jos. 10.13. An unimspired history of the Hebrews, 4 Or. of the spright. f De. 4.4.7.8. ver. 32.1 Sa. 31.8. 27. La. 5.26. Ls. 14.12. jd. 62. x Mi. 14.0. Jun. 62.3.1 Sa. 31.8. 28. 28. 28. 20. 21. x Jul. 52. 31. Sa. 31. 29. 31. 6. Ex. 15. 20. 21. x Jul. 23. 31. Jul. 23. 34. Je. 20. 14. Mal. 21. 19.

because I was sure that he could not live after that he was fallen: and I took the crowns that was upon his head, and the bracelet that was on his arm,9 and have brought them hither unto my lord.

11 Then David took hold on his clothes, and 'rent them,' and likewise all the men that were with him.

12 And they "mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.2

16 And David said unto him, PThy blood be upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David qlamented with this lamen. tation over Saul, and over Jonathan his son;

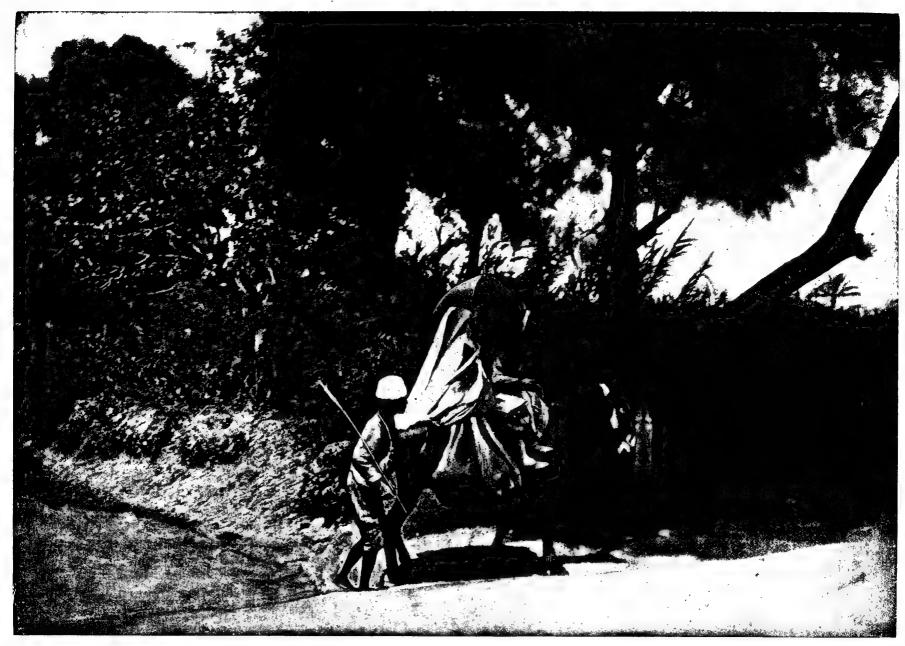
18 (Also he bade them 'teach the children of Judah the use of the bow; behold, it is written in the book of Jasher;4)

19 The beauty of Israel is slain upon thy high places: "how are the mighty fallen!

20 Tell* it not in Gath, publish it not in the streets of Askelon; lest "the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Yez mountains of Gilboa, let there be no

CHAPTER I. [Ver. 18. Book of Jasher. The | if an inspired writer referred to uninspired authority! | cation, somewhat similar to the English phrase, 'witness The word Jasher is by some supposed to have been an sumspired book, now lost. But it were strange indeed likely that this was a mere Hebrew phrase of authenti-



WOMAN RIDER, JAFFA—FROM WHERE JONAH EMBARKED TO TARSHISH. [II. Samuel, i:20.]—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcized triumph." The above is an illustration of a riding scene taken in Jaffa. Jaffa is one of the ancient cities of the Philistines, and the woman and little girl we see on the donkey may be descendants, for all that we know, of

this ancient people. We know at least that the woman is a Mohammedan by the fact that her head is covered. There is but one item in this scene that serves to distinguish it from like scenes, such as might have been witnessed in Jaffa from the days of the ancient Philistines down to the present time. That item is the umbrella. That is modern. In all other respects the picture illustrates thousands of years of history.

dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the

migney is vitely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not shall devour fiesh.—

empty.

3 **The figure upon which this passage is rows drink the blood of the enemy, and a founded is, that arrows drink the blood of the enemy, and a fixed provided is, that arrows drink the blood of the enemy, and a fixed provided is, that arrows drink the blood of the enemy, and is a fixed provided in the sword of the enemy, and is a fixed provided in the sword of Saul returned not shall devour fiesh.—

**STATE figure upon which this passage is rows drink the blood of the enemy, and is a fixed provided in the sword

23 Saul and Jonathan were lovely and bpleasant in their lives, and in their death they were not divided: they were "swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet,4 with other delights,5 who put on ornaments6 of gold upon your

apparel.

parel.

25 How are the 'mighty fallen in the midst the hattle!

O Longthan ''

Le be clothed you in purple in a way with the hattle!

O Longthan ''

Le be clothed you in purple in a way with a delight and pleasure.—P. of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and sthe weapons of war perished!

CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king over Judah. 5 He commendeth the men of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ishbosheth hing of Israel. 12 A mortal skirmish between twelve of Abner's and ting of Israel. 12 A mortal skirmish betwee twelve of Joab's men. 18 Asahel is slain. Joab soundeth a retreat. 32 Asahel's burial. 25 At Abner's motion

AND it came to pass after this, that David A "inquired of the Lord," saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.^b

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

A.M. 2949. B.C. 1055.

e ch.2 18;23,20.1 Ch. 12.8, Is.5.20,29, Hab,

d 1Pe.3. 3. 1 Ti.2.9. Ps.68.12. Je.c.32, with Job 30.9.Re.11 10.

4 The favourite colour of the rich. It would seem that under Saul the country had acquired such wealth that a splendour of dress was attainable that was before unknown.—I.

6 Israel, through so many intestine divi-sions, foreign inva-sions, and oppres-sions—the righteous sions, foreign invasions, and oppressions, and oppresbus sions, and oppresbus sions, and oppresbus sions, and oppreswas, at the accession
of Saul, in a very rude
condition, and nearly
deprived of both
agriculture and arts.
David herocociotiniprovements commenced under the
government of Saul,
as manifested in the
dress of the people.—
Note, All improvements in arts, and
means of comfort, are
to manifested in the
comments of dress
are not sinful, but
pride is.—C.

e ver.19,27. La.5.16. f: Sa.18,1-3; 19.2,4; 20.7-17;23.16-18.

g 2 Ki, 2, 12; 13, 14, La.5.16. Ps.89,42,43.

CHAP. II. B.C. 1055.

a Nu.27.21. Ju.1.1,2; 20.18,23,27. ch.5.19,23, 1 Sa. 23, 2, 4, 9; 30.7, 8, Eze.36.37. Ezr.8,21. 1 He inquired by means of the high-priest.—C,

a 1 Sa. 10.1, or 15.21. d 1 (h.12.1, &c.1 Sa. 22.427) 2.90.10.

2 A chief of banditt would have had a train unencumbered with families. David was not a bandit, he was the legally anomized successor of the substitution of the subst d 1 Ch. 12.1.&c. 1 Sa

g 1 Sa.31.11-13, with 11.1-11.1 Ch.10.11,12. 3 A town on the east of Jordan, in the half tribe of Manas-

seh.—C. # Ru.1.8; 2.20; 3.10. Ge.24.31. i Mat.5.7. 2 Ti.1.16-1 Mat. 5.7. 2 Ti. 1.16-18. A Phile 18. Mat. 5. 44:10.16. Ps. 112. 5. Ep. 5.15. / ch. 10. 12. 1 Sa. 4.0 1 Co. 16. 13. Ep. 6. 10. 2 Ti.

4 Heb. the sons of valour.

Valour.
71 1 Sa. 14. 50; 17. 55;
26. 14. 15. ch. 3. 17.
5 Heb. the host
which was Saul's.
N Esh-baal, I Ch. 8.
33. ver. 15.
O Ge. 13. 2. Jos. 21. 38.
ch. 17. 26. 27.

De. 3.13-27. JOS.13.9q Ce. 25.3. Ps. 83. 8.
Ezc.27.6.
Al except the
rill of Judah.
B. Theorem Consistent
distinction between
Israel and Judah had
begun long before
this period.—Cr. p Before the war,
ver. 12.
sch.5.5. i Ki.a.i. i
Ch.20.713.4.
9 Heb. mumber of
days.

days. 1 To fight David's

party. f Jos.9.3; ro.12. ver. A city of Benjamin, situated on a hill about six miles north of Jerusalem.

3 And ahis men that were with him did David bring up, every man with his 2household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saving, That gthe men of Jabesh-gilead were they that buried

5 ¶ And David sent messengers unto the men of Jabesh-gilead,3 and said unto them, Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And inow the Lord show kindness and truth unto you: and *I also will requite you this kindness, because ye have done this thing.

7 Therefore 'now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But "Abner the son of Ner, captain of Saul's host,5 took "Ish-bosheth the son of Saul, and brought him over to 'Mahanaim;6

9 And he made him king over PGilead, and over the ^qAshurites, and over Jezreel, and over Ephraim, and over Benjamin, and over fall Israel.8

10 Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned 'two years: but the house of Judah followed David.

11 (And the time that David was king in Hebron over the house of Judah was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out1 from Mahanaim to Gibeon.2

out¹ from Mahanaim to ^tGibeon.²

13 And ^uJoab the son of Zeruiah, and the servants of David, went out, and met ^etogether

treatises. Many of the titles appear at first sight to have little connection with the subject-matter, and it often requires a lengthened explanation to show their significancy. I have no doubt that the title of this noble ode was Kesheth, 'The bow.' The reason for the title it is not difficult to perceive. The bow is mentioned in ver. 22; it is besides a martial ode, and the bow was one of the principal weapons used in the fatal battle of Gilboa—a weapon, too, in the use of which the Benjamites were especially skilled. Taken in this sense the words of David are appropriate and most expressive. 'Teach the children of Judah Keshath heheld it is muitten in the David Park of William of Shand Carlo C ah; behold, it is written in the Book of the Righteous.

Ver. 19. [This is one of the finest odes of the Old Testament. For martial fire, mingled with lofty sentiment and deep pathos, it is scarcely surpassed in the whole compass of literature. The noblest qualities of David's mind appear in it. All his own sufferings and cruel wrongs are forgotten in the fervour of his love and the depth of his grief. Not one bitter or revengeful feeling, not one word of exultation, not one sentiment even suggestive of a fault, is permitted to cloud the glowing picture of the departed hero. He sings only of Saul the mighty warrior, the delight of his people, the father of his beloved friend Jonathan, the graphed of the John Market and the single of the sault warrior, the delight of the sault warrior warrier and the sault warrior warrier war the anointed of the Lord. He dwells only on the best qualities and brightest features of the monarch. P.] Ver. 21. [The second clause of this verse ought rather to be translated: 'For there is the shield of the

mighty defiled, the shield of Saul, not anointed with

It is the *shield*, and not the king, that is spoken It was not cleansed or polished. P.] oil. It was not cleansed or polished.

Ver. 23. [Saul and Jonathan were lovely and pleasant in their lives. This seems inconsistent with Saul's attempt against the life of Jonathan, I Sa. 20. 30–34. But however deeply culpable, this was but a solitary act, and not any habitual disagreement. C.]

Ver. 25. [Jonathan was noted for daring exploits.

A trained mountaineer, the widest cliffs were the scenes of his greatest feats of arms. Yet on Mount Gilboa he fell. This in the mind of the enthusiastic warrior-

poet enhanced the humiliation of defeat: 'Jonathan slain on thy heights!' P.]

REFLECTIONS. — How glorious is it to be REFLECTIONS. — How glorious is it to be thoroughly mortified to all worldly advancements, even when a kingdom is promised! He that believeth does not make haste. But base minds readily measure others by themselves; who, for the sake of favour or gain, will blemish their character, if not endanger their How striking are the judgments of God! Saul spared the Amalekites, when God commanded him to kill them, and thereby forfeited his crown. An Amalekite now boasts that he had killed Saul, and brings his crown and bracelet to David. How often are men so fond of their marks of dignity, as thereby to endanger their life! But sad anguish seizes on departing sinners. And it is mad to flee to death as a relief, when hell follows after. It is proper to lament the death of our relations, however wicked some of them have been; and to punish murderers, whatever friendship they may pretend. Death should wipe out the injuries which have been done to us. And let us speak nothing but in commendation, unless when duty forces us to it. But let the triumphing of the wicked over the cause of God be always grievous to us. In fine, let this song teach us generosity towards our injurers, gratitude towards our steady friends, and a deep concern for the honour of our God and the welfare of our country.

CHAPTER II. REFLECTIONS.—It is proper to commence every important project with solemn prayer to God. Such as wait upon God for direction shall be led in the right way to their kingdom; but ordinarily their advancement is gradual. Such as shared with us in our sufferings should share with us in our honours. If we suffer with Christ, we shall also reign with him. Kindness to our friends, or even injurious predecessors in office, ought to be considered as an obligation conferred on ourselves. It is not enough to praise such as have well deserved; they should, if possible, be recompensed. And to have those for our friends whose fidelity to others have been tried is a valuable acquisition. Through great tribulation saints heavenly throne! But how inhuman the heart to which murder and bloodshed are a sport! False notions of honour are part of the wiles which Satan uses for the destruction of mankind. And they who are forward to rush on bloodshed and war have ordinarily reason to repent their rashness before it is concluded. The qualifications that render us proud and wilful are commonly the means of our ruin. And often, when

by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and splay before us. And Joab said, Let them arise.

15 Then there arose and went over by number, twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head,4 and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,5 which is in Gibeon.

17 And there was a very sore battle that day; and Abner was abeaten, and the men of Israel, before the servants of David.

18 ¶ And there were bthree sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was cas light of foot as a wild froe.7

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left dfrom following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his 'armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I' smite thee to the ground? how then should I hold up my face to Joab thy brother?8

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him sunder the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.h

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.9

Shall the sword devour for ever? knowest thou 26 Then Abner called to Joab, and said,

A.M. cir. 2950. B.C. cir. 1054.

y ver. 16,17,26.Pr.12. 10;10.23;26,18.

8 So it ever has

been, since since when the seed of the see

3.8.44.19.
4 Doubtless 'by the hair of the head or the beard, 'Plutarch in his Apolicams' relates, that all things being ready for a battle, 'Alexander's generals asked him you harsher commands. 'Nothing,' said he, 'unless that the Macedonians shaw their beards.' When Parmenio expressed surprise at this order, 'Sod they are the control of the contro

CHAP. III.

a ver.9. Ps.2.1-5. Ac. 5.40. ð 1 Ch.2.16.ch.3.30. c ch.1.23. 1 Ch.12.8. Ec.9.11, Am.2.14.

z ver.8.1 Ch.8.33.ch. 3.8,14;iv.

6 Heb. as one of the roes that is in the field.
7 The gazelle or antelope.—C.

antelope.—C.
d Heb. from after
Abner, Ec.6.10.
e Garment or spoil,
Ju.14.19.
f Ec.6.9,10. Ge.4.23.

FEc.6.9,to. Ge.4.23

8 Asahel was young and brave, and the generous veteran has no wish to slay him. His reference to Joah does not seem the dictate of fear, but of the seem of the seem

g ch.3.27;4.6;20.10.

Jos. ix.; 10. 2,4,12; 18.25; 21.17.ver.13; ch. 20.8. Je.41.12.

A.M. cir. 2950. B.C. cir. 1054.

1;6.18.19. 1 Heb. from the

26,27. n ch.3.1. 1 Ki.20.11. Pr.16.9.Is.5.12;26.11. o 1 Sa.25.1. 2 Ch.16. 14; 21. 1. ch.3.32; 4.12;

\$2Ch. 15. 2. Ps.112. 5.Ec.9.10.Pr.22.29.

я 1 Кі, 14. 30; 15. 16. Ge.3.15.Ga.5.17.Ер.6.

Ge.3.15.Ca.5.17.Ep.6.

10 Job 8.7:17.9. Pr.4.

12 Job 8.7:17.9. Pr.4.

13 Kny Da 24.Es.6.13.

13 Ci Ch.3.1-4.

1 While David's history will hereafter present him as a valiant warrior for his country's deliverance, and a zealous agent in the reformation and extension of the country of the co

-C. d ch.xiii.Ge.49.3.4-e Or, Daniel, x Ch. fch. 13. 20-38; xiv.-xviii.

This is a second of the second

not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning1 the people had2 gone up every one from 3following his brother.4

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night⁵ through the plain,⁶ and passed over Jordan, and went through all Bithron, and they came to ^mMahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David *had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 ¶ And they 'took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went Pall night, and they came to Hebron at break of day.

CHAPTER III.

1 During the war David still waxeth stronger. 2 Six sons were orn to him in Hebron. 6 Abner, displeased with Ishbosheth, 12 1 During the war Data said water awaren songs in born to him in Hebron. 6 Abner, displeased with Ishbosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

TOW there was along war between the house IN of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David ewere sons born in Hebron: and his first-born was aAmnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai king of hGeshur;2

4 And the fourth, 'Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital:

5 And the sixth, Ithream, by Eglah, David's wife.3 These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made thimself strong for the house of Saul.

8 His first or best beloved wife. 1 Ki.1.5-53;2.13-25.1 Ch.3.2. 8 His first or k ver.7. Phi.2.21. Pr.21. 30.1s.8.9, 10

we seem ready to grasp the prize of happiness, death stops our career, and lays our big swollen hopes and honour in the dust. But even in war human blood should be spared as much as possible. Life, once lost, can never be recovered.

CHAPTER III. REFLECTIONS.-It is vain to struggle against the purpose and promise of God; for sure, though gradual, are the honours and triumphs which come from above. How often might men have had as many children, and much more comfort in them,

in keeping close to God's ordinance of one wife. For those things frequently prove our greatest scourges in which we promised ourselves the greatest comfort. Wicked men's folly and sin are made subservient to the fulfilment of God's promises or purposes. But rash accusation seldom issues well; and proud men can as seldom bear a reproof from those whom they have greatly obliged. Weak kings are but slaves to their own servants. And there is but little dependence to be placed on those whose zeal for our service is but to gratify their own ambition. It reflects little honour

upon us when humour, not conscience, reduces us to It is indeed our duty to undeceive those whom we have imposed upon. But wicked suppressors of the truth, fighters against their conscience, and traitors to those who have trusted them, have seldom either the grace or honour to be distinguished instru-While wicked men ments in the great works of God. are proud enough to overbear their superiors, they are often base enough to stoop to the most detestable treachery, in order to gratify their revenge or destroy their suspected rivals. How hard is it when kings cal



THE JORDAN AT DAN—WHERE JEROBOAM SET UP THE GOLDEN CALP. [II, SAM-UKL, iii: 10.]—"To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba." Dan is the most northern city of Canaan. It was originally called Leshem (Josh. xix: 47). The inhabitants were related to the Sidonians. They lived by trade and had no defense. Hence the place was easily conquered by the Danites and named Dan. It is now

known as Tell el-Kadi, and is the western and smaller of the two sources of the Jordan. It is four miles from Cæsarea Philippi on the road to Tyre. There are many ruins here, all overgrown with rank weeds and poplar trees. This was the chief seat of Jeroboam's idolatry, where he set up a golden calf. A little more than a mile southwest of Tell el-Kadi is a ruined mound, called Daphne by Josephus, on which he said stood the idolatrous shrine which Jeroboam erected.

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ishbosheth said to Abner, Wherefore hast thou gone^m in unto my father's concubine?³

8 Then was Abner "very wroth for the words of Ish-bosheth, and said, Am I a 'dog's head. which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 So^p do God to Abner, and more also, except, as the Lord hath asworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, 'Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal,6 Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth. Saul's son, saying, Deliver me "my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from Phaltiel the son of Laish.

16 And her husband went with her along weeping* behind her to Bahurim.7 Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past⁸ to be king over you:

18 Now then do it; for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.9

19 And Abner also spake in the ears of ^dBenjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.2

20 So Abner came to David to Hebron, and twenty men with him: and David made bner, and the men that were with him, a feast. and twenty men with him: and David made • oner, and the men that were with him, a feast.

21 And Abner said unto David, I will arise

A.M. 2950. B.C. 1054.

/ ch.21.10.

m ch. 16. 21. 1 Ki. 2

21,22. This was considered as a step to usurp the throne.

sidered as a step to usury the throne.

3 Ishbosheth understood his taking of his father's concubine, not as an act in which there was any moral criminality, but as an evidence of his secret purpose to so he already held the real power, of king, C.—According to eastern usages, the concubines of a decondinate of the concubines of the concubines of a decondinate of the concubines of the concubine

n Mar.6,19.2 Ti.4 3. o De. 23. 18. ch. 7. 8; 16.9.1 Sa. 24. 14. 2 Ki.8.

p Ru. 1. 17. 1 Sa. 25. 22.1 Ki.19.2. q 1 Sa.16.13. Ps.89.3,

* Ju.20.1. ch. 17. 11; 24.2.1 Ki.4.24, i.e. over the whole of the Is-raelites.

\$ 1 Sa.13.14:15.28. 4 Abner sent messengers to David on his own behalf (literally, 'from under him'), saying, 'Whose is the land'; ££. to whom does it belong but to thee 1—P.

* Lu. 16. 5-8. Ps. 62.9. 5 Heb. saying. ≈ Ge.43.3.

Ge.43-3.

§ A token of affection and grateful remembrance of he kindness, on occasion of his hight from her father's court. And as she had not once the court of the court o dom and restoration. Her restoration was also an act of sound policy, as it would strengthen David's interest with the tribe of Benjamin.—

* 1 Sa. 18. 20-28; 19.

y 1 Sa.25.44, Phalti. z Heb. going and weeping, Pr.9. 17; 20. 25, a ch.16.5;19.16,

7 A place on the eastern declivity of the Mount of Olives, on the road from Jerusalem to Jericho. The exact site is unknown.—P.

8 Heb. yesterday and the third day.

b 1 Sa. 13. 14; 15. 28, with ch.2.8,9.

with ch.a.8,9.

e Nu.24.10. Ps.89, 1924.Ge.49.8-10.1 Sa. 16.

1,13.

9 We do not find
this promise expressty recorded, but it is
implied in all God's
procedure towards
David.— I.

d 1 Sa.10.20,21.1Ch.

12.29.

1 It was especially necessary to take some pams with this tribe, as they were devoted to the family of Saul, who had been one of them.—

A.M. 2955. B.C. 1049.

rh. 2. 9. Mat. 3. 5. Phil. 2.27. Ishbosheth's cores; or rather of Philistrines, Arabians, Amalakites, &c. 4 Joab hadin David a very different character from where the control of the cont

5 Heh. going gone.
g Ju.14.15;16.5-17.
A Nu.27. 17. De. 28.
6 P.S. 12.18.
f I Ki. 2. 5. ch. 2. 23;
20.9, 10. PS. 55. 21; 12. 2.
Pr. 5. 3.4
6 Or, penceably.

& Ge.31.53, Job 31.2, LDe.21.7.Ps.7.3,4. / Heb. bloods, Ge. 4.9,10.

27 Ju. 9. 24. Re. 16.6;
13. 10. 1 Sa. 2. 31, 36. 2

Ki. 5. 27. Ps. 109.8-19;
140.11;55-23.

N.1. 5: 27, F.S. 109,8-19.

7 This is not a passionate in precation it is a terrilate prosition of the production of the production of the production of the providence would continue to which a righteous providence would continue to which a providence would continue to which a providence would continue to which the providence would continue to which the providence would be providence to the providence would be providence to whose aggrandize ment he sinned.—C. sech. 2, 3, 6e. 9, 6 и ch. 2. 27. Ge. 9. 6 Ex.21,12.Pr.25.5.

o Ge. 37.29, 34. Jos. 7. 6.2 Ki. 19. 1. Ch. 1.1. Ju. 11. 35.

p Heb. bed, Lu. 7. 14. In it dead bodies were carried to the grave. grave. q Job 31, 29, Pr. 24, 17, Ro.12,15, Ps.35,13,

9 100 31.29, Fr. 24.

14. He died, not by this own cowardice, but by Joab's treachery.

The word rendered 'fool' should be translated eriminal. The hands of malefactors were secured with cords and their feet with conditions, but that had criminal, though unconvicted of any crime. He fell by the hand of treachery, and not of justice.—I.

1 Hel. children of imputity.

1 Heb. children of insputy.
2 This brief funeral oration ought to have produced a deep in-produced a deep in-produced a deep in-pression upon the mind of Joals; but, his feeling of revenge for his brother Asahel, and his ambitious fears of a rival in Acaded in the produced of the produ # Ge. 50. 10. Nu. 20. 20. De. 34.8. 1 Sa. 25. 1. ch. 1.12.

and go, and will gather fall Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner

away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done?4 behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?5

25 Thou knowest Abner the son of Ner, that he came to ^gdeceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly,6 and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 ¶ And afterward, when David heard it, he said, I and my kingdom are *guiltless before the Lord for ever from the blood of Abner the son of Ner:

29 Let^m it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.7

30 So Joab and Abishai his brother "slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the pbier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and qwept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?8

34 Thy hands were not bound, nor thy feet put into fetters:9 as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

punity makes sinners confident. But though murder gressor to escape.

only mourn over crimes committed, but dare not punish them, because of the power of the guilty! Long imit will come at last; and God will not suffer the trans-

CHAPTER IV. REFLECTIONS. - Dreadful are the effects of war; numerous and great the perils of infancy; to have escaped them unhart is a singular

35 And when all the people came to *cause David to eat meat while it was yet day, David sware, saying, 'So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them; as whatsoever the king did

pleased all the people.4

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great

man fallen this day in Israel?

39 And I am this day "weak, though anointed king; and these men the sons of Zeruiah be too hard for me:5 the Lord *shall reward the doer of evil according to his wickedness.

CHAPTER IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ishbosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ishbosheth's head to be buried.

ND when Saul's son heard that Abner was A dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men that were captains of bands; the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to dGittaim, and

were sojourners there until this day:)

4 And Jonathan, Saul's son, had 'a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name was Mephibosheth.4

name was ⁹Mephiboshoth.⁴
5 And the sons of Rimmon the Beerothite, Rechab and Baanah went, and came about the heat of the day ⁵ to the house of Ish-bosheth, who 'lay on a bed at noon.
6 And they came thither into the midst of the house, as though they would have fetched wheat; ⁶ and they 'smote him under the fifth rib: and Rechab and Baanah his brother escaped.

**Th.6.6. Jadet I. 2ch.24; 25; 25; 37:324-24; ⁵ In warmclimates it cachead and the sent of the day. The country is the heat of the day. The heat of the day during which period the fields are deserting of this time of the fields are careful to specify the country in the heat of the day. The heat of the day during each strength of the heat of the day. The heat of the day during each strength is the heat of the day. The heat of the caped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and slew him, and beheaded him, and

A.M. 2955. B.C. 1049.

s ch 12.17. Je 16.7. t ver.g.ch.1.12.1 Sa.

olessing to be prized.

-C.

**Ex.21.12.2-Ch.19.6
6.Pr.25,5:2.3, Ro.13.4
Geo.6.ch.19.7.

**S. H. David's nephews.
Joab and Andhal.
Andhal.
Joab and Andhal.
H. David's nephews.
Joab and Andhal.
H. David's nephews.
Joab and Andhal.
H. David's nephews.
Hearmy. But if David publicly condenned their power with the publicly condenned their power with the people.

**T i Ki. 2, 5, 6, 73, 34-Ps.62.12:107.8175.2,10.
Pr.21.3:20.81.3:311.3:1.15.3:1.1. Mat.7.2.Ju.
1.7.16.2.17.10.4.16; 5.256.19.Ro.2.8.9.

CHAP. IV.

CHAP. IV.

a. Ch. 17.2. Ezr. 4.

B. 13.17.7.2. P5.33.5

b. Ch. 3.2.2. Ki. 6.23.

1 The Vulgate and Syriuc have 'chiefs of banditti. If they headed bands of marauders -fretained by Isis bosherh no make sudden immediately Isis bosherh in the work of blood.—I.

2 Heb. second.

2 Jos. 18. 259. 37.

d. Ne. 11. 33. Its Inhabitants were called Gittites.

8 This was a city of Benjamin, but its precise situation is precise situation in the complex of the

11.30—C.

ech.9.319.26.
f ISa.30.131.1-9.
g Or, Merib-bad, I
Ch.8.349.81. youth
and olamoness that
continues that
continues the continues the
uncle, for he was the
next heir and the
avenger of blood.

l. hrTi.6.to. Iude 11.

/. & 1 Ti.6.10. Jude 11. 2 Ch.24.25;25.27;33.24

A.M. 2955 B.C. 1049.

/1 Sa.17.54;31.9.Job 18.5.Ps.1.4;37.2.

-C. o Ge.48.16. Ps. 31. 5; 19.14;71.23.

19.14;71.23.
p ch.1.1-16.
8 Heb. he was in
his own eyes as a
bringer, &c.
0 Or, which was
the reward I gave
him for his tidings. Q Ge.9.6. Ex. 21. 12. Nu 35.30. 31. Ps. 9. 12. Eze.3.18,20 Re.13.10; 16.6. V Mat.7.2 Ps.55.23.

s De.21 23 ch.21.9. s De.21 33 ch.21.9.

1 The pool of Hebron still exists I is an immense tank 133 feet square and 21 feet deep. It is built of huge blocks of hewn stones, and the masonry is manifestly there tank at some distance, but it is not of such an tent date as the former.—P.

£ ch.3.32.

CHAP. V.

B.C. 1048. a ver.3.1 Ch.11.1-3 2.23-40. Ps.97. 1. Re

11.15 1 Not all the peo-1 Kot all the peo-ple, who would have formed a most un-wieldly assembly, but the heads or repre-sentatives of all the tribes.—C. bc.h.10.13.De.17.15. 15.98.7.Ju.0.2 He.2.11. 16.Ep.5.30. C.Nu.27.17.1 Sa. f8. 13.16.15.55.4 He.2.10. Mi.2.13.

-16.Ep.5, 30.

-16.Ep.5, 30.

-17.1.Ep.5, 30.

-18.1.Ep.5, 4.He., 21.

-18.1.E

who had been expressly appointed by God. This is the first, time that good under the emblem of shepherds.—I.

'shepherds.'—/.
e 1 Ch.11.3. 2 Ki.11.
17 1 Sa.11.15.
3 Settled the constitution or charter
of government.—C. / Ju. 11. 11. 1 Sa 23

took his head, and gat them away through the

plain all night.

8 And they "brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the Lord hath avenged7 my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saving, Behold, Saul is dead, (thinking to have brought⁸ good tidings,) I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:9

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall qI not therefore now require his blood of your hand, and take you away from

the earth?

12 And David commanded his young men, and they 'slew them, and cut off their hands and their feet, and shanged them up over the pool in Hebron: but they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

CHAPTER V.

1 The tribes come to Hebron to anount David king over Israel. 4 David's age. 6 He taking Zion from the Jebusites, dwelleth in it. 11 Hiram sendeth to David 13 Eleven sons are born to him in Jerusalem: 17 David, directed by God, smitch the Philistines at Baal-perazim, 22 and again at the mulberry-trees.

VHEN *came all the tribes of Israel to David ■ unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that eleddest out and broughtest in Israel: and the Lord desaid to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.2

3 So all the elders of Israel came to the king to Hebron; and king David 'made a 'league with them in Hebron before the LORD: and they ganointed David king over Israel.

4 ¶ David was hthirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel

filment of his purpose and promise: and the most flourishing families are quickly reduced to the most weak and abject conditions. The higher men's station is the more dangerous it is: and when once they begin to fall, every pretended friend is ready to hasten forward their ruin, and make religion a pretext for their conduct. Very precarious is their life who have only wicked men for their guardians: but sinners' hands make the snares wherewith themselves are caught. And it is proper that magistrates should think the best of their opposers; and that they should punish treach- | battlements as a protection; and this opinion is coun-

God soon removes every obstacle to the ful- | ery and murder, even when it seems calculated to promote their own interests.

> CHAPTER V. [Ver. 6. Except thou take away the blind and the lame, thou shalt not come in hither.
> Who are 'the blind and the lame?' Some think certain invalids whom the Jebusites had placed upon their lofty walls to express their contempt of David's assault. Others consider them the images of their gods, whom the Hebrews contemptuously called 'lame and blind, and whom, nevertheless, the Jebusites placed on the

tenanced by the description, 'hated of David's soul: words supposed inapplicable to anything but idolatrous images. But though images might justly be called 'blind,' they could not be called 'lame,' as it implies some capacity of walking. We feel, therefore, compelled to adopt the first interpretation. Coverdale translates part of ver. 6 thus:—'Thou shalt not come hither, but the blind and the lame shall drive thee away;' which seems the true rendering. The 'gutter,' in ver. 8, signifies in the original a The word or subterraneous passage for water; and the last clause may and should be rendered, 'Because the A.M. 2057. B.C. 1047.

g Pr. 3. 6. Ps. 37.5.6, with 1 Sa. 28.6.

1 Ch.14.11. Is. 28. 21. Ps.44.3; 118.10-12; 27.2.3.

1 That is, The lord of breaches.

i x Ch.14.12, De.7.5, 25.

2 Or, took then away.

1 Ch.14.13.1Ki.20. 22.Is.26.11.Ex.14.8.

l Or, giants, ver.18.

m ver.19; ch. 2.1. 1 Sa.23.2,4,10-12.

2 I Ch.14.14. Jos. 8

0 2 Ki.7.6. Ac.2.2.

≠ 1 Sa.14.9-12. Ju.4 14;7.15.

CHAP. VI.

B.C. cir. 1045 2045. & ch.5.1. 1 Ch.13.1-14.

b 1 Ch.13.6.1 Ki.8.1-4.Ps.132.1-6.

c Jos. 15. 9. 1 Sa.7.1 Ps. 132.6.

g 1 Ch.14.15,16. # Jos. 18.24;16.10;21. 17,21. Jul. 29, 1 Ki.9.15 -17.

6 ¶ And the king and his men went to Jerusalem' unto the Jebusites, the inhabitants of the land; which spake anto David, saying. Except^m thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: "the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and Wherefore they said, The blind and the lame shall not come into the house.4

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from pMillo and inward.

10 And David qwent on, and grew great; and the Lord God of hosts was with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons;5 and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom "for his people Israel's sake.

13 ¶ And David *took him more concubines and wives out of Jerusalem, after he was come from Hebron:6 and there were yet sons and daughters born to David.

14 And "these be the names of those that were born unto him in Jerusalem; *Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and a Elishua, and Nepheg, and Japhia.

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the °Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David;7 and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the 'valley of Rephaim.'

emselves in the 'valley of Rephaim.8 [Nu27.21. Ju.l. 1 2 3.33.24.1130.7.ch.2. 1. Ps.73.32.4.1130.7.ch.2. 1. Ps.73.32.4.1130.7.ch

A.M. 2046. B.C. 1048. # 1 Ch.11.4-9; 12.24

/ Ju.1.8,21; 19.10,11 Jos.10.1;15.63;18.28. 25 Te. 37.10.

n ver.9. 1 Ki.2.10. Ch.11.5,7,8. ø 1 Ch. 11. 6. Jos. 15. 15, 17. 1 Sa. 18. 25; 17.

25.
4 Or, because they had said, even the blind and the lame. He shall not come into the house.

1 Ki. 9. 15, 24; 11. 27.2 Ch.32.5, not Ju.9

q Heb. went going and growing, Job 17. 6.2 Ch.1.1. Lu.2.52 Pr.

Ge.21.22. Ro.8.31 Is.41.10-16;46.3,4.

1 Ch. 14. 1. 1 Ki.5. 5 Some estimate of the low condition of Israel may be formed from the fact that they could not furnish masons or carpenters to build David a house; but God gave them in mercy a wise and mighty king, who raised them from ignorance, irreligion, and degradation. See ver.12.—C.

\$1 Ch.14-2; 17. 7. ch. 7. 16. Is. 1. 26. Ps.75.6; 127.1.

* Is.45.4;43.14.

1 Ch. 14. 3-7, with De.17.17. Ge.25.5,6. 2 Ch.11.18-21;13.21.

Ch.11.18-21/13.21.

6 Whereby, instead of strengthening his interest in the kingdom as most probably he expected. David emplifying the success of domestic trouble by which his future like was unhappily distinguished. See Mat. 13.1-12.—C. 1 The same as Kirjath jearum, Compare Jos. 15.9,60. 1 Sa.7.10. d Or, at which the name, even the name of the LORD of hosts was called upon, Le. 24.11.

Elishama, 1 Ch.3.

è Beeliada, 1 Ch. 14. 7. c 1 Ch. 11. 16; 14. 8,9, Ps. 2.1-5, Re. 11. 15, 18,

e Ge. 14. 5. Is. 17. 5. Jos.15.8. ch.23.13;ver.

7 B.C. 1047. d ver.9.1 Ch.11.8.

er Ki. 8.15. Ps. 80.1. 1 Sa. 4.4 Ex. 25.22. y x Ch.3.5-9;14.4-7. # Shimea,x Ch.3.6.

f With Nu.4.14; 7.9. De. 12.8. Mat. 28.20, with 1 Sa.6.7. 1 Ch.13.

with 1 \$3.6.7, 1 Ch. 13-7.

2 The manner of this procedure is contrary to the divine law, which required the ark to be carried on the shoulders of the Levites, by means of staves, and who were not, upon particular of the staves, and who were not, upon particular of the staves, and who were not, upon particular of the not the stave of the sta Jos. 15-8. ch. 23-13/ver.

22.

8 The valley of Rephaim was the scene of a few stirring incidents in Jewish history. It lies south of Jerusalem, beginning immediately behind the low ridge which skirts the ravine of the stirring to the sti

g The hill of Kir-jath-jearim, 2 Sa.7.1,

Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD 9 David will not fight against his ene-mies until he consults the Lord through his appointed oracle of Urim and Thummim.
—C. gsaid unto David, Go up; for I will doubtless deliver the Philistines into thine hand.9

20 And ^hDavid came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.1

21 And there they left their images, and

David and his men burnt them.2

22 ¶ And the Philistines came up kyet again, and spread themselves in the valley of Rephaim.

23 And when David minguired of the LORD, he said, Thou shalt not go up; but "fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberrytrees, that then pthou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from 'Geba until thou come to Gazer.

CHAPTER VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart, 6 Uz-zah is smitten at Perez-uzzah. 9 God blesseth Obed-edom for the ark zun is smitten at Ferez-uzzan. I Goa otesseth Oped-etom for the ark. 12 David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with sacrifices and feasting. 20 Michal reproving David for his religious joy is childless to her death.

AGAIN David agathered together all the chosen men of Israel, thirty thousand.

2 And ^bDavid arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The LORD of hosts, that 'dwelleth between the cherubims.

3 And they set the ark of God upon a new cart,2 and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab, which was at Gibeah, accompanying

blind and the lame continued to say, He shall not come into this house.' C.]

Ver. 8. [This passage, which has given rise to so much difficulty and discussion, when translated literally and correctly, is easily understood:—and the Jebusite spake to David, saying, Thou shalt not come up hither, for the blind and the lame will drive you back; meaning (or saying) that David would not (that is, could not) go up thither. But David captured the stronghold of Zion, which is the city of David. Then David said on that day, Whosoever defeats the Jebu-site, let him smite in the water-course the lame and the blind, hated of David's soul. Wherefore they say (it has become a proverb), The blind and the lame shall not enter the house.' The words may be thus explained:—It has always been customary in the East for the poor, the blind, and the lame to take up stations at the gates of towns and castles, so as to beg of the passers-by. The Jebusites, too confident in the strength of their fortress, placed the blind and lame beggars on the ramparts, and in bitter mockery said would be sufficient to drive back David's warriors. But David having taken the city, attacked the citadel | calves to their own destruction! How little care false | will atone for our irreverence or presumption. Men

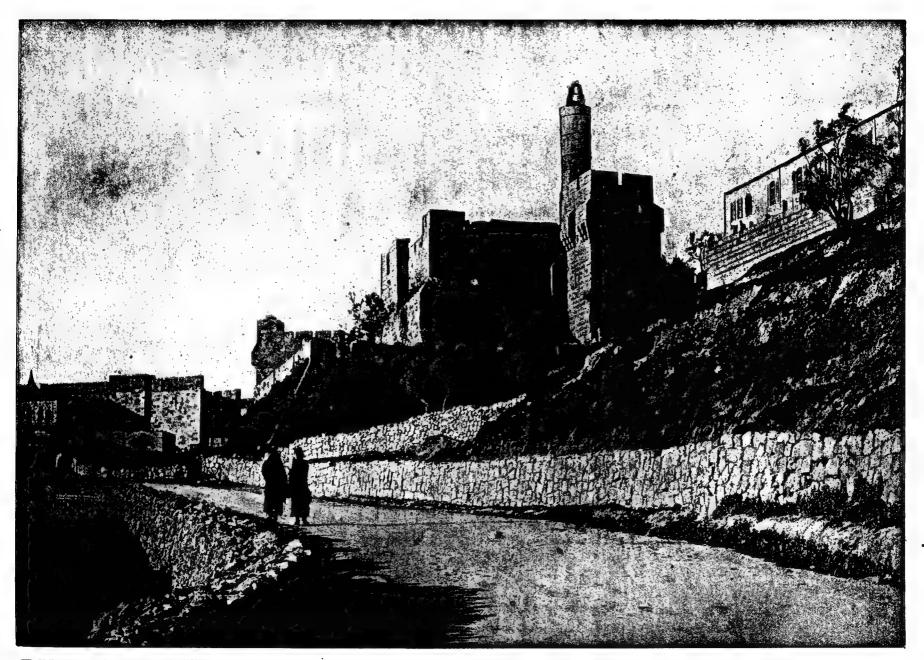
with fresh vigour, and his fiery spirit being stung by the taunts of the Jebusites, he spake the words re-corded above. The walls were scaled by Joab and his men, the blind and the lame were smitten, fortress taken. In memory of this remarkable inci-dent blind and lame persons were never afterwards permitted to enter the citadel of Zion. Hence the proverb. P.]

REFLECTIONS.—Though God's promise tarry

long it is fully accomplished at last. He can produce unanimity in the largest societies whenever the ends of his glory require it. The duties of magistrates and subjects are reciprocal, the one being as much bound as the other. What victory, honour, and happiness attend the peculiar presence of God with men! and to him the glory of all our success ought to be ascribed. But alas! that God's favours should be used in the lustful addition of wives and concubines! If by one wife Adam and Noah peopled a world, what need for so many to furnish one throne! But what is sweet in the mouth will become bitter in the belly. Meanwhile, behold how the enemies of God assemble them-

gods can take of themselves or their votaries! And how men prosper in war when they make God their director !

CHAPTER VI. REFLECTIONS.—Perpetual visibility and splendour are no marks of a true church. The ark, the most noted symbol of God's presence, continued long in obscurity. God can be graciously present with his people even when they want his solemn ordinances; and it is his presence that renders his or-dinances truly glorious. Such as have high thoughts of him will reverence all his institutions. The greatest dinances truly glorious. Such as have of him will reverence all his institutions. need think it no disparagement to join with the meanest before the great God, their common Maker and Saviour. Singing of psalms to his praise is always based on the same of the same his worship ought to be exactly observed: and the authority of men, or bad precedents, should never weigh more with us than the express word of God. By rashness and intemperate zeal we are apt to give wrong touches to God's ark; and no good intention



EXTERIOR OF THE TOWER OF DAVID. [II. Samuel, v:9.]—"So David dwelt in the fort, and called it the City of David. And David built round about from Millo and inward." The Tower of David stands in that part of Jerusalem which he first captured, and where he lived. The present building we see is called the Hippicus of Herod, which was spared by Titus, as Josephus asserts, in order to remain as a perpetual testimony of the difficulties which the

Roman conquerers overcame. It was erected by Herod and named in honor of his friend Hippicus. The present entrance is on the west side. The royal castle and palace of Herod was connected with this and other towers. The whole was very strongly fortified and fitted up with great splendor. Josephus speaks of its magnificent halls, gardens, and sculptures. Nothing is left but the base of the tower we see.



ENERAL VIEW OF THE MOSQUE EL-AKSA—A PLACE OF MOHAM-MEDAN WORSHIP ON THE PREMISES, WHERE THE TEMPLE BUILT BY DAVID'S SON, SOLOMON, ONCE STOOD. [II. Samuel, vi:17.]—"And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord." The Mosque el-Aksa stands upon a portion of the ground once occupied by the temple. Where the ark rested in

Jerusalem before the temple was built we do not know. In all probability the tabernacle which David pitched in Jerusalem was upon the same ground upon which Solomon afterwards built the temple. This is very probable, because this part of Jerusalem, containing thirty-five acres of land, has, as far as we know, in all ages been reserved for purposes of worship. It seems very reasonable, then, to conclude that the tabernacle David pitched for the ark rested upon the same premises we now behold represented in this picture.

the ark of God; and Ahio went before the

5 And David, and all the house of Israel. played before the LORD on all manner of instruments made of fir-wood; even on harps, and on nsalteries, and on timbrels, and on cornets, and on cymbals.

cymbals.

6 ¶ And when they came to Nachon's rashing-floor, Uzzah put forth his hand to the k of God, and took hold of it; for the oxen took it.

7 And the anger of the Lord was kindled rainst Uzzah; and God smote him there for a all acquainted. thrashing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen

shook3 it.

against Uzzah; and God smote him there for his error;4 and there he died by the ark of God.5

8 And David was **displeased, because the Lord had made a breach pupon Uzzah: and he called the name of the place Perez-uzzah to this day. this day.

9 And David was "afraid of the LORD that day, and said, 'How shall the ark of the Lord n.Ps.179,1720.1536.

come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house pof Obededom the Gittite.9

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord oblessed Obed-edom, and all his

household.

12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. *So David went and brought up the ark of God from the house of Obed-edom, into the city of David with gladness.

13 And it was \$so, *that, when they that bare the ark¹ of the Lord had gone six paces, he sacrificed oxen and fatlings.²

14 And *David danced³ before the Lord with the same than the same t 12 ¶ And it was told king David, saying, The

14 And David danced before the Lord with all his might; and David was girded with "a linen ephod.

15 So* David and all the house of Israel brought up the ark of the LORD with shouting,

and with the sound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

A.M. cir. 2959. B.C. cir. 1045.

1 Ch.13.8; 15.1 24. 2 Ki.3.15. Ps.47.5,6;68.

25-27. i Ch. 13.9, 10. & Or, Chidon, i C 13.9, i.e. destroyi stroke.

stroke, 3 ()r, stumbled. t I Ch.15, 2, 13, Nu.4. 15, with ver. 3, Le. 10.1, 1 Sa. 6, 19, 1 Co. 11, 30. Ps. 50.16.

.50.16. Or, *rashness*.

7 Heb. broken.

8 That is, The breach of Uzzah.

o Job 25. 6. Ja. 1. 5. Mat. 7. 7. Pr. 3. 5, 6. p t Ch. 13, 13, 14; 15. 18;26, 4-8. Jos, 21, 24, or ch. 4. 3.

ch.4.3.

9 He was a Levite (r Ch.xv.xvi.) and an inhabitant most probably of Gath-rimmon, a Levitical city.

-C. q Mat. 6, 33. Mal. 3. 10. Pr. 3.9, 10. 1 Ti. 4.8, 2 Co. 2, 16, 1 Pe. 2, 6-8. Ep. 1, 3. Ps. 72. 17.

r 1 Ch. 15. 1-25, Ps. 132.1-18; 24.7-10:68.1-35; xcv.-c.cv. 1 Ch.xv.

mind that this was no ordinary occasion. David exulted with holy joy at the prospect of the sacred symbol of Jehovah's presence being again enshrined the whole tabernacle service heing again restored, after having been so long suspended.—J. & 1 Ch.1.2.7, 1 Sa. c.

2 1 Ch.13.27. 1 Sa.c. 18;22.18. x 1 Ch, 15, 16-25, 28, ver.12. Ps.68.29-27;47 5,6;132.7-18.

A.M. cir. 2959. B.C. cir. 1045.

z 1 Ch. 15. 1; 16. 1. 2 Ch.1.4. Da.7.10,13,14. He.1.3;8.1. 4 Heb. stretched.

5 A temporary ta bernacle prepared by David; for the forme still remained a Gibeon. See i Ch.16 39;21.29.2 Ch.1.3.—C. a 1 Ch.16.2.Ac.3.26 Ep.1.2

Ep.1.3.

6 The pious act of the monarch in blessing the people furnishes an instructive lesson of the readuties of exalter office-bearers.—C.

b 1 Ch. 16.3. Ps.68.18 Ep.4.8. Ac. 20.35. 7 Instead of a flagon, it should morprobably be translated a sweet cake.—C.

c ver. 18. Ge. 18. 19. Jos. 24. 15. Ps. 101. 2. d ver. 16. Ps. 69.7, 9. 19,20. Mat. 12. 34

e How base. Ec. 7 16.Is.59.15;49.7;52.14 53.2-10. Zec.9.9;11.12 13.Ps.22.6.Phi.2.7,8.

13 Ps. 22.6. Phi. 27,8.
8 That is, threw off his royal robes which Michal considered shameful and degrading.—C. fver. 14.1 Co. 10, 31
15a. 13. 141; 15. 28; 16. 13
Ps. 78. 70–72.
2 Ac. 13. 45, 46; 5. 47
21. 13. Phi. 3. 7-14. 15 is.
2 3.0. Ge. 32. 10. Joh of 4.1 Ti... 15. 1 Pe. 5.6.
9 The essence of

9 The essence of piety is—to be base in our own sight, un worthy of all the mercies by which we are pardoned, of the blessings by which we are sustained, and the inheritance will which in Christ we are endowed.—C.

À Is.3.11. Ho.9.14. i Never, 1 Sa.15.35 Is.22.14.

CHAP. VII.

B.C. cir. 1042. a 1 Ch.17.1-27.

b Jos. 21, 44; 23, 1. Ki.5.4.2 Ch.14.6. e Hag.1.4. Ex. 26.1-14;36.8-19. Nu.9.25,26 Ac.7.46. ch.5.11. 1 Ch 14.1;16.1.2 Ch.1.4.

d 1 Co, 13, 9, 2 Ki, 4 27.1 Sa.16.6

27.1 Sa.16,6.

1 Nathan spoke ac cording to his own judgment. He deed his conclusion from David's divine call the kingdom, the evident prosperity tha David's divine call to the kingdom, the evident prosperity that God had bestowed upon him, and the goodness of the object, proposed. But a case the prophet to countermand his own order. — Note, It is not enough to mean well in what we propose for God's cause and honour, we must take care that the plan, the time, and the agency are such as God approved he known, if there be no prophet to receive and deliver the mind of God? Search the Scriptures, pray for the Spirit, and wait upon Providence.—C.

5,6;132.7-18. y 1 Sa.18.20,27.ch.3. 1 L1 Ch.15.29. Ac.2.13. 1 Co.2.14. C. e 1 Ch.17.3.Nu.12.6 m.3.7. Ps.25. 14. He 1 L1.je.23.28.

17 ¶ And *they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had *pitched *for it: and David offered burnt-offerings and peace-

offerings before the Lord.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed6 the people in the name of the Lord of hosts.

19 And he bdealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a 'flagon So all the people departed every one of wine. to his house.

20 Then David returned to obless his household. And ^aMichal, the daughter of Saul, came out to meet David, and said, 'How glorious was the king of Israel to-day, who uncovered8 himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel:

therefore will I play before the Lord. 22 And I swill yet be more vile than thus, and will be base in mine own sight;9 and of the maid-servants which thou hast spoken of, of

them shall I be had in honour. 23 Therefore Michal, the daughter of Saul, had no child unto the day of her death.

CHAPTER VII.

1 Nathan, first approving the purpose of David to build God an house, 4 afterward by the word of God forbiddeth it. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and

ND it came to pass, when the king sat in A his house, and the Lord had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, 'I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, dGo, do all that is in thine heart; for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith

are never in greater danger of ruinous mistakes than in dealing with God. How apt are the best to be displeased with God's judgments rather than with their own sins which procured them! The awful strokes of Providence should move us to repentance and heedfulness, but never terrify us from our duty. None ever lost by their fidelity and kindness to God and his ordinances. It is a happiness to be in the family or place where God is duly respected. Duty may happiness to be in the family or place where God is duly respected. pily succeed at last, though our first attempts have been marred. Let us therefore search out and repent of our errors, apply Jesus' propitiatory sacrifice for remission of sins, feast on him as our provision, and set about it anew with proper circumspection. Only base minds reckon God's service mean or indecent; and ment, was carried up into heaven, and set down at the

ridicule, not reason, is the common weapon of the enemies of truth. But we must not be laughed out of our religious profession; but the more opposition we meet with the more resolutely persevere. knows our heart to be upright before him, the censures of others may lie light upon us. We can never suffiof others may lie light upon us. We can never suffi-ciently humble ourselves before him. And if in our service of him we have the regard of good men, we need not fear the contempt of the irreligious or the great. While God shall mark the despisers of his great. service with infamy and wrath, we shall be had in glory and honour.

But let me here think of that solemn joy and triumph wherewith Jesus, our great Ark of God's testaright hand of God: and of that joy and triumph with which his name is carried through the world by the gospel, in the times of his love and days of his power! O then what harmony and peace in churches -what familiar feasting on his flesh and blood! And how dreadful their case who disdain to concur in that solemn work!

CHAPTER VII. REFLECTIC. (S .- Gracious souls are never weary of working for the Lord; nor can they with pleasure enjoy their own conveniences while his ordinances are in distress. It is good to strengthen the hands of such as have at heart to build up the church of God: but all our success depends on God's presence and assistance. Even prophets may the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children Ch.6.5. since the time that I brought up the children hillings, James of Israel out of Egypt even to this day, but his linders, James it said to the linders it said to th have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked of the places wherein I have walked with any of the tribes of Israel, whom I commanded to feed my nearly Israel, whom I commanded to feed my nearly Israel, whom I com-

build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I' took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 (Moreover, 'I will appoint' a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies.) Also the Lord telleth thee, that he "will make

thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers,3 I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He° shall build an house for my name, and I will stablish the throne of his kingdom

for ever.

14 IP will be his father, and he shall be my

n. If a he commit iniquity, I will chasten me with the rod of men, and with the stripes the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put way before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne him with the rod of men, and with the stripes of the children of men:

from him, as I took it from Saul, whom I put away before thee.

be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the Lord, and he said, "Who am I, O 106.71, 15a. 18. 18. 18.

A.M. cir. 2962. B.C. cir. 1042.

f 1 Ki.5.3. 1 Ch.17.4; 2.7,8;≥8.3.1 Pe.4.10. g 1 Ch.17.5,6. Ex.xl. los. 18. 1. 1 Ki. 8. 16. 2

/ 1 Ki.4.21,24,25.ch. viii. x., with Ju. iii. iv. vi.x. xiii. 1 Sa.iv.vii.xi. xiii. xvii. xxxi. Is. 9.7. Je.25. 5, 6. Eze. 34. 25; 37.25,26.Ho.2.18.

37.25.6.Ho.2.18.

2 This verse, as the words will bear, and the whole passage requires, should be translated not in the fattere, but in the Asst time. C.—Infidels, with a view to the condition of ver. 14 to the Messiah, allege that the prophet here speaks of the Juture speaks of the Juture and the prophet of the Jews, as to be affected, which curcumstances are totally repugnant to

circumstances of the control of the

1 Ki.8. 20. Ac. 13. 36. Job 5.26.

36. Job 5.26.

3 This is not merely a beautiful figure, but a literal and true description of death. In sleep the bodily senses are alone affected, the spirit is as wakeful as ar other times. So in death, the dust sleeps, the spirit returns to God who gave it. Ec. 12.7. 2 Co. 5.1-11.—C.

ø 1 Ki, 5,5;6 12.1 Ch.
17,11; 22.10; 28.6.2 Ch.
iii. -vii. Ac. 7, 47. Mat.
16.18. Lu. 1,32,33. He.
3, 3, 1 Pe. 2, 5, Ps. 45.6.
Is.9.7 Da. 2,44;7,14.

≠ 1 Ch.28.6,7. He. 1. 5.Ps.89.26,27. Jn.10.30.

q Ps. 89. 30-35. He. 12.6-10. Je. 30.11. 1 Co. 10.13, with Is. 53.2-12. 1 Co. 5.21. 1 Pe.2.24; 3.

s Ge.49.10. 1 Ki.9.5; 11.36.2 Ki.19.34.Ps.45. 6; 89. 36, 37; 132. 11,12. Is. 9. 7. Da.2.44; 7. 14. Jn.12.34. Mat.16.18.

t Je.23.28. Eze.3.17. Mat.28.20. 1 Ch. 17.15. 1 Co.4.2.Ac.20.27.

A.M. cir. 2962. B.C. cir. 1042.

5 Dr. J. Pye Smith translates the pas-5 Dr. J. Pye Smith translates the passage, thus: — What the passage thus: — What and the passage thus: — What in yhouse, that thou hast brought me to this point (of exaltation)? And little (is) even this in thine eyes, O'Lord, Jelo-eyen with respect to the house of thy servant, unto a vast extent. And this (is) the law of the Adam, O'Lord, Jehovah. O'Lord, Jehovah. The second Adam as pairtful and the second Adam as spiritual house, and an everlasting king:

David's son, with a spiritual house, and an everlasting king-dom. It cannot mean Solomon, for he was on the throne during David's liter, but the spiritual based of the spiritual based

1 Sa. 16.7. Ps. 132.1 -5. Mat. 11. 26. Lu. 12. 32.

20,21. 18.2.14. Re5.9, 10. e I Ch.17.22. Ge. 17. 78, Ex.19.5,6;20.2. De. 7,6;14.2; 20.17.18; 28.9. 16.31.33. Zec.13.9. 15. 12.2. P5.48.14. 8 Even in their dispersion he Jews are still God's people: he has literally fulfilled, or is fulfilling upon them all his threatenings, and he will as literally fulfil all his promises.—C.

iiterally 1111m an mopromises.—C.

/ Eze. 36. 37. Is. 45.
11. Ge. 32.12. Ps. 119. 49.
Je. 11. 4.5.
/ Mat. 6.9. Ps. 72. 18.
/ Mat. 6.9. Ps. 72. 18.
/ wer. 13. 15. 16. 2 Ch.
7. 18. Je. 32. 17. 20. 21. 25.
26.
/ Heb. opened the

26. i Heb. opened the ear, i Ch.17.25. Ru.4.

i Heb. opened the ear, i Ch.1-25, Ru. 4.1 Sa.9.15.
& PS. 10.1717.3-28. Ro. 8.26.27.
j Da.y. 17, He. 6. 18; 17.17. He. 6. 18; 17.17. L. Nu. 23.20.
24. I Ch. 17. 27. Ver. 25. Nu. 6.24-26. Ep. 13. Fs. 20.27. 18.45.17.
9 Heb. be thou pleased and bless.
1 The two leading.

rneo. be thou pleased and bless.

1 The two leading petitions in this sublime and affecting prayer are, (1) That the crown might remain in David's family, and that provide the control of the subject of the control of the subject of the control of the subject of the control of pro

CHAP. VIII. B.C. 1040. a 1 Ch.18.x-17.ch.7.

LORD God? and what is my house, that thou hast brought me hitherto?5

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and vis this the manner of man, O Lord God?

20 And what can David say more unto thee? for thou. Lord God, knowest the servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore bethou art great, O LORD God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God dwent to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For 'thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; and thou, LORD, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, festablish it for ever, and do as thou hast said.

26 And elet thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast 'revealed to thy servant, saying, ${f I}$ will build thee an house; therefore hath thy servant *found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now "let it please thee to "bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken it; and with thy blessing let the house of thy servant be blessed for ever.1

CHAPTER VIII.

1 David subdueth the Philistines, and maketh the Moabites tributary. 3 He smitch Hadadezer and the Syrians. 9 Toi sendeth his son with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He putteth garrisons in Edom. 16 A list of

ND after this it came to pass, that David A smote the Philistines, and subdued them.

be too rash: they are no further infallible than as | for them that fear him! how abundant, free, tender, | desire that God in all things may be glorified. If we inspired by the Holy Ghost. God may approve a work, and yet not the doing of it by a particular person. Nay, he may accept his purpose, and yet not allow him to execute it. All true honour and happiness come from God. Yet the good purposes of the property sometimes entail. ministers, magistrates, and parents sometimes entail upon churches, nations, and families the most remarkable mercies. But how great things God hath laid up in faith, nothing doubting. Let it be our constant

and lasting are the blessings of his promise! Yea, pleasant, fervent, and successful are those supplications now, which are animated by and do reduplicate upon the promises of God impressed on our heart; par-ticularly those respecting Jesus Christ and his grace. Let us then boldly ask what God hath promised. Let us never stagger at the greatness of the mercy, but pray

find in our hearts to pray, God will not fail to hear and answer.

CHAPTER VIII. [Ver. 1. It appears from a consideration of the passage that the word Metheg-ammah is not a proper name, but a descriptive epithet. It is not found in any part of the Bible, nor in any ancient writer. The parallel passage in 1 Ch. 17. 1 is, in Heand David took bMetheg-ammah1 out of the hand of the Philistines.

2 And he 'smote Moab, and measured them with a line, casting them down to the ground; evend with two lines measured he to put to death, and with one full line to keep alive: and so the Moabites became David's servants, and brought gifts.

3 ¶ Davide smote² also Hadadezer, the son of Rehob, king of Zooah, as he4 went to recover

his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred⁵ horsemen, and twenty thousand footmen: and David shoughed all the chariot-horses, but reserved of them for an hundred chariots.

5 And when the *Syrians of Damascus came to succour *Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand

6 Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

7 And David took "the shields of gold that were on the servants of Hadadezer, and brought

them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much

9 \ When 'Toi king of Hamath heard that David had smitten all the host of Hadadezer.

10 Then Toi sent pJoram his son unto king David to quality him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars' with Toi:) and Joran brought with him8 vessels of silver, and vessels of gold, and vessels of brass;

11 Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued:

b Or, the bridle of mmah, a hill, ch.2.

1 Supposed by some to be another name for Gath. Its name is very significant—the bridle of bondage. This victory of David forms a beautiful emblem of the deliverance of believers from the 'bondage of the law.'—C.

believers from the bolievers from the wondage of the law.

— Nu.24.17, ver.6.14.
PS.60.8; no.6.9.

*I They had terribly provoked him; perhaps murdered his parents, 15.4.22.3.

*PS. 60, title, 1 Ch. 10.3.

*PS. 60, title, 1 Ch. 10.3.

*PS. 60, title, 2 Ch. 10.3.

*PS. 71, 2 Ch. 18.

*A David.

*JrCh.18.4.ch.10.18.

*Jos. 11.6. PS. 20, 733.16, 73.

*Jr. PT.21.3.

*Jr. PT.21.3.

*A David is said to have taken seven thousand horsemen, here only seven hundred; and as the Hebrew letters that stand for these taken seven thousand horsemen, here only seven hundred; and as the Hebrew letters that stand for these is generally ascribed to some error of a transcriber. There is, however, no necessity for a reconciliation where there is really not concerned.

*Inc. 10.3.

*Inc. in the second of the second of

2 Kivi.-viii.xxii.;16.9.

6 The Hebrew word here and elsewhere here and elsewhere here with the state of the

m I Ch. 18.7.1 ki.10.
16;11.23.
17 1 Ch. 18. 8, £e.
17 1 Ch. 18. 9, Nu. 13.
21. Am.6.2;
20 Or. Hadoram, 1
Ch. 18.10.
4 Heb. ask him of peace, Ge. 43.27, Is. 30.

7 Heb. was a man of war. 8 Heb. in his hand

FIED. 38 AST ASAG FIED. 18 AST 29.2. F. Ki. 30.22. Mi. 4.33. Thus heathen gold was given to God, as an earnest of their persons being con-verted to him under the gospel.

A.A. 200° B.C. 2003.

f ch.7,0.1 Ch.18.12.

Paon title
f 2 Ki.14.7.
18 Ge.75.23;27.37.40.
Nt. 24,18 Ver.76. Ps.
18 31-48.
F B.C. 1037.
F B.C. 1037.
1 That is, establish-d regular courts of law, in which justice was faithfully administered, David in council holding the final court of appead.

4-3.
² In modern , hrase, he was 'commander-in-chief,' sometimes also 'generalissimo.'

3 Or, remembrancer, or, writer of
chronicles.

4 The modern title
would be historioer of the modern title
would be historioer of the modern title
conditions of the conditions
Sa. 22. 20. ch. 15. 24. 29.
35;20. 25.

5 Why Abiathar,
who was still living,
h. 15. 24; 20. 25. and
who continued to enpriest till the days of
Solomon, x Ki. 20. 5; is
not more particularly
mentioned, does not
appear. If there
were authority from
MSS. for reading it
Ahimelech, it would
be more in accordance with the
passages quoted. But
such solutions, when
merely conjectural,
areanced.—C.
6 Or, secretary,
a 1 Ch. 18. 17. ch. 13;
ki. 20. 74. 23; 23. 20-23; 421. Ki. 1. 36. 44.
7 Or, princes.

CHAP. IX.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him a name when he returned from smiting of the Syrians in the valley of Salt, being eighteen thousand men.

14 ¶ And whe put garrisons in Bedom; throughout all Edom put he garrisons: and all they of Edom became David's servants. And the Lord preserved David whithersoever he

15 ¶ And David *reigned over all Israel; and David executed judgment and justice unto all

his people.

16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was 3recorder;4

17 And *Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;6

18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites;

and David's sons were chief rulers.7

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, is there yet any show him of the house of Saul, that I may show him ND David said, Is there yet any that is left kindness for "Jonathan's sake?"

2 And *there was of the house of Saul a servant, whose name was Ziba: and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is

3 And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God² unto him? And Ziba said unto the king, Jonathan hath yet a son, which is dlame on his feet.

b Heb. the house of Saul had a servant, Ge. 15, 3;24,2, ch. 16, 1;19, 17, 18. c 1 Sa. 20, 14, 15, Lu. 6, 36, Mat. 5, 44, 1 Pe. 3, 9. d 1 Ch. 8, 34–38; 9, 40–44, ch. 4, 4;19, 24–30.

brew, word for word as here, except that instead of Metheg-ammah, it has 'Gath and her daughters.' The word metheg signifies 'bridle,' and ammah 'mother, which in eastern idiom is often applied to a metropoli Hence the word *Metheg-ammah* may mean 'the bridle (i.e. the command or government) of the metropolis.' Thus interpreted the parallel passages are identical in meaning. Gath was the metropolis of Philistia. When David took 'Gath and her daughters,' he took the government of the metropolis of the Philistines. P.] Ver. 2. [With one full line to keep alive. Some in-

terpreters think, that according to an asserted oriental custom, David caused his prisoners to be cast on the ground; and, as a summary form of judgment, divided them by lines for life or death. Others conceive the passage to mean that he divided the territory of Moab by three geographical lines or marches—from two of which the inhabitants were to be extirpated, while within the other, called a full line, they were to be preserved. This sentence of David has been censured as severe; but that can be determined only by those who can prove the innocence of the convicts. munity of robbers, manstealers, murderers, or pirates—any community such as the *Thugs* of India, may as righteously be exterminated as one single individual,

Ge. 9. 6. C.]

Ver. 3. [Zobah was one of the provinces of Aram; it embraced the country lying between the kingdom of

Hamath on the north, Damascus on the south, and the Euphrates on the east. It seems to me probable that the city of Zobah stood upon the site of the classic Emesa, now Hums; and that during the reign of the

Seleucidae the ancient name was forgotten. P.]

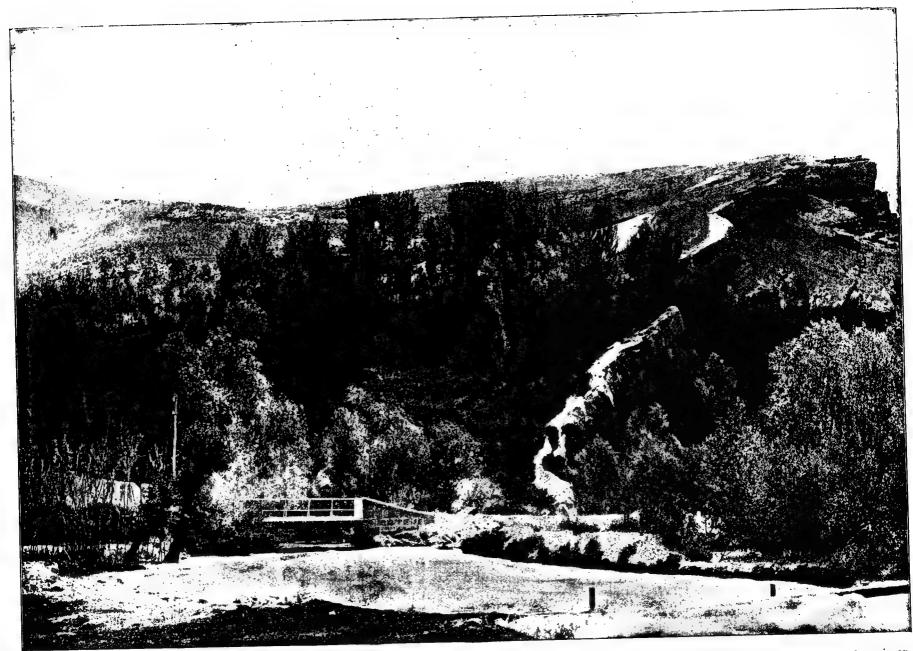
Ver. 13. [There appears to be a slight error in the Hebrew text here. The valley of Salt was in the Arabah, near the southern shore of the Dead Sea, where there is a remarkable range of salt hills. Syria or Aram was far distant, at the extreme north of Palestine. The parallel passage in 1 Ch. 18, 12 enables us to detect and correct the error: 'Moreover, Abishai slew of the Edomites in the valley of Salt eighteen thousand. The words Aram and Edom closely resemble each other in Hebrew; and the context, as well as the parallel passage, shows that this verse should be:—'when he returned from smiting Edom in the valley of Salt, eighteen thousand.' P.]

Ver. 17. [A natural and easy solution of these names is, that Abiathar the high-priest, the son of Ahimelech, had also a son named Ahimelech, as it is by no means rare for grandfather and grandson to have the same name; and farther, that this Ahimelech performed the duties of high-priest in conjunction with his father, who was still living at the commencement of Solomon's

reign. P.]
Ver. 18. [Cherethites and the Pelethites. The king's body-guard: but who were they? The title of Chereth-

ites is applied to certain Philistines, I Sa. 30. 14; Eze. 25. 16; Zep. 2. 5; hence some conclude they were, by birth, Philistines, enlisted into David's army. Others consider them to be those Israelites who, having adhered to David when he sojourned in Philistia, took this distinctive title to mark their early and well-tried The Pelethites some derive from Peleth, mentioned ch. 12. 2 as one of David's principal officers. The Jewish Targum calls them 'archers and slingers; Gesenius 'headsmen' and 'couriers;' and these several explanations may all be true, as the duties assigned are not incompatible. C.]
REFLECTIONS.—Faithful is he who hath pro-

mised. Now, after many ages, he put Israel into the full enjoyment of all their promised territory, from the river of Egypt on the south-west to the Euphrates on the north-east. No mighty nations or powerful corruptions can withstand when God's time of humbling them arrives. The awful threatenings denounced against them take fast hold on them; and the more them arrives. they have oppressed the people of God the worse fate may they expect. While the associated enemies of the church are broken in pieces, those armies are safe with whom the Lord goes out to the battle. In all wars the glory of God ought to be our principal end; and to him our whole success ought to be ascribed. abroad ought never to hinder mildness, good order, and equity at home. And such as have been faithful



ROAD FROM BEYROUT TO DAMASCUS—IN KING DAVID'S DOMINIONS. [11. Samuel, viii:8.]—"And from Betah, and from Berothai, cities of Hadadezer, King David took exceeding much brass." Dr. William M. Thompson thinks that the Berothai of II. Samuel, viii:8, is possibly Beyrout. This he supposes because Hadadezer was either King of Damascus or in close alliance with it, and thus that Beyrout may have been the seaport of Damascus as it is to-day, and that after David had conquered Damascus he might have crossed over Lebanon to her

seaport where he collected exceeding much brass. The view we give above is on the road between Beyrout and Damascus. We get a view of a little spur of the Lebanon mountains of which Isaiah speaks as follows: "Lebanon is ashamed and hewn down." "The high ones of stature shall be hewn down." "Lebanon shall fall by a mighty one." (Isaiah xxxiii:9; x:33, 34.) And of which Ezekiel speaks as follows: "Upon the mountains and in all the valleys his branches are fallen." —(Ezekiel, xxxi:12.)

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of 'Machir, the son of Ammiel, in Lo-debar.3

5 ¶ Then king David sent and fetched him out of the house of Machir, the son of Ammiel.

from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he gfell on his face,4 and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

r I will surely show thee kindness for Jonaan thy father's sake, and will restore thee all
the land of Saul thy father; and thou shalt 'eat
read at my table continually.

8 And he 'bowed himself, and said, What is

A sill an eastern salutation, nor thereign to shorthage rulers. To short surprise the short subject in him that offers, and arrogan; in those who receive it. But the customs of a strength of extra continually.

8 And he 'bowed himself, and said, What is

A sill an eastern salutation, not merely to shorthage rulers. To appear abject in the customs of a strength of extra continually.

8 And he 'bowed himself, and said, What is for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt 'eat

bread at my table continually.

thy servant, that thou shouldest look upon such

a dead dog as I am?

9 Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and

to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that they master's son may have food to cot 5 but May 1. may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, "According to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to a light to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all that my lord the kings hath earn large to all the large

ing to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And "Mephibosheth had a young son," whose name was Micah: and all that dwelt in the house of Ziba were servants unto Mephi-

bosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAPTER X.

1 David's messengers, sent to comfort Hanun the son of Nahash, are disgracefully entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Hadarezer sendeth a new army of Syrians under Shobach, which is defeated by David.

ND it came to pass after this, that the A king of the children of Ammon died,

I king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will b show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent

A.M. 2967. B.C. 1037.

eth.17.27.

**Ch.17.27.

**Lodebar was a rom of Gilead, not farm of Gilead, not farm of Gilead, not farm of the farm of Gilead, not farm of Gilead, at the time of Absalom's rebellion, and settled at Mahanaim, Machir of Lodebar was among the farm to fine royal refugee.

**Pr. x. 10, Jn. 6. 37.

**Pr. x. 10, Jn. 6. 37.

**Pr. x. 10, Jn. 6. 37.

**Pr. x. 27. 10, Jn. 6. 37.

Fr. 27. 10. Jn. 6, 37. Ps.68.22. Is.27.13, 5.6, g Ge.18.2; 19.1; 33.3. Ru.2.10

4 Still an eastern

Ge. 50.21. Is. 35. 3.4. Ru. r. 8; 2.11. 12, Mat. 5. 7.2 Ti. r. 7, 18. # Mat.6.11, Je.52.33, 34.1s.33.16.

ver.6. Ru.2.10. ch. 19.28; 3.8; 16.9. 1 Sa.24. 14;26.20. / Is. 32. 8. ch. 16.1-4; 19.24-30. 1 Sa.9.1. Ac.

set as the royal make as meaning only a right to a seat there when the repeat was public and solderni. Thus in a MS, note on TKK, 2, 7 he tells that the set of the right of the morphism of the term for an exembly of the term for the term of th

m ch. 16. 1-4; 19.26, 7. # 1 Ch.8.34–40;9.40-

44. Theb, all the whole dwelling of the house, o Ps. 41. 9. Mi. 7. 5. Phi. 2. 22.

CHAP. X.

B.C. 1035 & 1 Sa.11 ... 1 Ch.19. 1-19.ch.17.27. b De.23.6. 1 Sa.22.4. Pr. 27. 10, or 2 Ch. 19. 2.

А.М. 2968. В.С. 1036. 2 Heb.in thine eyes

c 1 Co.13.7. 1 Ti.6.4 Ge.42.9-14.1 Ch.19.3. d Le.19.27. Is. 20.4 47-2,3. Ps. 109.4. 2 Ch. 36.16.

47.2.3. Ps. 109.4.2 Cn. 36.10.

3 Amongst many of the Asiatic nations, the beard is not merely considered as the considered as a sign of liberty and authority—none but slaves having it shawed off. Amongst liberty and authority—none but slaves having it shawed off. Amongst liberty and authority—none but slaves having it shawed off. Amongst liberty and authority—none but slaves having it shawed off. Amongst liberty and authority and liberty and authority and liberty liberty and liberty liber

e Not that Jos. 6.24.
1 Ki. 16. 34, but some village near to it.

willage near to it.

4 The place where
the city of Jericho
being new uninhabited, according to
the denunciation of
the denunciation of
ppppriate solitude for
marks of the insult
should be obliterated.—C.

1 Ch.19.8. ch.23.8. Is.13.2,3. 2 Z Ch. 10.0-10

ch.8.3,5.Nu.13.21. Ju.11.3.ver.6. Juliaysrc. 6

6 It appears from 1

Chao? that this was at Medeba, a city when Job with the Amountes, and in their possession. When Joab arrived, the army of the Amountes was 'robably in the city, and their allies in the field, so that they almost surrounded the army of Israel.—

7 The 'armonites."

7. The alimmonites who had callied from the city. This Joa seems to have belte guered, bring before and the Cyrians behind, who and com to raise the dieperce.

/He.13.1,3.Ne.4.20 Ro.15.1, Ga.6.2, Lu

22.32 21.32 22.32 22.51,32.7.1C ... 26, 13.Nc.4.14 Ep.6.10.2 Ti.2.1.

13.Nc.4.1s. Ep.6.to. 2
Ti.2.t.

Ju.ro.15.18.a., 218.
ch.n6.ro.11.Job.1.2t.

The noblest military address upon record; and, if Joab really felt as he spoke, indicating more of pious regard on the will of God than his previous character would lead us to expect. One fact it develops, as it shows that Joab's popularity with the army, with the army more a master than a servant to David, arose from the energy of his appropriate and sententious cloquence.—C.

to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David² doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and ashaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at 'Jericho' until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon gsent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah⁵ a thousand men, and of Ish-tob twelve thousand men.

7 And hwhen David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.6

9 When Joab saw that the front of the battle was against him before and behind,7 he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, 'If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be^m of good courage, and let us play the men for our people, and for the cities of our God; and the LORD "do that which seemeth

him good.8

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians; and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city.

friends in adversity deserve preferment in prosperity. But, lo! when God has a temple to build, how he brings under such as would incline to oppose it, and provides for its expense!

CHAPTER IX. REFLECTIONS.-How quickly sin nearly extirpates the most flourishing families! How often good men, amidst the hurry of business, are too long forgetful of their former friends! But we should not only be ready to do good to such as need, but even sec. out opportunities, and inquire after proper objects.

Yea, we should be peculiarly earnest in showing kindness to such as have injured us, or to such as have befriended us in our distress. Nor should our kindness die with our friends, but extend to their relations and posterity. Advancement to high stations should make us remember poor friends and poor objects with more readiness and tender care. Unexpected favours ought to be received with the warmest gratitude, and the most self-denying humility of mind and behaviour. Honours sit most gloriously on the most humble and God should seek out us deformed sinners of mankind, restore to us our eternal inheritance, and appoint us to feast continually on, and with, Jesus at his table!

CHAPTER X. REFLECTIONS.-It is good to return a kindness even to the wicked, and to mourn with the afflicted. Wicked princes are ordinarily attended by wicked flatterers. tended by wicked flatterers. Base minds are always the most suspicious: and evil suspicions hurry men into the most rash and ruinous conduct. It is exceedingly modest. But how amazing is it that, for Jesus' sake, criminal to violate the person of an ambassador. But

Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they egathered themselves together.

16 And PHadarezer sent, and brought out the Syrians that were beyond the river;9 and they came to Helam: and Shobach, the captain of the host of Hadarezer, went before them.

17 And when it was told David, the gathered all Israel together, and passed over Jordan,1 and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew² the men of seven hundred chariots³ of the Syrians, and forty thousand horsemen,4 and smote Shobach, the captain of their host, who died there.

19 And when all the kings that "were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help P. A. 48. 4-6. Re. 18 the children of Ammon any more.

CHAPTER XI.

CHAPTER XI.

1 While Joab besieged Rabbah, 2 David committeth adultery with Bathsheba. 6 Uriah, sent for by David to cover the adultery, cometh to David, but refuseth to go down to-his house. 14 He carrient to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bathsheba to wife.

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him and all Israel: and they destroyed. with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David barose from off his bed, and walked upone the roof of the king's house:2 and from the roof he dsaw a woman washing herself; and the woman was very beautiful to flook upon.

3 And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David *sent messengers, and took*

Jaluation John Matson Ahitbo-photos Ahitbo-ph 3 And David sent and inquired after the

is to be found per-fect in no book but the Holy Scriptures. o Mi.4.11-13.Ps.2.1; 1/8.10-12; 27.2,3. Is.8. 9,10. \$\rho\$ I Ch.19. 16. Ps. 60. title. ch.8.3,5, 1 Ki. 11.

f Le.15.19-28; 12. 2; * Le.15.19---, 18.19.

* Which expose! her to death, Le. 20.
10. De.22.22. Pr.6. 34.
Jn.8.4.5. 39 The Euphrates, in Mesopotamia.

q 1 Ch.19.17.

1 To the eastward.

r 1 Ch.19.18. ch.8.4.

Ps.18. 38; 33.16. ls. 26.

11;31.2;

2 Heb. smote dead.

3 There is ten men

/ Ps.51.title, 4,10,14 Job 20.12-14.Pr.9.17.

Job 20.12-14. Pr. 9.17.

4 Here commences a practical illustration of the manner in which men, having forgotten God, try to hide their sins from the world, and in the attempt go on to commit new sins greater than the first. Even 19.7 denied Christ, then went on to 'curse and to swear' to the falsehood.—C.

5 Heb. of the sware.

3 That is, ten men in a that is a that i 5 Heb. of the peace of, &c. m Job 20. 12. Ps. 44 21; 55.21. Pr.10.18; 26

Ex.1.10. Pr.28.13 Ps.55.21;12.2.Is.28.20. 7 Heb. went ou after him.

CHAP. XI.

→C. ∂ ch.4.5,7. Pr. 24.33.

34;19,15. c De,22.8. 1 Sa.9.27. Ne. 8. 16. Ju. 16. 27. Mat. 10. 27. Ac. 10. 9.

Mat. 10. 97 Ac. 20. 9. Je. 10. 13.

2 It will be held in remembrance that the oriental roofs are generally flat; and that where houses are situated on hills, as in Jerusalem, one roof would frequently overlook another.

—C.

d Ge. 6. 2. Job 31.1. Ps. 119.37. Mat. 5.28.

e Le.15.19. Pr.31.30. r Pe.3.2,3.

f Ja. 1.14. Mat. 5.28.

after him.

8 This is a custom still observed in many parts of Asia, and i looked upon no merely as an act o hospitality, but as one of the highest compliments.—C.

o I Sa.4.4;14.18. o 1 Sa. 4.414.18.

9 Not as if the arly were with the army as in the time of Elibut that it was still in a tent at Jerusa lem, as were the nation generally, who were not yet advanced so far in civilization as to have per manent houses.—C.

q 1 Sa.1.26;17.55;2 3.ch.14.19.

r Hab. 2. 15. Re. 17. 2.Ep.5.11.

s Ps.19.13.1 Ki.21.8. Je.9.1-4. Ho.9.12 Mi. 7.3-5. t Heb.BringUriah over against the face over against the face of the strongest battle, Ps. 51.4.14. ch. 12.9. Je. 10.23.

1 Heb. strong. 2 Heb. from after

Aim.

3 Here was a complication of the basest and foulest crimes—lasciviousness, adultery, treachery, hypocrisy, murder made cone for himself. Lord! what is man? Lead us not into temptation, but deliver us from evil!

—I.

her: and she came in unto him, and he lay with A.M. 2969, B.C. 1035. her; (for she was purified from her unclean-

ness;) and she returned unto her house. 5 ¶ And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, 'Send me Uriah the Hittite.4 And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how5 Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, "Go down to thy house, and wash thy feet.6 And Uriah departed out of the king's house, and "there followed him⁷ a mess⁸ of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, oThe ark, and Israel, and Judah, abide in tents; and pmy lord Joab, and the servants of my 10rd, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? As athou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here today also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his ford, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, *Set ye Uriah in the forefront of the hottest1 battle, and retire ye from him,2 that he may be smitten, and die.3

little pleasure, profit, or honour must be expected from courting or complimenting the inveterate enemies of God and his people. Calumny often drives men into obscurity; but patience will gradually wear off the reproach. War had need to be made with good advice. No numbers will be found able to support those who fight against God. Nor is it unwieldy strength, but a fight against God. Nor is it unwieldy strength, but a prudent disposition and application of forces, that in battle usually prevails. Great dangers call for the greater fortitude. Love of God, and of their country, makes the bravest soldiers. Mutual assistance is a luty incumbent in every difficulty; and dependence apon God, in the use of the means, is the sure way to be crowned with success. What a mercy is it that be crowned with success. What a mercy is it that inclement winters interrupt the grievous trade of war, and force the combatants to an unwilling rest! But sinners, by their obstinate opposition to Christ and his cause, often bring upon themselves redoubled destrucion. It is happy if they submit before they are totally uned. Meanwhile, let mankind beware of abusing

Jesus' ministers and messages of grace; for the righteous judgment of Almighty God awaits such wickedness as its just reward.

CHAPTER XI. REFLECTIONS.—Lord, what is man when left to himself! On this side the grave no man is secure from presumptuous sin. The lusts of the flesh are most powerful and deceitful evils, and last to be subdued; and such as make provision for the flesh, by sloth and sensuality, are prepared for every temptation. When we are out of God's way of duty, we cannot expect his protection. If our eyes be suffered to wander, our hearts and feet will soon follow.
To indulge sinful lusts is but to increase its cravings. And a heart given up to lewdness will sacrifice honour, interest, friends, nay, God himself, to the idol of its hateful passions. Often it requires double care to conceal sin than what would have been necessary to prewent it. One sin ordinarily requires another to hide it.

And such as have defiled their neighbour's bed will

not stick to destroy his soul by drunkenness, or even his life by the sword. When sin has hardened the heart, the strongest warnings of providence are disregarded. When the devil has once got a soul before the wind of his temptations, he can drive it to the very brink of hell-to deliberate malice and murder. God, however highly displeased, may permit men for a time to prosper in their wickedness, till their particular branches of guilt have become almost innumerable. But stand still, my soul, and tremble to behold the man according to God's heart, the royal deputy of Heaven—negligent in business, indulgent of sloth, wandering in ever and lustful in heart; in old are wandering in eye, and lustful in heart; in old age debauching a lady of good reputation, and the wife of a faithful hero; labouring to impose a spurious issue upon an injured friend; robbing his faithful servant of his senses by drink, to promote the base design: deliberately contriving murder, and making the intended victim the bearer of the murderous mandate; using Uriah's fidelity and valour as the means of his ruin.

16 And it came to pass, when Joab observed the city, that "he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite4 died also.

18 Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling⁵ the matters of the war unto the king,

20 And if so be that the king's "wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ve not that they would shoot from the wall?

21 Who smote "Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez?7 why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 5 So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant8 Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee; for the sword devoureth one as well as another: "make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned¹ for her husband.

27 And when the mourning was past, David sent and betched her to his house, and she became his wife,2 and bare him a son. But the thing that David had done displeased the LORD.8

CHAPTER XII.

1 Nathan's parable of the ewe-lamb causeth David to be his own 1 Manan's parable of the ewe-tamp causein Daria to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned. 15 The new-born child being stricken of God, David mourneth and prayeth for him while living. 24 Solomon is born, and named Jedidiah. 25 David taketh Rabbah, and tortureth the people thereof.

ND the Lord sent Nathan unto David: and A he came unto him, and bsaid unto him, There were two men in one city, the one rich, and the other poor.1

Ju. 9.53/7. Besheth, skame, is put for Bual.

7 Amidst all the painful feelings excited by reading this chapter, it is one pleasing feature to find a military man so ready at quoting Scripture.—I.

The remembrance

Displeased with Da-vid for making her his wife—for that was doing all he could to repair the injury— but the whole trans-action in relation to Uriah was alomin-able both in the sight of God and man.—C.

CHAP. XII.

B.C. 1034. # Ps. li. title; 89. 35. ch.14.14.1s.57.17,18

b 1 Ki. 20.35-41. ch. 14.4-20. Ju.9.7-10. Is.5. 1-6. Mat. xiii, Lu. xv

1-6. Mat. am. assault & Sc.

1 This exquisitely beautiful parable has extorted universal admiration. It does not indeed carry out the comparison to

not indeed carry out the comparison to the full extent, for David had not only seized the per-lamb, but killed its owner. But Nathan was per-haps interrupted by the king's expression of anger against the oppressor, or a more exact re-semblance might have defeated the prophets purpose.—I.

c ch. 3. 2-5; 5. 13-16. David had many wives and children. d ch.11.3.Mi.7.5.Pr 5. 19. Uriah had but one wife.

** ver.15,17,2r. t Sa.
22,17. AC.5,29. Pr.29.
24. Uriah must of
course have beer a
proselyte to the Jewsh religion, else, as
an Hittite, he could
not have been employed in the service
of David, or have had
a Jewess to wife.—C.
5 Inah seems to one wife.

1 All animals, more especially the domestic, are capable of a wonderful extent of education; and the prophet exaggerates nothing, but merely describes what frequently occurs in their history. —C. 5 Joab seems to have been at least comparatively illite-rate, as he sends no written despatch, but merely a verbal mes-

e Job 1. 7. 1Pe. 5 Mat. 12.43 Ja. 1.14. the devil and flesi lust. sage.—C. * Pr.19.12;16.14.Ac.

x Pr.19.22;6.14.Ac.
2. Some suppose
that by some rash attack on the enemy
Joab had suffered
Joss about this time;
and that he contrived
to get rid of the odium by connecting
the transaction with
he knew would be so
pleasing to the king.
But the whole detail
here seems rather to
describe the strengem Joab hard
for cutting Urah off. feb. 11.3.4.

J. Th. 21.3.4.

J. Th. 21.1.3.4.

g Ge.38.24, Ga.4.18. Ro.10.2.

h Or, is worthy to die, Ge.20.3;38.24. 3 Heb, is a child of death.

death.

4 Is, according to the margin, a child of death, that is, is worthy to die, because of the peculiar enormity of his crime—but can. of his crime—but can-not, according to the letter of the law, be compelled to more than a fourfold resti-tution of the property purloined.—C.

f Ex. 22, t. La. 15.8, Pr.6.31.

1 Sa. 13. 13. Mat. 14.4. Lu.19.26. Ro.2,1, / 1 Sa. 16. 13; xviii.-xxvi.ch.ii.v.vii.Is.5.4.

5 Eastern kings counted the wives of their predecessors their property. mch.rt.4,14.Ex.20. 13,14.Ps.51.4,14. Mine eyes. 2.1 Sa.6.9.

** Ec.9.1,2.1 Sa.6.9.

a Ch.12.26,

1 The mourning may have been sincere—it more probably was feigned.—C.

b Heb. pathered her, 1 Sa. -5, 39-42, with ch.9.2-5;5.13-16.

Not that God was displeased with David for making her his wife—for that was

Mat.26.52;7.2.Re 13. 10; 16, 6, Ju.1.7, ch xii.-xxi.

o Am.7.9;3.2. De.28 30. ch. xiii.-xviii.; 16 22. Mat.7.2. Ju.1.7. Ps 9.15, 16. Pr. z. 31. Je.2 27,19;4.18;5.25;6.19.

27.15(4-18);5-25(5-12)

8 The most gries on punishments the ever follow sin this life, are such a fluence of the such as the s of God and man.—C.

c Heb. wate evil in
the eyes of, He. 13, 4.
Ps.5, 6.Mal. 3.

8 The fall of David
is one of the most instructive and alarming recorded in that
most faithful and impartial of all histories
—the Bible The
transgression of one
the and tangual that
the and tangual that
the control of the control
that the control of the control
that the contro

men.—C.

APS, 51. title, 1-r6.

Ch.41.0. Ac.2.37. Lu.

The brief sentence that records
David's penitence is
more emphatic than
a more lengthened
detail. It is 'godly
sorrow,' for it laments the sin as rebellion against God,
—C.

q 1 Co.11, 32, Pr. 28, 13, Ps. 32, 1, Mi, 7, 18, 2ec.3.4.Is.44.22;38.17, La.3.32,33.

La.3-32-33

8 Heb. caused to pass over.

9 He deserved to the as an adulterer and murderer. And though men have not similed of David's transgression, let them not be angry the another them of the declaration of the same the same the same the same the same that is without (any) sin, and needeth no pardon, bring the first accusation.—C.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save done little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but 'took the poor man's lamb, and dressed it for the man that was come to him.2

5 And ⁹David's anger was greatly kindled against the man: and he said to Nathan, As the LORD liveth, the man that hath done this thing hall surely die:4

6 And he shall 'restore the lamb fourfold, because he did this thing, and because he had

7 ¶ And Nathan said to David, *Thou as t the man. Thus saith the LORD God of Israel. I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou "despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore "the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, oI will raise up evil against thee out of thine own house; fand I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, PI have sinned against the LORD.7 And Nathan said unto David, The Lord also hath put saway thy sin; thou shalt not die.9

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto r Is.52.5. Eze.36.20. 23. Ro.2.24. Mat.18.7. thee shall surely die.

involving Joab, and the deserters of their post, and the | indebted to God for his restraining grace! Let me | Ammonites, as partners in his guilt: and, in fine, charging his murder on the providence of God! Oh! what fearful depths of corruption must be in my heart! How astonishing is it that Jesus and his Spirit should dwell in so polluted a residence! How much am I

then daily commit the keeping of my soul to God; and, overtaken in a fault, immediately apply to Jesus Christ for repentance and forgiveness of my sins.

CHAPTER XII. Ver. 23. David's consolation 691

could not arise from the idea that he should die too-a consideration unworthy of such a man; but from a firm persuasion that his child was gone to glory, and that he should meet him there: and so it affords us the surest consolation under the death of infants

Ver. 30. [King's crown from off his head, the weight

15 ¶ And Nathan departed unto his house: and the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore *besought God for the local days and David fasted 1 and want in the local days are seen to be sought for the local days and be local days child; and David fasted, and went in and lay

all night upon the earth.2

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with

18 And it came to pass on the seventh day, that the child died. And the servants of David reared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David "arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped:5 then he came to his own house; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is that thou hast done? thou didst fast and weet for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, "While the child was yet 22 And he said, "While the child was yet ive, I fasted and wept: for I said, Who can ll whether God will be gracious to me, that we child may live?

23 But now he is dead, wherefore should I said and perfect example, a perfect example, and a perfect example and a pe alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

fast? can I bring him back again? I shall vgo to him, but he shall not return to me.6

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name⁸ Solomon; and the LORD loved him.

25 And he¹ sent by the hand of aNathan the prophet; and he called his name bledidiah,

because of the Lord.

4 Ge. 4. 7. Am. 3. 2. He.12. 6. Ex.20.5. De.

2 Dathe translates went into his bed-chamber, and lay all night upon the ground. —/.

8 The chief per-sons of his household or court. Whatever sustenance he might take until the child's take until the child's death, was mean, scanty, and taken privately. He now penned Ps. II., in which, though assured of pardon, he greatly laments his sin. His fasting and bying on the bard for sorrow for sin. True penitents will be most ashamed of sin when God is paci-

4 Heb, do hurt,

Ru.3.3.Job 1.20;2. 10. Ps.39.9; 119. 67, 72. Mi.7.7-9.

the offering of sacrifices for his sin, and prayer. But, though hungry from his fast, he waits to worship before he eats.—C.

Jonah 3, 6, 9; 1, 6, Joel 1,14;2,12,13,15,38, 1-3, Am.5,15, Ps.50,15, Ja.4.9,10,

7.10;14.10-12. He-0.27.

6 He could not profit the child by his
tears, but he might
injure himself and
neglect his duty. The
child, released from
sufferings, and gone
before him to a better
world, was no loser.
How different his
tonduct at the death
of ungodly Absalom I
—I.*

7 2033. # Mat.r. 6. z Ch. 22, ;3.5. Is.9.6,7.

8 i.e. peaceables

1 The LORD cent this consoling name, by message, to David, —C,

15 Killo-44

b That is, Beloved of the LORD, Mat. 3, 17;17.5.Col.1.73, [The Latin, Syriac, and Arabic repeat the word 'loved,' which makes the sense much clearer: 'Jehovah loved him, and sent by Nathan the prophet, and called his name Jedidiah (beloved of Jehovah), because Jehovah)

A.M. 2971. B.C. 1033.

c ch.11.25. Ps. 127.1, 3 A city, the ruins of which still remaining testifs in of which still remaining testifs in the remaining testifs. It is not considered to the cities of the Decapolis. It is now called Aman, and is situated on the banks of the Moiet, which rese in a pond on the south-west of the town. Cather Anaban, and called by the Greeks Philadelphia, stood on one of the upper tributaries of the Jabbok, about 25 niles east of the Jordan. It is now deserted. The ruins in a dreary valley, it is now deserted.

miles east of the Jordan. It is no deserted. The rui lie in a dreary valle on both sides of little stream which winter becomes torrent. The sour of the stream is short distance to the west, and the wat flows eastward. A other valley come and on its eastern side, at the point of junction, stands an isolated steep shill, on the top of which of the steep shill, on the top of which of the steep shill, on the top of which of the steep shill, on the strength, and it is strength, and it is strength, and it is strength of the waters, i.e. the lower town, which lay on the banks of the stream. But the Messengers were sent to David, who marched to the spot with a reinforcement, and captured the fortress.—/, and the strength of the st

the wells and cisterns were.

§ Houbigant translates it: 1 have cut off the waters from the city;—by which were no other supplies, he could son compel the garrison to surrender,—C.

§ Heb. mry name & 2297-24 Daz.21.

§ Heb. nery great.

§ Heb. nery great.

§ Furnace of Molech, aki. x6, 3; 93,10.

8 Perhaps he only made them saw wood and stones, dig iron mines, fell timber, and tabour about furnaces.

CHAP. XIII.

B.C. 1032. s ch. 3. 2, 3; xiv.-zviii b Ge.6.2;39.6. Pr.31.

b Ge.6.2;39.6. Pr.31.
30:
c Ge.34.2, 3. Mat. 5.
28.2 Pc.2.14.
d x Ki.22.4. Job 5.2.
1 He did not see l y
what means he could
effect his wicked purpose.—C. pose.—C, e Pr.27.6; 28, 23, Mi, 7, 5, with 1 Sa, 16, 9, 1

7. 5, with 1 Sa. 16. 9. 1 Ch.2.13. f Ps. 58. 5. Je. 4. 22. Ge. 3.1. 2 Heb. thin. 8 Heb. morning by morning. g 1s.3.9.Je.3.3; 8.12. Le.18.0:20.17.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal

city.2

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of 4waters.5

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be

called after my name.6

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he dtook their king's crown from off his head, (the weight whereof was a talent of gold with the precious stones,) and it was set on David's head: and he brought forth the spoil of the city in great abundance.7

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her out of his house. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

ND it came to pass after this, that Absalom the son of David had ba fair sister, whose name was Tamar; and Amnon the son of David loved her.

2 And Amnon was so dvexed, that he fell sick for his sister Tamar; for she was a virgin: and Amnon thought it hard for him to do any thing to her.1

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very subtile man.

4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, gI love Tamar, my brother Absalom's sister.

whereof was a talent of gold. According to the common calculation of the talent, this would give 125 lbs., a weight that no man could bear. Whiston, however, calculates the talent here mentioned at 7 lbs., which would give a weight that might be borne. Others would give a weight that might be borne. think that value and not weight is indicated; this would make the crown worth about £6000. Others suppose it to be the crown, not of 'their king,' but of the idol of the Ammonites, called Milcom. The most probable opinion is that the weight was according to the first calculation—for if not so remarkably great, why should it be so particularly noticed?—and that it was not worn on, but suspended over the head, of which fact ancient history furnishes many examples, and Sir W. Ouseley mentions it as still subsisting in Persia. C.]

Ver. 31. [Put them under saws. Not that he so

cruelly punished as our translation conveys; but that he put them to work with saws, and harrows, and axes, and to make brick, as the original Hebrew will The objection that may be urged against this

sense, from the expression 'cut' in I Ch. 20. 3, has been clearly removed by Kennicott. C. be forgotten that in executing these punishments on the Ammonites, David was chastising them for their own horrid cruelties. According to I Sa. xi. their king would only make peace with the inhabitants of Jabesh on condition that their right eyes should be put out. And we read in Am. 1. 13, that they 'ripped up the women with child of Gilead, that they might enlarge their border.' It is clear from these statements that the Ammonites had attempted by the most horrid methics to not remission the largelites. cruelties to exterminate the Israelites.

REFLECTIONS .- It is dreadful to behold noted saints continue long impenitent in their sins: and prudent reproof is always necessary, especially for great transgressors; and when wisely administered, it is doubly effectual. Every wife has a right to her husband's most endeared affection. Multiplying of wives never cures concupiscence, but inflames it. sinners are often most severe in their censures of others. Reprovers ought to deal plainly and closely with the consciences of sinners, and lay before them the aggravating circumstances of their guilt; for unbelief is the They must pay hem. The only reat source of all our wickedness. dear for their lusts who dare indulge them. way to escape the judgment which we have deserved is by returning to God, through Jesus Christ, with humble acknowledgment of our guilt. Nothing causes more reproach to God, and his cause, than the scandalous falls of professors: especially of eminent saints, high stationed in church or state. And God will make those sins bitter to his people at last, in which they sought lasting pleasure, even though others should seem to escape unpunished. Yea, God sometimes quickly narks his people's sin in their punishment; and often children are afflicted in their parents' punishment. The sickness of our relations demands our earnest wrestlings with God on their behalf; and none more than that of distressed children, who cannot pray for themselves. We brought them into the world heirs of



PANORAMA OF JERUSALEM—AS SEEN FROM THE TOP OF THE MOUNT OF OLIVES. [II. Samuel, xii:31.]—"So David and all the people returned unto Jerusalem." We are looking toward the Holy City now from the top of the Mount of Olives. Between where we stand and Jerusalem is the valley of Jehoshaphat. To the extreme left is a cluster of minarets with a small dome. This is the tomb of David on Mount Zion. To the north of it is Zion's Gate. Coming east-

ward nearer to our point of view, almost at the bottom of the valley, you see the pillar of Absalom. The road passing it leads to Bethany. On the hillside near the Jerusalem wall is the Moslem cemetery. To the west of the extreme right of the picture is the tower of David near the Jaffa Gate. No other city on earth has had a history so interesting. More pilgrimages are perhaps made to it to-day than in any former period. This is the city of David.

A.M. 2972. B.C. 1032.

s Ge. 37. 3. Ju. 5. 30 Ps. 45. 14.

Ps. 45.14.

! Jos. 7.6. Ge. 37. 29,
34. Je. 2. 37. 1 Sa. 4.12.
ch. 1. 2. Job 1.20; 2.12.
Re. 18.19.

! Heb. Aminon, so called in contempt.

u Ps.39.9. Ro.12.19.

8 Heb, set not thin

teart. 9 Heb. **and de**s

ch.12.10, with Le. 20.17:18.0.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick:4 and

nim, I pray thee, let my sister Tame come and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 \[\] So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and 'make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar saving Go now to the late of the

Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house, and he was klaid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

before him: but he refused to eat. And Amnon said, 'Have out all men from me.' And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he "took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother,

12 And she answered him, Nay, my brother, no not force me; so for "no such thing ought to be done out force me; so for "no such thing ought to be done out force me; so for "no such thing ought to be done out force me; so for "no such thing ought to be done out force me; so for such that the same is a force of the fools in Israel. Now therefore, I pray thee, speak unto the king: for he will not withhold me from thee. Now therefore, I pray thee, speak unto the king: for he will not withhold me from thee. How being stronger than she, forced her, and lay with her.

15 Then Amnon hated her exceedingly; against his own since. See what deceived the sound is so forced her, and lay with her.

15 Then Amnon hated her exceedingly; described the sound is so forced her. See what deceived her is so forced her

15 Then Amnon hated hers exceedingly;4 so that the hatred wherewith he hated her was greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone. 5

16 And she said unto him, There is no secure that the hately as away the lower capable of attempting their seduction.——/.

A.M. 2072, B.C. 1032.

h Ps.50.18. Pr.19.27. 4 Feign thyself sick, a deception in which

every reason for com-pliance.—C, i Ge. 18. 6. Mat. 13. 32. Le. 3cb. 6. Pt. 31. 13. 2 very 5. 6 Or. paste. ! Ps. 14. 11. 50. 92. 21. 10. 24. 13. 17. 34. 22. 7 An order exceed-lingly natural in that peevish irritability that sickness so frequently introduces. —C.

-C. m Ge 39.12.Pr.7.13. Ro. 1, 27. Le. 18. 9; 20. 17.De.27.22. 8 Heb. humble me.

Le.18.9;20.17. Job

** Fieb. it ought not see to be done.

• Ge. 34.7. De. 22.21.
Ju. 19.23.24;20.6,10.Ps.

35.5*
• Ge. 34.7.Pr. 1.7.1.

1 Folly is here wickedness, and fools wicked men.' There is something exceedingly tender and affecting in her remonstrance, but A manon was a warm of the seed of the

x Ch.12.10, with Le.
x Ch.12.10, with Le.
y Le.13.17. Mat.18.
2 He that can hide his resentuent is always the most diagrous. Slience is no local of the his resentuent is always the most damped in the control of the c

25.24.36.2 Ki.3.4.

b Ju.7.24; 17.1: 19.1,
18, or 2 Ch.13.19; 15.8.
Jn.11.54.

4 Not the tribe of Ephraim, but a city so called in the tribe of Benjamin, 2 Ch.13.
19. about twelve miles from Jerusalem.—C.

c Ps. 12, 2; 35, 20; 55 21, Je, 41, 1, 2, 6,7; 9, 3 Mi,7.5, Pr. 26, 24, 25. d ch.14.22.Ru.2.4 e Ps.55.21. Je.41.1,6 Pr.26.24,25.

7.7.7.0.2.4.2.5

5 David must have exercised an extraoriunary surveillance exercised an extraoriunary surveillance to the control of them dared leave the city without special permission. This is a state of things we can scarcely conceive—
but it can be easily completed the control of them of the control of the con

fEx. 1. 17, 22. 1 Sa. 22.17. Ja.1.14. Ac.4.19; 5.29.

cause; this evil in sending me away6 is greater 6 She had come—as is most probable both from her rank and the analogy of eastern customs—not on foot or unattended, but in some covered conveyance, with her servants. Now she is exposed to great indignity, in being some naway without. than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar tput ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

Heb. and desolate. This awful picture
of the evils of polygamy, of divided
families, of personal
laseness, individual
misery, and meditated revenge, forms no
argument for the in
fidel against the
Bible, but an illustration of the weakness
and wickedness of
neulity, that truth, the
whole truth, which is
to be found in the
Bible alone, constitutes an evidence of
its divine origin, that
the infidel, if he
studied the laws of
moral evidence, could
neither gainsay nor
resist.—C.

x ch.t.2.to, with Le. 20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but whold now thy peace, my sister, he is thy brother; regard⁸ not this thing. So Tamar remained desolate9 in her brother Absalom's house.1

21 ¶ But when king David heard of all these

things, he *was very wroth.

22 And Absalom spake unto his brother Amnon neither "good nor bad:2 for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years,3 that Absalom had asheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.5

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto

wrath; let us labour to pluck them as brands out of the burning, and bring them to Jesus the Saviour. If we must part with them, let us do it as Christians; and let If we their death fill us with the most serious impressions of our own. At the same time, let us fortify our patience by the comforting consideration of this pious king: let us return them into the hand of God, assured that their angels do always behold the face of our Father which is in heaven,' and that 'of such is the kingdom of heaven.' and let it be our only concern that we meet them again in his presence.—Meanwhile, let us remember, that submission to God's strokes is the way to obtain the restoration of his comforts; and that he will not chide for ever, but will in wrath remember -Alas! that, while Joab was so zealous for David's honour, David, in his fondness for the heathen crown and his severity to the prisoners, should have

so little consulted the honour of his God! But when men lie hardened in their lust, what evil are they not capable of committing!

5 See what deceit

CHAPTER XIII. [Ver. 38. Geshur was a small kingdom on the north-eastern border of Palestine, It appears to have been in part at beyond Jordan. least identical with the present province of Lejah, formerly called Trachonitis. The Geshurites maintained friendly relations with the Israelites east of the Jordan; probably from community of interest, both being extensive cattle-owners. The community of being extensive cattle-owners. occupation may have led to the alliance between David and the daughter of Talmai, king of Geshur. Absalom was the fruit of this marriage; and the wild acts of his life were doubtless to some extent the results of maternal training. P.]

REFLECTIONS.-Righteous, but awful, are the judgments of God; especially when he punishes sin with sin, and that remarkably similar! Children are with sin, and that remarkably similar! apt to imitate their parents' sins without imitating their And near relatives should be cautious repentance. that their tender affection does not degenerate into lawless lust. How unbridled is lust when once indulged the body often suffers through vile affections: and no station can render the man happy whose lusts rage within him. A wicked and subtile friend, who leads to or flatters in sin, is a dreadful curse. Such as harbour no ill designs themselves, are often made instruments of iniquity by the crafty sinner, as they are most unsuspicious. Deeds of filthiness seek for secrecy. It is therefore extremely dangerous for those who have youth and beauty to be alone with the wanton. nething can be more barbarous and foolish than, for a

vou, Smite Amnon; then kill him, fear not: have not I commanded you?" be courageous, and be valiant.7

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man gat8 him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king harose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 ¶ And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been *determined from the day that he forced his sister Tamar.2

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But 'Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! as thy servant said, so

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept4 very sore.5

37 ¶ But Absalom fled, and went to ™Talmai, the son of Ammihud,6 king of Geshur: and "David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was pcomforted concerning Amnon, seeing he was dead.

CHAPTER XIV.

1 Joah, suborning a widow of Tekoah, by a paraole to incline the king's heart to fetch home Absalom, brinyeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

Jusion. (a) Tekoah was in Joab's own trible, and he therefore culls his agent from his acquaint-ance. (3) He chooses her for her peculiar address and ready eloquence, which, when the words of Joates and the control of Joates and the control of Joates and the control of Joates and Joan when the words of Joates and Joan words. TOW Joaba the son of Zeruiah perceived N that the king's bheart was toward Absalom.

2 And Joab sent to 'Tekoah,' and fetched

A.M. 2974. B.C. 1030.

6 Or, will you not, ince I have com-nanded you! 7 Heb. sons of va

в Heb. *rode.*

8 Heb. rode.

g Ge. 36. 24. 1 Ki. 1.
33. with Le. 19. 19.
9 The first time that
mules are certainly
mentioned in Scripcure; for in Ge. 36. 24
the meaning is matter
of dispute. Le. 19. 19
forbade the breeding
of such animals—but
the Jews did not consider this prohibition
as forbidding their
use.—C.

as forbidding menuse.—C.

1 The very exaggerated form in which rumour still continues to deliver her reports. Passion always exaggerates, and is therefore to be dreaded, whether in historian or judge.—C.

—C. A ver. 19; ch. 12, 16. Jos. 7. 6. Ge. 37. 29, 34. Job 1.20.

Jos. 7. 6. Ge. 37. 29, 54
Job 1.20.

* ver. 3-5.

* Ver.

of his enemy.—/.
/ver.38.Am.2.14.Je.
48.44. 40.44.

8 Heb. according to the word of thy servant,

vant. I Heb.with a great veeping, greatly.

seeping, greatly.

5 Both on account of the family sin, and that Amnon was the manner of the family sin, and that Amnon was the pout of compliment to David does not appear certain. Most probably it was sincere, and that both on account of the king whom non whoth and family and the man, but may, notwibstanding, have been a popular favourite.—C. mc ch.3.315.8. I.Ch.

CHAP, XIV.

B.C. 1027. # ch.2.18.1 Ch.2.16.

ð ch.13,30; 18,33; 10,

c 2 Ch.11.6. Ne. 3. 5, 27. Je.6.1.

7.7.Je.6.7.

1 A city of Judah, nine miles south of Jerusalem. It was situate on a hill, and considerable ruins situate on a hill, and considerable ruins situate on a still remaining. Why the still remaining, why the still remaining, why the still remaining, why the still remaining, who can be considered to still remaining. The most bring a petitioner from a distance, so that she may the less be suspected of collusion. (2) Tekoah was in Joab's own tribe, and he therefore culls his agent

m ch.3.3;15.8. 1 Ch. 6 Or, Ammikun. n Or, was con-umed, ch.14.1. ο De.3.14. Jos.13.13. ver.37. ρ Ge.37.34;38.12.ch. 12.23.

P Nu. 35.29, 27. Jos. 20.3-6. De. 19.4-20. Ex. 21.13.

s 1 Sa.14.45. 1 Ki, 1 52.Ac.27.34.

6 The judgment of the king was just-for the alleged quarrel implied not any premeditated design, but a casual controversy with a fatal termination.—C.

tch.12. 7. Ro. 13. 8 Le.19.35. # ch. 13.38, with ver. 6,10,21.

6 So, far as the tact of pleading was concerned, she was certainly a wise woman. The moment she charges the king with a fault, a statement not likely to please an absolute king, she leads him away to his son, his danished son, with whom she knew his heart was.—C.

**He.o. 27. Johns.

He. 9. 27. Job 30 23. Ps.49.7,9.10; 89. 47 48.Ge.3.19.Ec.12.7.

A.M. 20-7. B.C. 1027. d Ge.3.1.ch.13.3.Ps. 58.5.Je.4.22.

e Ru.3.3. Ps. 104.15 Mat.6 17. Ec.9.8. /Ex.4.15.Nu.23.5.

g 1 Sa.28.14. ch. 9.6 8.Ru.2.10. Ge.19.1;33 3;18.2.

i Job 29.12~14.**Je.22.** 16.Ps.82.3,4.

& ch.12.1-4. Ju. 9. 8-15. 1 Ki.20.35-41. Is. 5. 1-6.

²As Joab may have found a person whose circumstances bore some resemblance to what he wished to re-present, it is possible that this woman's present, it is possible that this woman's story may have been partly founded in truth, yet it is expressly said (ver. 2) that she *ferguad (ver. 2) that she *ferguad herself a mourner. Her melancholy tale, her widow's weeds, her widow's weed

/ Ac.7.26. De. 17. 6; 19.15;22.26.

77 Nu.35.19. De. 19.

o An evidence that not the law, but personal force family combination of family combination of family combination of ferming the combination of ferming the family combination of ferming for the fine means of redress for injuries. Happy is the land where individuals redress not their own wrongs, but where the law is accessible, its arm strong, and its decisions merciful and just —C.

Ge.27.45. De.25 (-10.Ru.4.4.5,10. Is.14 21,22.Job 18.16,17,19.

21,22,300 18, 10,17,15,

4 A beautiful and still common figure in the East, and perhaps in all countries, for life and its extinction. We frequently speak of the spark of life, and call the soul "vital spark."—C.

Mat.27.25. Ge. 27 13.1 Ki.2.44,45.

9 Ps. 119. 49; 103. 13. E1.34.6. Nu.35.11, 12. Mat.5.44.48.

remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth.5

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my

lord the king. And he said, Say on.

13 And the woman said, 'Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, "in that the king doth not fetch home again his banished.6

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person:

momentary gratification, to ruin a character, render a companion infamous and miserable, and rush into everlasting ruin. Yet where lust rages, men are insensible of fear or shame, and deaf to all the remonstrances of reason and religion; though the pleasures of lust are quickly turned into loathing and hatred; and nothing is reckoned too shameful or cruel to be done to the object of it. The neglect of magistrates to punish, infallibly occasions more if not worse crimes; and yet

how hard for them to punish, in their children, crimes copied after their own! Revenge is often deep rooted, and masked with pretences of friendship; yea, the longer it is concealed, it often burns the more fiercely: and drunkenness remarkably exposes sinners to death, and ripens them for hell. None are more ready to imbrue their hands in our blood than our companions in luxury. What certain griefs, but uncertain comforts, are the children of the best and greatest! How kind

is it to sympathize with the afflicted, and to comfort them the best way we can! and how strong is parental affection, which cannot be extinguished by the most horrid and unnatural crimes.

CHAPTER XIV. REFLECTIONS .- Most parents are incapable of continuing due severity towards their offending children. And crafty statesmen are disposed to humour their sovereign in his sinful indulg-

her mouth. 4 ¶ And when the woman of Tekoah spake to the king, she 'fell on her face to the ground, and did obeisance, and said, "Help, O king!

thence da wise woman, and said unto her, I

pray thee, feign thyself to be a mourner, and

put on now mourning apparel, and anoint not

thyself with oil, but be as a woman that had a

3 And come to the king, and speak on this

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.2

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And, behold, "the whole family" is risen against thine handmaid; and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall "quench my coal" which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more. 11 Then said she, I pray thee, let the king

vet doth he 'devise means,6 that his banished

be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid:7 and thy handmaid said, I will now speak unto the thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men that would destroy me and my son 8 together out of the inheritance of God.

inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable:9 for as an angel of God, so is my lord the king, to discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman

said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy coul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech nath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the sauth of the s

22 And Joab bell to the ground on his face, and bowed himself, and ethanked the king: and Joab said, To-day thy servant knoweth that ^dI have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his $servant.^2$

23 So Joab arose and went to Geshur, and

brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. Absalom returned to his own house, and saw not the king's face.

25 ¶ But9 in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of

his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end3 that he polled it; because the hair was heavy on him, therefore he polled it.) he weighed the hair of his head at "two hundred shekels,4 after the king's weight.

A.M. 2977. B.C. 1027.

z Ex.21, 13, Nu. 35, 5. Jos.xx De.19,1-10. hath not taken away his life, he hath also devised means, &c. 7 I fear they will sustain great loss, or they will be provoked to rebel against thee.

9 Heb. for rest.

9 Heb. for rest.

a 1 Sa. 20, 0 ver. 20;
ch. 19. 27, A.C. 12. 22, 23.

1 This may have been the language of fattery to soothe the king, but it is more likely she felt it and spoke it as truth; for David was a man of great natural and acquired acquired acquired acquired suchenss, which, as truly as supernatural endowments, is the gift of Coll.—T. 4.

39.447.29; 50. 4. Ku. 210.1 Sa. 20.3.
2 Joab had two reasons for his anxiety
for Absalom. (1) His
saw the king sood
excuse for recalling
Absalom. (2) To afford an additional example for the safety
of a murderer in
well and additional exson great a favourite
with the army that
David could not punish hum.—Wee, David
sinned through ten
deliberate and malicious
murderer
should die. But David's tenderness as
a father soon punish.

**N | S.1.0. P.T. | 1.2.2.

**S Or, "from time to time," i.e. occasionally, or, as the next clause explains the came heavy on him, or burdened him, then he polled it; and this may have been at longer intervals than a year. Being and the same of the fast are very proud, he wore it as long as he could without much inconvenience and the same of the East are very proud, he wore it as long as he could without much inconvenience and whe completed to part with it, he made it be weighed, in order that the fame of its quantity night compensate his vanity loss. The circumstance is noticed here, with a view to explain and give point to the fact, that these fondly cherished locks proved the occasion of his death, see coasion of his death, see the coasion of his death, see

A.M. a979. B.C. 1005.

3 lb. 2 oz. avoirdupois weight. And if we recollect what Josephus relia us, that their sephus relia us, that their beads, so the production will remain, but the difficulty of accounting for such an enormous demander of the second of the second at value, and not by weight, does not seem admissible.—C. I ch.18.18, 100 18.16.

10.15.14.72 [C-27.37]

B Helb. New York of the second of th

have been my face.

n ch.13.28.29. Ju.15.5.Pr.29.12.
6 Joab must have so managed the court, that David was totally inaccessible, except through himself. This caution may have been parties of the court, that caution may have been parties of the court of

the King's face, He.
4.16.--C.
φ Ge.3.12. Job 31.33
Pr 28.13. Je.8.12. 1 Su
15.13 20. Mat. 25.44.
φ ver. 4.22.
φ Ge.27.26;31.55;29
11. Lu.15.20.

CHAP. XV.

B.C. 1024. a ch.12.11.1 Ki.1.5. r.11.2;16.18;18.12. b Pr.4.16; 1.16. Mat.

c Ps. 12.2; 36.1-4 Pr 2. 2, 3, 2 Pc.2, 10. Re

13. 3, 2 Pe.a. 10. Re.
13. 13. 17. nonc will
hear thee from the
king downwards,
with ch.8.15.
e Ju. 9.29, with Ex.
10, 32 Pr. 26.52.
f Pr. 26.52.
g Pr. 66.52. Pr. 8.0.6,
2012.255.21.
h Ge. 31.20. Pr. 11.9.
2 This narrating courtier; promising every
unn justice, that is,
according to every
suitor's opinion, a
verdict in his fa
vour. Alasi such are
the arts by which
hearts are won, a fa
ther defamed, a go
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beauty of his hard for four years after of the East are very proud), he wore it as long as he could with. Stone and when at length he was compelled to part with the fame of its quantity might compensate his vanity for the temporary loss. The circumistance is noticed the capilain and give point to the fact, that these fondly cherish ceaplain of his death, ch. 18, 9 – 1.

**A this would weigh about 12/6 lbs. But there was anothered and the common sheek, Ab salom's hair would weigh about 12/6 lbs. But there was anothered and the common sheek, Ab salom's hair would weigh about 12/6 lbs. But there was anothered and the common sheek, Ab salom's hair would weigh about 12/6 lbs. But there was anothered and the common sheek, Ab salom's hair would weigh about 12/6 lbs. But there was anothered, according to the salom's hair would weigh about 12/6 lbs. But there was anothered, according to the salom's hair would weigh about 12/6 lbs. But there was anothered, according the salom's hair would weigh about 12/6 lbs. But there was anothered, according the salom's hair would weigh about 12/6 lbs. But there was anothered, according to the salom's hair would weigh about 12/6 lbs. But there was anothered, according to the salom's hair would weigh about 12/6 lbs. But there was anothered, according to the salom's would give the forty years in the light and the forty was anothered. According to the salom's was anothered, according to the salom's was anothered, according the salom's was anothered according to the salom's was anothered acc

27 ¶ And unto ¹Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and "saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine,5 and he hath barley there; "go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face;6 and oif there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and pbowed himself on his face to the ground before the king: and the king qkissed Absalom.

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of the men of Israel. T Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a dangerous conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He prayeth God to defeat Akithophel's counsel. 32 Hushai is sent back with instructions.

ND it came to pass after this, that Absalom A prepared him chariots and horses, and fifty men to run before him.

2 And Absalom brose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came¹ to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, ethy matters are good and right; but athere is no

man deputed of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and stook him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass3 after forty 4 years,

ences; yea, with amazing dexterity, they can dress up and the safety of the sovereign from popular insurrectalschood, to bring about their own designs. Sometions, or the near approaches of death, as reasons,

times they will pretend the mercy of God as a pattern, without any real regard to either. The children of this

world are wiser in their generation than the children of light. Truth never shames its author; and it is honourable to acknowledge our obligations. Handsome per-



PANORAMA OF JERUSALEM—THE HOLY CITY IN WHICH DAVID LIVED SEEN FROM THE EAST. [II. Samuel, xv:14.]—"And David said unto all his servants which were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom." From our point of view we now move further northward, and again look across the valley of the Kedron from the Mount of Olives upon the Holy City. The swelling domes and towers and crosses of a new Russian church are at our feet. We see

more tombs stretching along the eastward wall of the city to the extreme left. The Mosque of Omar, always the most conspicuous object in Jerusalem to-day, as the temple was in ancient times, stands with its enclosure of thirty-five acres of ground. There once stood the Jewish temple, and perhaps the tabernacle David pitched for the ark of the covenant before the temple was built. To the west and to the right of the mosque is the English church. This is the city from which David fled to escape from Absalom.

that Absalom said unto the king, I pray thee, let me 'go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I oode' at Geshur in Syria, saying, If the Lord related bring me again indeed to Jerusalem, then will serve the Lord.

9 And the king said unto him, Go in peace.

10 The But Absalom sent "spies throughout the tribes of Israel saying As soon as the soon as the spies."

11.13-15.

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15.13-15 abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I^m will serve the Lord.

So he arose, and went to Hebron.

all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet,5 then ve shall say, Absalom reigneth in Hebron.6

men out of Jerusalem, that were pcalled; and they went in qtheir simplicity, and they knew

not any thing.

the tribes of Israel, saying, As soon as ye car the sound of the trumpet, then ye shall y, Absalom reigneth in Hebron. The sound of the trumpet, then ye shall y, Absalom reigneth in Hebron. The sound with Absalom went two hundred can out of Jerusalem, that were realled; and they went in their simplicity, and they knew of any thing.

12 And Absalom sent for Ahithophel the illonite, David's counsellor, from his city, even of Giloh, while he offered sacrifices: and the conspiracy was strong; for the people tingular that was to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to be conspirated with the sacrification of the succession to the conspirate with the sacrification of the succession to be conspirated with the succession to be conspirated Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

saying, "The hearts of the men of Israel are

after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's "servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.9

16 And the king went forth, and all his household after him: and the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside m; and all the b Cherethites, and all the Pelerites, and all the Gittites, six hundred men hich came after him from Gath, passed on effore the king.

19 Then said the king to Ittai the Gittite, and his troops him; and all the Cherethites, and all the Pelethites,2 and all the Gittites,3 six hundred men which came after him from Gath, passed on before the king.

A.M. 2983. B.C. 1021. A.M. 2983. B.C. 1021.

Mat.2.8. 1 Th.2.5. 1 Pe.2.16. / ch.13.37,38;14.23. m Ge.28.20. Je. 9. 3, 5. Is.28.15. Mi.7.5.2Co. 11.13-15.

o ch.19.10. Job 20.5. Ps.73.18.

≠1 Sa.16.3;9.13.

q Pr.14. 15; 22. 3; 27. 12. Mat. 10. 16.

ver. 31. ch. 16. 23. Ps. 55. 12, 14;41.9. Mi.7. 5. Jos. 15. 51. 7 A town in Judah, Jos. 15.51, situated, as would appear from the narrative, not far from Hebron.—C.

s Nu.23.1, 14, 30. Is. 1.11-15;66.3.

/ Ps.3.1; 43. 1, 2; 118. 10-12:2.1-6.

se ver. 6. Ju.9. 3. Ps. 62.9.ch.12.10. # Ps.3. title. Re.12. 6,14.Mat.10.23.

8 Heb. thrust.

y Ex.23. 2. ch.19.38, Jn. 6. 66-69. Pr. 17. 17; 18.24;27.12.

ch.12.11;16.22.

a Ec. 10.2 Ps.66.12 b ch.8.18; 20.7, 23. 1 Ki.1. 38, 44, with 1 Sa. 27.5.6.

See note on ch. 8. 18.—C.

cch. 8. 1; 18. 2, He

his brethren, ver. 20.

That they were politically persecuted on the political persecution and the political persecution and arisen from the political persecution had arisen from the Gittles favouring Judaism, seems probable from David's prayer, ver 20, that truth and mercy might be with them —C.

4 Heb, make thee wander in going. d 2 Ti.1.16,18.Ps.23 6;103.17.

e 2 Ki.2.2,4,6;4.30. 1 Sa.20.3.

fRu.1.16,17. Pr. 17.
17;18.24,Ro.8.39, Jn.6.
66-69.

⁵ The Arabs still go to war accompanied by their whole families.—C.

g 1 Ki.2.37; 15. 13. 2 Ki.23.4,6, 12. 2 Ch. 29. 16;30.14. Jn.18.1.

Argo. 44, Jn. 18.1.
Arch. 16.2. Mat. 3.1.3.
Reh. 16.2. Mat. 3.1.3.
R

i Nu.4.4-Jos 3.3,6. 1 Ch.15.2,15.

Ch.15-2.75.

7 Zadok and the Levites had come down to the valley of Jehoshaphat, and having passed the Kidron, set down the ark. But Abiathar stayed and wort up, most probably to pray, until the exodus of the people was completed,—C.

1 Sa.iv.-vi.Ps.3.3

/ The tent made for it, th.6.17; 7. 2. Is. 38.22.

38.22.

m Ju. xo. 15. x Sa. 3.
18. Job 1.20. Ps. 39. 9.
Ac.21.14.

8 A beautiful example of that resignation that acknowledges whatever God does to be good, Lu.
22.42.—C.

1 Sa.9.9.ch.24.21. o ch 17.17.

ø ver. 23; ch. 16. 2 Mat.3.1,3. q ver.35,36;ch.17.21 r Zec.14.4. Mat. 21 1;24.3;26.30. Lu.21.37. Ac.1.12.

9 Heb. going up and weeping. sch.19.4 Est. 6.12. Je.14.3.4;2.25. Is.20. 3, 4.Lu.19.41.

1 David wept, not from unmanly grief, but from paternal feeling. Covering the head was an eastern mode of mourning. A relic of the custom may still be seen in hat-crapes and the peculiar head-dress often worn by widows.—C.

Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou camest but vesterday, should I this day make thee go up and down4 with us? Seeing I go whither I may, return thou, and take back thy brethren: dmercy and truth be with thee.

21 And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.6

24 ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,7 until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and show me both it and his habitation:

26 But if he thus say, I have no delight in thee; behold, "here am I, let him do to me as seemeth good unto him.8

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come aword from you to

certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, and wept as he went up,9 and *had his head covered; and he went barefoot;

sons, and flourishing families, are to little purpose, while sin reigns in our heart, and the curse of God novers over our head. But with what art and perseverance do wicked men pursue their carnal schemes! Often they obtain, by their insolence, what their betters could not do by their deserts, or by their earnest and modest requests.

CHAPTER XV. [Ver. 23. Kidron. This brook flows through a valley that lies to the east of Jerusalem, and between the city and the Mount of Olives. It is a considerable stream in winter, but mostly dry for nine months in the year. Its bed is narrow, but steep, and is crossed by a bridge of one arch. C.—The Kidron is generally termed in Scripture a 'brook;' but the Hebrew word thus translated is nakhal, and signifies a 'valley' or 'ravine,' either with or without water. The Kidron is a mountain ravine, in most places narrow,

with precipitous banks; but here and there its banks have an easy slope, and along its bottom, especially north of the city, are strips of land capable of cultiva-tion. It runs close past the east side of Jerusalem, between Mounts Moriah and Olivet. It contains the bed of a streamlet, but during the summer, and a great part of the winter, the bed is quite dry; in fact, no water flows in it except when heavy rains are falling in the mountains round Jerusalem. Below the city the Kidron runs in a winding course eastwards, through the wilderness of Judea, to the Dead Sea. P.]

Ver. 30. [Mount Olivet. So called from its olive-trees. It is situate east of Jerusalem, from which it is separated by the valley of Jehoshaphat and brook Kidron, and is distant, according to Ac. I. 12, a Sabbath-day's journey, or something less than an English

REFLECTIONS.—Indulged children often become

the plague, if not the murderers, of parents. Young fools are fond of making a pompous figure in the world. And they who are least fit to rule are ordinarily the most ambitious of it. Zeal for the public welfare, and care to redress grievances, are the ordinary cloaks of the vilest ambition and treachery. Nor is the most upright administration able to escape the malignant aspersions of a discontented faction. But none are more apt to play the tyrant, when they have obtained power, than those who have paved their way to it by the basest condescensions. Gracious parents easily credit their children's pretences to reformation and devotion. But the vilest designs are ordinarily masked with a cloak of pretended religion: and 'hey never want carnal prudence who have the dev'l to be their directors. director. Slippery and tottering are the exalted sta-tions and honours of this world. Our fortified abodes may soon become too weak or too hot for us, whilst

and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And one told David, saying, 'Ahithophel is among the conspirators with Absalom.

phel is among the conspirators with Absalom.

And David said, O Lord, I pray thee, "turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that when David was come to the "top of the mount, where he worshipped" God, 2 behold, "Hushai the Archites came to meet him with "his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou breturn to the city, and say

Tykik.44.Job.1.20.

This is, chi:50.150.152.

The Hebrew signifies, 'Where worship, was paid to codd.' The construction shows that there was some 'high place' or sactuary or should here a beauty in David's feelings and conduct. He histophel personally, but to God to from the same to make the pray in David's feelings and conduct. He histophel personally, but to God to from the same to make the pray in David's feelings and conduct with the prays not against. He have not a way for the place of the mount of the

unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's afriend, came into the city, and Absalom came into Jerusalem.

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revertge. 15 Hushai insunuateth himself into Absalom's counsels. 20 Ahithophel's counsel.

ND when David was a little past "the top A of the hill, behold, Ziba, the servant of Mephibosheth, met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer-fruits,2 and a bottle3 of

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to aride on; and the bread and summer-fruit for the 'young men | dch.19.18,26

A.M. 2983. B.C. 1021.

/ ver.12. Ps.41.9; 55. 12-14. Mat.26.14,15. # ch.16.23; 17.14,23. ob 12.17,20;5.12,13. x Lu.19,29, 1 Ki. 11. 7.ver.30. y 1 Ki.8.44 Job 1.20. Ps.ii.;50.15;91.15.

z ch. 16, 16–19; 17.6– 15. Jos. 16.2.

b Ge.33.8. ch.14. 14; ver 31. Mat.4.7, with Ac.27.31.ch.17.14,23.

c ver.27;ch.17.17;18. 19-29. d Ru.1.16. Pr.17.17; 13.24.ch.16.16,17.

CHAP. XVI. a ch.15.30,32.

a ch.15.30,32.
b ch.9.29-11.
c Pr.18.16:29-4.5.
l The Jewish bread was formed into thin cakes, so that the two hundred would not with all the other parts of the present form an unmanageable load.—C.

able load.—C.

2 The Septuagint translates the word dates. The Targum, Grotius, &c., suppse It apples of the septual translates to the septual translates on the septual translates on the septual translates on the septual translates of pompions, large cucumbers, or water-melons, seems best to agree both with the quantity brought, besides they are very important articles of food in eastern countries.—C. It has not been seen to the septual translates of the s

food in eastern countries.—C.

§ It will be recollected that the eastern bottles were of skin, so that they could easily be carried. The use of them may still be found in Europe, in the mountains of Biscay.—C. d ch.19.18,26. Ju. 5.

A.M. 1983. B.C. 1021.

f ch.1x.
f ch.1x. 24-30. Ps. 15.
3. Fr. 1. 10216. 28521. 28.
M. Ex. 23. B. Fr. 18. 13.
1637. B.10. 6. De. 10. 15.
1647. B.10. 6. De. 10. 15.
1657. B.10. 1657. B.10. 16.
1657. B.10. 1657. B.10. 16.
1657. B.10. 1657. B.10. 16.
1657. B.1

greater—even Christ.

-7. S. 22.14.15.ch.3.

-9.15.26.30. one of those who hold firm authority over their followers: even in his flight, his valiant friend does not move without asking permission.—6.

-7. Ki. 18. 3.3. Lu. 3.2. L

t Ki.e.2.21,22 Jn. 18, 11.

4 'The Lord hath said'—not by command, which were to make him the author of sin, but by that providence which being employed to punish David, affords thus an occasion to Shimei's evil temper and tongue.—C.

21 with 1 Ki.2.9, La.3.

See note on ver.

To. As it was a sin, it was of Shinei's evil heart; as an affliction, it was of God—God leaving Shimei to follow his own evil inclinations.

Ro.1.24—C.

Ge.20, 32, 33, Ex.2.

* Ge.20.32,33.Ex.2. 24,25;3.7,8.

to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And swhere is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for the said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, hthine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name kwas Shimei, the son of Gera: he came forth, and ¹cursed still as he came.⁷

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, were on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou "bloody man," and thou man of Belial:9

8 The Lord hath oreturned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.2

9 Then said Abishai the son of Zeruiah unto the king, Why should this pdead dog curse my lord the king? qlet me go over, I pray thee, and take off his head.

10 And the king said, 'What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him,4 Curse David. 'Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the LORD hath bidden him.5

12 It may be that the Lord will "look on

our intimates, yea, almost all beside, go over to our l Our severest strokes often come from hands which we least suspected: and fear of God's wrath, in our sufferings, sinks the spirits, and makes men cowards. In suffering times large families are great encumbrances: and, though terrible revolutions are great trials for young converts, yet strangers are often more faithful than our kindred and countrymen: and, the more distressful our case, they cleave to us the more resolutely. So let us, sinners of the Gentiles, cleave to David's Lord. Let neither the trials of life, nor the torments of death, separate us from him. ministers ought to be patterns of fidelity, when others are inclined to rebel against their rightful sovereigns. It is hard for gracious persons to bear at once the stings of conscience, the base rebellion of children, and a want of the public ordinances of God: such, if any, require our deepest sympathy and fellowship in grief. Bitter grief for our sig, and resignation to God's afflicting hand, must be attended with the diligent use of proper means for our relief: but none that trust in the Bitter grief for our sin, and resignation to God's afflict-

Lord shall perish. Often our friends, and especially our Jesus, help us most when unseen. craft of politicians, but the God of heaven, that governs the world. He can easily turn the counsels of the crafty into foolishness, and cause the traitors to be betrayed. Let us commit our way to God, and he will bring it to pass.

CHAPTER XVI. REFLECTIONS. — Many. like Ziba, affect to be very generous of what is not really their own. The lying tongues of servants, and the presents of knaves, are snares and plagues to all concerned: and carnal and selfish designs are often concealed under the most seasonable and useful presents. But listening to slander, and a rash bestowal of valuable grants, prepare work for an after-shame and bitter repentance: for surely nothing is so base as to use in-firmity for an occasion of injury, or to insult and abuse

Wicked revilers are fond of interpreting God's righteous judgments as a patronizing of their malice: and innocence is no protection from a malicious and lying tongue. But no provocation can warrant our revenging ourselves, and returning evil for evil. The vilest reproaches should make us to search our ways, and condemn ourselves for our real faults. To see God's hand in every trial is the way to bear it aright. Patience under reproaches will issue in our full vindication at last. And happy are they who can thus withstand the strongest temptations to revenge, when they meet with the most insolent abuse. What an easy prey are proud men to every subtile flatterer! They take all those for friends whom they would wish to be such. It is hard for crafty politicians to confine themselves to untainted veracity and candour. will often stick at nothing, however infamous or wicked, to secure their own purposes. But let us here observe how this most abominable conduct fulfils the righteous threatenings of God. He who murdered his friend to conceal his adultery, has now ten of his concubines mine affliction, and that the Lord will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and ^ycast dust.⁶

14 And the king, and all the people that were with him, came weary, and refreshed themselves *there.8

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.9

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with "thy friend?

18 And Hushai said unto Absalom, Nay; but bwhom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? 'should I not serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom to Ahithophel, Gived counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left' to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon othe top of the house;2 and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the hounsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracles of God: so was all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provisions.

MOREOVER Ammopher sure.

Let me now choose out twelve thousand OREOVER Ahithophel said unto Absalom, men,1 and I will arise and pursue after David this night:

A.M. 2983. B.C. 1021.

* De.23.5 Ro.8.28. 2 Co.4.17. Is.27.9. Jn.16. 33.Ps.119.65,67,71.

y Heb, dusted him with dust, Je.3.5.

6 A figurative form of condemning to death, derived from the first sentence upon sin, 'Dust thou art.'—C.

7 Rather to 'Aephim,' a place near Bahurim.—C. # At Bahurim, ver

8 The adverb of place 'there' seems to point back to the statement in the beginning of ver. 13, 'And David and his men, went by the way. 'The way' appears to be in or near the Jordan validation of Shimei going atong the hill side above them. Some suppose the Hebrew word Apphirm, translated 'weary,' to be a proper name; and that it was in it David rested.—P.

9 Heb. Let the king

a ver. 16; ch. 15. 37. Pr. 17. 17;18.24;27.19. *ð* 1 **Sa.16.12,13.**ch.5.

c Ga. 2. 13. Ps.55.21. Ro.3.8. Ep.4.25.Col.3.

d Ex.1.10, Ps.37.12-

e Ge.6.4;29.21,23,30; 38.16; 35.22. Le.20.11. 1 Co.5.1.

38.10; 35.22. Let. L. 1 In eastern countries the successor in the government inherited the wives of his predecessor—but this particular countries the was doubly contributed the predecessor—but this particular countries was doubly contributed to the faith commandment, and to Le. 20. II. C.—He advised this shameless measure as a means of establishing Assalom In the king Assalom In the king the possibility of a reconciliation with David: for the wives of a conquered king were the property of the conqueror, and the conqueror in the

fch.15.16.Ge.49.4.

g ch. 11. 2; 12. 11, 12. Is.3.9. Nu. 25.6. Job 31.

2 The scene of sin is often the scene of disgrace and punishment. From this roof David had seen Bathsheba, and here is fulfilled the terrible prophecy, ch. 12. 17, 12.—C.

& Eze.28,3. Ec.10.1, 8 Heb. word.

CHAP. XVII.

1 A number chos

a Pr.4.16;1,16.Is.59.

A.M. 2983. B.C. 1021

b De.25.18.ch.16.14; c Zec. 13.7. Mat. 21 38.Jn. 11.50.

38 Jn.1.50.

2 'As the return of the whole is the man within thou seekest within the seekest bear the seekest bear the seekest bear the return of those who had fled with David, and the pacification of the whole nation, depended upon David, If he could be captured or slain, they would all acknowledge Absalom.—P.

—P. d 1 Th.5.3. Is.57.20, 21;48.22.

a' 1 Th.5.2 Is.57.20, 2148.22.
e' 1 Sa. 23.21.Es.5.14.
Ro.1.32.
e' 1 Sa. 23.21.Es.5.14.
Ro.1.32.
3 Heb. was right in the cyes of the council of the council

fch.15.32-37; 16.16-19. Heb. is in his

6 Heb. word.

7 Heb. counselled.

7 Heb. counselled.

§ Pr.31.8.9. Ec. 3. 211.
11. Hushai, acting
contrary to Ahithephel, always addresses Absalom
with 'thyfather,' and
thus seeks to awaken
every feeling of remorse or tenderness,
if such there were—
or at least of caution,
from the recollection
of his millitary prowess.—C.

ess.—C. h ch.15,18;23,8-39, i Heb. bitter of soul, Ju.18.25, k Ho.13,8 Pr 17,12; 28.15,2 Ki.2.24.

/ I Sa. 22. I; 23. 25. Jos. 8. 4 Ju. 20. 32. m Jos. 7. 5; 8.6. Ju. 20. 32. 9 Ahithophel, or Absalom.

n Heb. a son oj valour, ch.1.23;23.20.

valour, th.1.23;23,20.

o Jos. 20,115, 31;7,5,
Is. 32,7,8, Ps. 48.4,5;76,
5.De. 1.28,

p. De. 32, 30.2 Co. 3.5,
He. 11.34;

of Ju. 20.1. th. 24.2. x
Ki. 4.25;

r Ge. 22, 17;15,5, Jos.
11.4. th. 24,9. x Ch. 21,
5,6.

s Heb. that they face
or presence go, &c.
Ps. 9.5,15,165,15,156.

5,6
3 Heb. that they face
or presence go, &c.
PS-9-15,165,71-5,16.
1 An apt and beautifulemblem, descriptive of the sudden
axpected stack of a
hostile army. The
reader of history will
recall the manner in
which David Leslie
surprised Montrese
at Philiphaugh, and
an Philiphaugh, and
at Philiphaugh, and

2 And I will come upon him while he is bweary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee; the man whom thou seekest is as if all returned:2 so all the people shall be din peace.

4 And the saying 'pleased' Absalom well, and all the elders of Israel.4

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.5

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying?6 if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not

good at this time.

8 For, said Hushai, thou knowest thy 8father and his men, that they be "mighty men, and they be chafed in their 'minds, kas a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, mwhen some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absa-

10 And he also that is valiant, whose heart is as the heart of a lion, shall outterly melt: for all Israel knoweth that thy father is pa mighty man, and they which be with him are valiant men.

11 Therefore I counsel, that ^qall Israel be generally gathered unto thee, from Dan even to Beer-sheba, as 'the sand that is by the sea for multitude, and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew1 falleth on the ground: and of him, and of all the men that are with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will tdraw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is

publicly debauched by his own son on the top of the same house where he began his crime.

CHAPTER XVII. [Ver. 20. It is a remarkable fact that the fortress of Mahanaim, which had formerly sheltered the rival dynasty of Saul, now affords an asylum to David. 'Three potentates of that pastoral district come forward at once to his support. Shobi, the son of David's ancient friend, Nahash, king of Ammon, perhaps put by David in his brother Hanun's place; Machir, the son of Ammiel, the former protector of Mephibosheth; darzillai, an aged chief of vast

wealth and influence. They brought, with the profuse liberality of Arabs, the butter, cheese, &c., with which the forests and pastures of Gilead abounded.' P.1

REFLECTIONS.—Some men have large capacities for contriving or executing mischief, or for imposing on their neighbours: yea, when men are once involved in sin, they drive deeper and deeper, till the most horrid crimes become, as it were, necessary for their own safety. Dangerous is the case of those princes who have rebellious subjects and unnatural children: but vain is their counsel who aim at the ruin of God's church and people. By the most secret ways He can 700

divert their blows, and make them unanimously to alter their mind, and applaud what is for his glory and their own ruin: and the weakest instruments in his hand can answer the greatest of purposes. Good intelligence in war is as necessary as good advice. In my spiritual warfare, let the all-knowing Jesus, whose despatches neither hell nor earth can stop, communicate to me my necessary informations. While we depend on God's protection, we must give all diligence to save ourselves. But not one follower of Jesus Christ shall be lost in the Jordan of trouble or death. The prayers of his saints are often indeed answered in a more awful manner



JOAB'S WELL, WHERE JONATHAN AND AHIMAAZ WAITED FOR NEWS ABOUT ABSALOM. [II. SAMUEL, xvii:17.]—"Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David." This well is situated in the valley of Kedron, near where it unites with the valley of Hinnom. Here David's servants waited for news from Husha; during Absalom's rebellion in order to gather

and send unto their king. Here also Adonijah, David's son, assembled his friends when he aspired to be king in his father's place. The well is 125 feet deep. It is walled up with large rocks with an arch above of great antiquity. There is a large chamber at a depth of 113 feet, from the bottom of which a shaft leads to a rock-hewn chamber below. The people of Siloam sell this water in Jerusalem.

better than the counsel of Ahithophel: for the LORD had "appointed to "defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.3

15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel: and thus and thus have I counselled.

16 Now therefore send quickly, and tell David. saying, Lodge not this night in the plains

of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; (for they might not be seen to come into the city:) and a wench went and told them; and they went and told king David.

18 Fr. 2. 3019, 22. 1.8.8. 9, 10.
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18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, dThey be gone over the brook of water.6 And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

28 And The Abithophel grant that him the property of the fact we are the first of the unique property of the fact we are the first of the unique property of the fact we are the fact we are the first of the unique property of the fact we are the first of the unique property of the fact we are the fact we

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and hput his household in order,8 and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made ¹Amasa captain of the host instead of Joab: which Amasa was

² The speech of Hushai is an aston-ishing specimen of simple eloquence. It is remarkable first for suggesting every topic of fear, and then for touching every

y ch. 15.35. 4 'In the Arabah of 4 In the Arabah of the desert, i.e. in that section of the Arabah or Jordan valley which adjoins the wilderness of Judah. He counselled him to pass over Jordan and take refuge in the mountains of Gilead.

z ch.15.17,27,36.

s ch.15.17,27,36.

S ch.15.17,27,36.

K 1,9. 156. Ti 18. 16. Ti
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side of the 11.2. e ver.1-3. fPr. 27, 12. Mat. 10. 16. Ac.27.31. ver.24;ch. 18.6. Nu.31.49. Jn. 17.

2;10.27-29.
g Pr.16.18;19.3.
h Heb.gave charge oncerning his touse, ch.15. 12. 2 Ki.

No. 1. (h. 15. 12. a ki. 10. 11. a ki. 10. 11. a ki. 10. 11. a ki. 10. a ki.

i Job 31.3. Ps. 59.12; 55. 23 Pr. 10. 28; 11. 7. Mat. 27. 5. 1 Sa. 31. 4.5. Ir ch. 2. 8. Ge. 32. 2.

9 Perhaps he had not married her.

n 1 Sa.11.1. ch.10.1; 2.30. ø ch.9.4. 2 See note on ch.

33.26. 31s.21.14; 58.7. Ec. 11.1,2.

CHAP. XVIII.

CHAP. XVIII.

& Ex.17-9. Ps.37.3.5.

1 In every department of human affairs success is, under Providence, largely the result of order. David therefore seizes the first moment, after his hurred and irregular flight, to arrange his followers in the most efficient form.—C.

form.—C. 6 Ju.7.20;9.43. c ch.10.9,10;15.19, d ch.17.11.Ps. 2.6. ech.21.17;17.2. 1 Ki.

2.31. 2 Heb. set their

f Heh as ten thou sand of us, La.4.20. sand of us, La.4.20.

3 This was no flattering compliment.
Their liberties—for David was a Just
king to their prospertive one all depended upon his success
over an unprincipled young man, and an unnatural wicked rebellion.—C.

2 Ext. y. Their P. S. Q.

rebellion,—C.

g Ex.17, 10-12. Ps. 3.
1-8;50, 15;91, 15.

h De. 32, 12. Ps. 3. 6-8.

4 In modern phrase
he reviewed his
troops at the gate.—
C.

which Jephthah slew
the Ephraimites.

§ Rosenmüller, in
is Bibl. Geography.
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other German writees, maintain that
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a man's son, whose name was Ithra an Israelite, that went in o to Abigail the daughter of Nahash,1 sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the "land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and 'Machir the son of Ammiel of 'Lo-debar, and PBarzillai the Gileadite of Rogelim.

28 Brought^q beds,³ and ⁴basons,⁵ and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said. The people is hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 David viewing the armies in their march giveth them charge of Absalom. 6 The men of Israel are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

ND David anumbered the people that were A with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth ba third part of the people under 'the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, dI will surely go forth with you myself also.

3 But the people answered, 'Thou shalt not go forth: for if we flee away, they will not care for us;2 neither if half of us die, will they care for us: but now thou art f worth ten thousand of us:3 therefore now it is better that thou gsuccour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king hstood by the gate-side, and all the people came out by hundreds and by thousands.4

5 And the king commanded Joab, and Abishai, and Ittai, saying, 'Deal gently, for my sake. with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

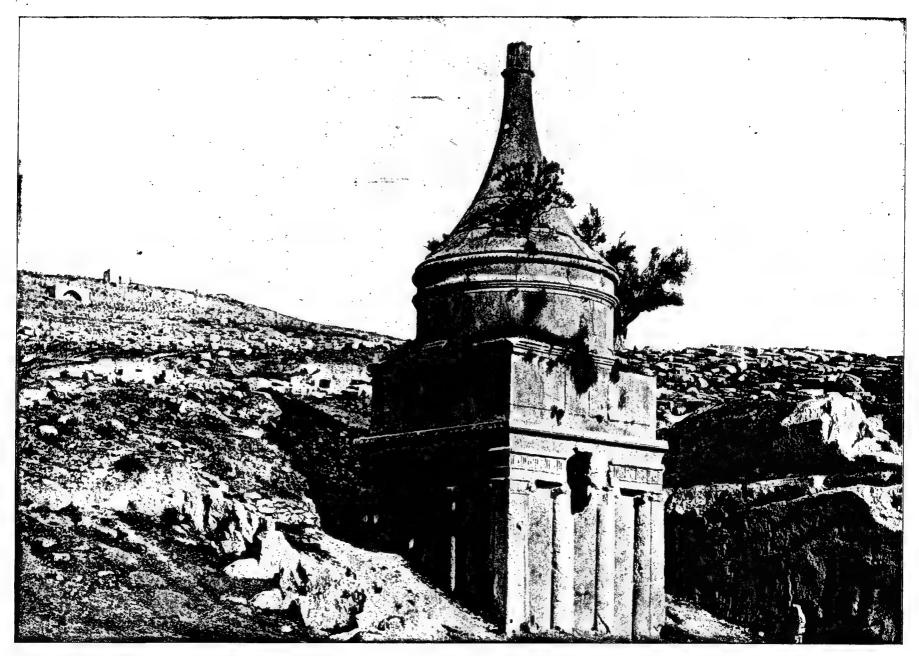
6 \ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;5

7 Where the people of Israel were slain

than they could have wished. Disappointed pride produces self-murder to such as sought their life. But how much more terrible is their disappointment, who meet with everlasting shame and destruction by fleeing to death, as their refuge from present contempt or hazard! In the time of their greatest trouble God unexpectedly provides for his people. And it is very honourable to assist a sovereign or a saint when almost everybody is become his enemy.

CHAPTER XVIII. REFLECTIONS.-In dangerous times great care ought to be taken for the ecurity and honour of princes: and good advice from inferiors ought to be readily complied with. No undutifulness can root out or obliterate strong parental affec-tion. What then must be the affection of God to his children! How quickly, how easily, the enemies of God are overthrown, and that by means the most un-

issue in misery and shame: and they who flee from Pride proves men's God's arm only rush into his net. shame at last. A head trimmed at the expense of neglecting the soul is like to prove ruinous to both. Monuments of fame often serve only to perpetuate the disgrace of the erectors. Fearful is the guilt, and dreadful the end, of rebellious children. But success, whether in work or warfare, should be wholly ascribed expected! Both the hopes and joys of the wicked soon to the Lord: and messages of evil cannot be too



TOMB OF ABSALOM. [II. Samuel, xviii:18.]—"Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's place." This tomb of Absalom is in the valley of Kedron. It is generally called the Pillar of Absalom. It is cut out of solid

rock. Each side measures 22 feet. Over the columns is a dark frieze, and an Egyptian cornice above this. The height above the surface is 54 feet. It is not absolutely known that this is the pillar Absalom had reared for himself during his lifetime in the king's dale. It is a strange fact, however, that it answers to what is said in the 18th verse of the 18th chapter of II. Samuel, "And it is called unto this day, Absalom's place."

before the servants of David; and there was there a 'great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and "the wood "de-

face of all the country: and "the wood "devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David: And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his 'head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away

6 From ignorance of the nature of the ground, we cannot tell how the wood adversed to many; but precipics, piss, and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.7

11 And Joab said unto the man that told him, And, behold, thou sawest him; and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver,8 and a girdle.

12 And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king pcharged thee, and Abishai, and Ittai, saying, Beware2 that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood qagainst mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus 22.18.19. JOS.7.25/8.29. And he took three darts in his with thee.3 hand, and "thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and "laid a very great heap of stones" upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, "which is in the king's dale: for he said, "I have no son to keep my name in remembrance: and he "realled" kind a wiley of jehind when it was so called from being sard for being sard from being sard of the Turkish and the amount of the said of the Turkish and reared up for himself a pillar, "which is in the king's dale: for he said, "I have no son to keep my name in remembrance: and he "realled" wiley of jehind women in the wiley of jehind w

keep my name in remembrance: and he "called the pillar after his own name: and it is called unto this day, Absalom's Place.6"

A.M. 2983, B.C. 1021.

/ Pr. 11.21;24.21,22. m Ps. 3.7;43.1. Ju. 5. 0,21. Ex. 15.10 Jos. 10 n Heb. multiplied to devour, Ps.77.17.

6 From ignorance of the nature of the

ø ch.14.26;17.23. De. 21.23. Job 18. 9,10. Pr. 30.17. Je.48.44.

7 The special notice formerly taken of Absalom's hair now receives its explanation. That ornament of which he was so vain, now occasions his ruin.—C.

8 About 23s.
9 Heh weigh upon

1 About £115.

p ver.5.

2 Heb. beware whosoever ye be of, &c. • Ex.20.13; 21.12,14. Ge.0.5,6.Nu.35.31,33.

8 Heb. before thee,

8 Heb. before thee.

4 Three javelins, such as Saul usually carried when he assaulted David and Jonathan. Most probable the such as the su

F Ju. 5. 31. Ps. 45. 5, with ver. 5. s Heb. heart, De. 4.11. Mat.12.40.

£ ch.2.28;20.22.

22.18, 19. JOS.7.20;8.29;
10.27.
5 This mode of marking a grave has been practised in many nations. The Celtic cairns in Ireland and Scotland, and the barrows or tumuti: in many parts of England, are of the same description.—C.

Ge.14.17. ych.14.27. Job 18.17. Is.14.20,21. Je.22.30.

Ps. 49. 11. 1 Sa. 15.

12.
6 The words literally signify 'Absalom's hand;' and it is probable that it was so called from being surmounted by a

A.M. 2083, B.C. 1021.

a ch.15.36;17.17. b Heb. judged him from the hand, &c. Ju.2. 16. De. 32. 35, 40. Ps.9.4.

c Heb. be a man of tidings, ch.4.4.

d The Ethiopian Je.13.23.Nu.12.1. 6 Heb. be who

7 He had continued with David since bringing fidings from the principle of the principle of

8 Or, convenient s e ver.4.7 Sa.4.13.

9 Mahanaim was a walled city. The entrance was by an archway, with a gate at each end, between which the king sat, the whole surmounted by a flat-roofed tower, from which the watchman made his observations.—C.

f De.22.8. f De.22.8.

1 David, as an experienced general, drew this conclusion correctly. The messenger, being alone, must either come with a denand for succour, ver. 3, or news of victory. Had there been a defeat, many would have many would been running.-

2 Heb. I see the g 1 Ki. 1. 42. Ro. 10.

8 Or, Peace be to thee.

4 Heb. Peace. À ch.14.4,22.

i Heb. shut up, Ps. 44.3; 115.1. 1 Sa.24.18; 26.8.

8 Heb. Is there peace to, &c.

6 See note on ch.
17.20. Ahimaaz most
prohably tells truth
about the tumult and
his ignorance of its
cause, and thereby
evades David's question; but he conceals
the unwelcome truth
which he well knew,
ver. 20. and thereby
incurs the penalty of
falsehood. The sacred historian, howfalsehood. The sacred historian, how ever, merely record but does not reprove the suppression, the being sufficient done by other portions of Scripture.-C.

19 Then said 'Ahimaaz the son of Zadok. Let me now run and bear the king tidings, how that the Lord hath bavenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed

himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But, howsoever,6 let me, I pray thee, also run after Cushi.7 And Joab said. Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?8

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 ¶ And David sat between the two gates: and the watchman went up to the 'roof over the gate unto the wall, and lifted up his eyes. and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth.1 And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running² of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, 3All is well.4 And he hell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath 'delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe?⁵ And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.6

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi THeb. Tidings is said, Tidings, my lord the king: for the LORD

tenderly delivered. Yet is it not astonishing to find so | ductions of unbridled passions are always unseasonable | Ministers ought to be principal promoters of loyalts. great and good a man neglecting to praise God for his wonderful salvation; quarrelling with his kind providence; opposing the justice of the nation; uttering things unadvisedly with his lips; and so immoderately bewailing a son abandoned of Heaven to everything

and dangerous. Few will risk their life for such as, after all, will look down upon them with neglect; and after all, will look down upon them with neglect; and if we foolishly bring ourselves into danger, we shall justly be upbraided with it. Good counsel, though bluntly and even roughly given, should be thankfully received. And when we have done ill we cannot too

It is shameful when those who ought to be most conward in duty need instigation to it. Clemency is one of the noblest qualities of princes: and professions o. deep sorrow for faults committed powerfully pacify the injured. But let us rejoice that Jesus will never condemn penitent sinners, though Satan stand at their right hand to accuse them. Our rash reception of evi-CHAPTER XIX. REFLECTIONS.—The protoo common to cast the blame on their neighbours. reports concerning our friends turns to our shame when

hath avenged thee this day of all them that

rose up against thee.

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered. The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man⁸ is.

33 ¶ And the king was much moved, and went up to the chamber over the gate,9 and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!1

CHAPTER XIX.

1 Joab causeth the king to cease his mourning. 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to incite the men of Judah. 16 Shimei is pardoned. 24 Mephibosheth excused. 32 Barzillai dismissed; Chimham his son is taken into the king's family. 41 The Israelites expostulate with Judah for the king's family. 41 The Israelit bringing home the king without them.

ND it was told Joab, Behold, the king A weepeth and mourneth for Absalom.

- 2 And the avictory that day was bturned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.
- 3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absa-

lom! O Absalom, my son, my son!1

5 And Joab came into the house to the king, and said, Thou hast dshamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest2 thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor serious are nothing to the control of the contro servants: 8 for this day I perceive, that if Absalom 18. Pr. 19.9, 10. Job 34 servants: for this day I perceive, that if Absalom fifthe to the heart had lived, and all we had died this day, then of thy servants Ge 34.3 Ho. 2.14.

it had pleased thee well.

7 Now therefore arise, go forth, and 'speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there swill not tarry one with thee this night;4 and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and hat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for 'Israel had fled every man to his tent.

9 ¶ And ali the people were at *strife throughout all the tribes of Israel, 5 saying, The

A.M. 2983. B.C. 1021.

De, 2-26.

8 There was both discretion and delidiscretion and delinouncement. Without mentioning Absalom's name, or the tragical manner of his death, Cushi with much address does not deny its having occurred but dweller of its being the death of an enemy and a rebel.—/.

rebel—I.

9 Over the gate
the was tower,
the was to

/ ch. 19. 4, with ch. 12.10,23. Pr. 10.1;17.25.

1 A father only could have so lament-ed—a renewed spirit only could have so forgiven. Yet how low is our admiration of David weeping over his lovely son, when compared with Jesus weeping over his enemies, Lu. 19. 41.—C.

CHAP. XIX. a Heb. salvation or deliverance, Ps. 3. 8;18.32-50;118.10-12.

b Pr.16.15;19.12. Ec. 3.1,4.Ne.8.9.

e ch.15.30; 1.2; 18.33. 1 Sa. 4. 12. Pr.10.1; 17.

1 Why is the conduct of David, in the case of Bathsheba's child, ch 12: 23, and in the case of Bathsheba's child, ch 12: 23, and in the case of Bathsheba's child, ch 12: 23, and in the case of two reasons for the difference. (1) Young children are less endeared to purents than they afterwards, by association, generally become. (2) David was lamenting Absa a rebel son, but a lost sinner; a thought, of all thoughts, the most grievous to a parent's heart.—C.

d ch 18:22.

d ch. 18.23. 2 Heb. By loving.

g Pr.14.28.2 Ti.1.15.

g Fri.4.882 11.1.75.
4 The advice was wise, the manner cruel. David, who was willing to have headed his own array against Absalon, could not have felt as Joab alleges He merely wished, what was perfectly practicable, to have his rebellious and wicked son spared, to afford him space for repentance.—C.

A Ru.4.1.ch.18.4.24. ź 2 Ki.14.12, 1 Ki, 12. 16.ch.18.7.

Ge. 3. 12, 13. Is. 8. 21.Ro.6.21.

A.M. 2082, B.C. 1021.

/ ch. v. viii. x. x Sa. xvii.xviii. m ch.15.12,13;18.14, 15.Ho.3.4;13.10. n Heb. are ye silent, Ju. 18.9. Ro. 12. 5 'It might seem

"It magns seem the obvious conservations of the bound in the head of his content at the head of his content at the head of his content at the head of his content and by that act had virtually, to the extent of their how the head of head o

γ ch.5.1; ver.13. Ge 2. 23. Ju. 9. 2. Ep.5.29, 30. γ ch. 17. 25. 1 Ch. 2. 16.17;12.18.

s Ru.z.17, t Ki.19, 2 Ac.23.12, f ver.5,6; ch.3.29,39 18.14, with 8.16; 20.23

18.14, with 8.16;20.23
1 That is, Amass being brought over to David bythe the rought over the commander in chief brings over all his alherents to David's interest. David, as wise and merciful king, does not at empt to return by aid of his army, but peaceful negotiation.—C.,

Ju.20.1. Ac.2.464 32. x Jos.4.19; 5.9. 1 Sa. 11.14,15.

x Jos.439; 5.9.1 Sa.

y ch. 16.5-9.1 Ki. 2.

y ch. 16.5-9.1 Ki. 2.

s. 5,6-46.100.2.4 Mat.5.

z. ch. 16.1-449. 2. 10.

riyer.26.79.

8 Josephus says

they prepared a bridge. The true

meaning of the original is doubtful.

Boothroyd translates it. And there went

the service of bringing over the kings,

household'— which

the rabbins under the carrying

them over.—C.

9 Heb. Me good in

9 Heb. the good in

9 Heb. the good in his eyes. a ch, 16.5-9. Pr. 28. 13. Mat. 5-25. Job 2-4. b Mat. 5-25. Ho. 5-15. Ps. 78.34-37. Is. 7-2. Je. 22.23;31.9.

15:78,34:37.18.7.2. Je.
22:23331.9

1 The house of Joseph were Ephraim and Manasseh—why then does not of Beojamin to which he belonged? The reference is most ingenious. He calls up to David's mind the underness of Joseph to his unkind and cruel bretherne, and whis example incomplete of his late offence.

C. Ex. 22. 27, 22. 28. X

C. Ex. 2x. 17; 22, 28, 1 Ki.21.10,11. d ch.16.10;3.39.

king saved us out of the hand of our enemies. and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom we manointed over us, is dead in battle: now therefore why "speak ye not a word of bringing the king back?5

11 T And king David sent to Zadok and to Abiathar the priests,6 saying, Speak unto the elders of Judah, saying, Why are ye the plast to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are amy brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah,7 even "as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jor-And Judah came to "Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted, and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and *Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat8 to carry over the king's household, and to do what he thought good.9 And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember athat which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come bthe first this day of all the house of Joseph¹ to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, 'Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 And David said, aWhat have I to do

their masters inexpressible injuries: but good men like Mephibosheth make times of distress seasons of mourning and grief, and disregard their own interests in com-parison of those of God's church and people. Riches are truly blessings when possessed by generous minds,

they manifest their innocence. Wicked servants do | and liberally ministered for the support of the indigent. Grateful hearts count themselves happy to have it in their power to recompense their friends: and noble minds count little of all the services they can do to their friends. But observe, courts, feasting, and mirth are poor preparations for death: and old men especially would do well ought public affairs to be conducted! By pride cometa

often to decline all intercourse with them, that they may contemplate the more important concerns that now so closely press upon them, and cheerfully leave the more active employments for those whose age and capacities With what caution are more suitable to such a task.

with you, ye sons of Zeruiah, that ye should! this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die: and the king sware unto

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard,1 nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou

with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And the hath slandered thy servant unto

27 And *he hath slandered² thy servant unto my lord the king; but my lord the king is as an 'angel of God: do therefore what is good in thine eves.

28 For *mall of my father's house were but dead men³ before my lord the king; yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, elet him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And *Barzillai the Gileadite came down from Rogelim, and went over Jordan.

29 Saids Joh had been side where mercy can be exercised where mercy can be exercised.

32 Now Barzillai was a very aged man, even fourscore years old and the had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, *Come thou over with me and I will feed they with the said they will feed they with the said they will feed they with the said unto Barzillai, *Come thou over with me and I will feed they with the said unto Barzillai, *Come they will feed they with the said unto Barzillai, *Come they will feed they will said they

thou over with me, and I will feed thee with

thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, "How long have I to live, that I should go up with the king unto Jerusalem?

35 I am this day 'fourscore years old: and can I discern between good and evil? "can I discern between good and evil? "can I drink? can I hear any more the voice of singing-men and singing-women? "wherefore then should here with the singing where for the service of the service o

f Xa.xx.13. f At this time, x Ki. n.9,10. g Ge.14.22, He.6.16. r Sa.30.15. h ch.4.4; ix.; 16.3. r Ch.9.40-44.

i De. 21. 12. Ro. 12. 15.He.13.3.

15 He. 13.3. Ko. 12.
15 He. 13.3. In the dressing of the feet, in a country where they were usually bare, was as common as washing the common as washing of the common of

ch.16.3.Ps.15.3. A ch.16.3.Ps.15.3.

2 As a proof of the sincerity of Mephi-bosherix of Mephi-bosheri

-/.
/ ch. 14. 17, 20. 1 Sa.
29.9.
m Ge.32.10. ch. 9. 7, m Ge.32.... 8.Lu.17.10, 8 Heb. men of

ø 1 Sa.18. 1, 3. ch. 1.

20. \$\rho\$ ch.17. 27. 1 Ki.2.7. Ezr.2.61. Nc.7.63. \$\rho\$ ch.17.27, with Job 1.3.

Ps.90.10,12,

A.M. 2983. B.C. 1021. | A.M. 2983. B.C. 1021.

x 1 Ki.2.7. Je.41.17. ver.38,40. 6 Heb. choose. y Ge. 29. 11; 31. 55. y Ge. 29. 11; 31. 55. Ru.1.14 z ch.6.18; 13.25. Ge.

Ru.1.14

z ch.6.18; 13.25. Ge.
14.19.
a ver.12,14,15. Mat.
21.9.Ac.2.4/4/5.7

7 Most probably
those who had gathered around him
before the battle in
the wood, and since
his victory; the other
half were the adverse
party who still adhered to the ruined
cause of Absalom.—
C.

C.

b Ju. 8. II. 21. Ge. 31.

co. 27.

b The whole of the test tribes now coalest tribes now coalest tribes now coalest tribes now coalest tribes and tribes now coalest now coalest

cver.12.1 Ch.2.3-17 Mat. 1. 3-6. Lu. 3. 31

Cver.12.1 Ch.2.3-31.

31. A bad reason—because a king should be a common father to all his subjects, and not the patron of a favourite few. claiming no merit but kindred origin.—C.

41. Therefore seems most probable that Benjamin, swayed by David's kindness to Mephibosheth, and merry to Shimei (see ver. 16, 17), had not ment, and that only ten tribes were originally concerned in the expostulation, benjamin seems subsequently to have seems subsequently to have concerned in the capostulation. See ch. 20.1.8,4.—C.

38. Heb. zet see at \$8. Heb.

-C.

8 Heb. set us a light. e Ju.8.1; 12.1,2. Ac.

e Ju.8.1; 12.1,2. Ac. 15.39.
4 In which there was presumptive was presumptive loudness and violence being proof of passion, not of reason.—C.

CHAP XX a ch.12.10;19.41. Ps

a ch.12.10;19.41. Ps.
34.19.
b De.73.13.Ju.19.22.
1 Sa.2.12.6.16.6.7.
1 Whenever the passions of men are in a ferment, it recurses little to guident course little to guident course little to guident course. It recurses lot one vain bad man produces the death of many, and goes near to dismember, and thereby weaken and barbardom, which David had rescued from slavery, and advanced in religion, civilization, and power.—C. Tu. 2.2076.24

thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother: but behold thy servant "Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king vkissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also

half the people of Israel.7

41 ¶ And, behold, ball the men of sIsrael came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan P

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us:1 wherefore then be ye angry for this matter? have we eaten at all of the king's cost?

or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, ^aWe have ten parts² in the king, and we have also more right in David than ye: why then did ye despise us,3 that our advice should not be first had in bringing back our king? And 'the words of the men of Judah were fiercer than the words of the men of Israel.4

CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's

ND there ahappened to be there a bman of A Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he 'blew a trumpet, and said, aWe have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after

contention. A small evidence of respect might often brevent, not only angry altercations, but much murder and bloodshed. It is best to yield and to leave off strife before it be meddled with: for when men are once in a passion they are sure to speak wrong, even loogh they have truth on their side.

CHAPTER XX. [Ver. 7. Though there is no express statement of the fact, yet it is evident from what follows that Joab was either appointed by the king commander-in-chief, with Abishai as his lieutenant, or he took the command himself as a matter of course.

men, came up with Joab at Gibeon, and then 'went before them; i.e. took the command, but whether in the room of Joab or of Abishai does not appear. P.]

Ver. 10. [Joab had doubtless prearranged the whole.

The short sword was so fastened in his girdle that as Amasa in the meantime had assembled his he stooped with oriental courtesy to salute Amasa, it David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.2

- 3 ¶ And David came to his house at Jerusalem; and the king took the gten women his concubines, whom he had left to keep the house, and put them in "ward, and fed them, but went not in unto them: so they were shut3 up unto the day of their death, living in widowhood.4
- 4 Then said the king to *Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.5

6 And David said to "Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy "lord's servants, and pursue after him, lest he get him fenced cities, and escape us.6

7 And there went out after him Joab's men,

7 And there went out after him Joab's men, and the °Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at **pthe great stone which is in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joah said to Amasa. **Art* thou in section is supported to the standard of the substitution in the sheath thereof; and as he went forth it fell out.

18 **23.8-39.1 Kill. 38.**

4 **plos.10.27.**

4 **plos.10.27.**

4 **plos.10.27.**

4 **plos.10.27.**

4 **plos.10.27.**

5 **plos.10.27.**

4 **plos.10.27.**

5 **plos.10.27.**

6 **plos.27.**

6 **plos.27.**

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6 **plos.27.**

7 **plos.27.**

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7 **plos.27.**

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6 **plos.27.**

7 **plos.27.**

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6 **plos.27.**

6 **plos.27.**

7 **plos.27.**

6 **plos.27.**

6 **plos.27.**

6 **plos.27.**

health, my brother? And Joab took Amasa by the beard with the right hand to have the hand the hand to have the hand the hand to have the hand the hand to have the hand by the beard with the right hand to kiss him.8

10 But Amasa took no heed to the sword that was in Joab's hand: so he "smote him therewith in the fifth rib, and shed out his bowels to the ground, and *struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, 'He that favoureth Joab, and he that is for David, let him go after Joab.9

12 And Amasa "wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

way, all the people went on after Joab, to pursue after Sheba the son of Bichri.

ne that came by him stood still.

13 When he was removed out of the highyay, all the people went on after Joab, to purne after Sheba the son of Bichri.

14 ¶ And *he went through all the tribes of
srael unto *Abel, and to Beth-maachah,¹ and
If the Berites: and they were gathered togener, and went also after him.

15 And they came and besieged him in Abel

I out; he stooped and lifted it as a matter of course.

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**Sheba, ver4.
**y2Ki:15,20,2Ch.16
**Lift;3co,02ch.26
**Lift;3c Israel unto yAbel, and to Beth-maachah,1 and all the Berites: and they were gathered together, and went also after him.

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f 1 Ki.12.17,20.Jn.6.

ducted him from the place where he crossed the Jordan till he arrived in Jerusalem. This was all the more necessary as the road ran along the border of the warlike tribe of Benjamin, and an attack might easily have been unade upon the monarch amid the wild defiler of the wilderness P.

g ch.15 16;16.22. h Heb. a house ard, Ge.40.3.

i Ge.6.4;38.26. 3 Heb bound

4 Heb. in widow hood of life.

& ch. 19.13, with Jn. 3.27. Ec.9.10. Ro 12.

/ Ps.118.9;62.9 PS.118.9;62.9.
5 We are not informed as to the cause of Amasa's delay: it however cost him his life, by giving occasion for the appointment of Abishai at the head of Joab's favourite troops. See ver. 7—C.
25 ch. 128.22 22 28 v

m ch. 18. 2; 23. 18. 1 Ch.2.16.

n ch.11.11;15.18. 6 Heb. deliver him self from our eyes.

o ver.23; ch.8.18; 15. 18; 23. 8-39. 1 Ki.1. 38,

8 He held the sword in the Left Rand, which would prevent Amasa from attending to the circumstance. C.—Or rather 'it,' Let the beard, for it would be recknoned an affront to lay hold on it unless for that purpose. Among the Arabs, to kis the beard is a mark of respect to an equal or superior.—I.

pth.2271.233.1 Ki.

r ch.3.27; 2.23. 1 Ki.

s Heh. doubled no. his stroke, 1 Sa.26.8. t 2 Ki 9.32, with De.

9 This was his pro-clamation to the army, 'Joab is now again commander-in-chief, and has never, like Amasa, deserted David; let all David's friends then follow him.'—I.

u ch.17.25.Ps.55.23. Re.16 5.6. x Sheba, ver.4.

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2 Ki. 19. 32. Je. 32 24;33-4 1 Or, it stood against the utmost

wall.

2 They cast a bank against the city, which stood opposite the outward wall. So Boothroyd translates the passage, which renders it much more intelligible.—C.

3 Heb. marred t throw down. a Ec.9.14-18.1 Co.1

a Ettigon,
27.
b Or, They plainly
spake in the beginning, saying, Surely
they will ask of Abel
and so make an end
De.20.11. Jos. 9.14.

4 Proverbial expressions founded upon local expressions founded upon local percularities must necessarily be more or less obscure. But does not he obscurity of the lext arise principally from the insertion of the word 'coursel' questions?' Is not the object of the wise word in the object of the wise woman to excuse her questions by pleading the inquisitive character of her town! Art thou Joally As much as to insinuate—The hero of whom we have heard so much? He heroff with the meritain circuits with the meritain circuits have been dependent of the meritain circuits. The second, ver. 19, "Why will thou swallow up the imperitain circuits have been dependent of the meritain circuits have been and Joab been a worse man than hus, we could not be surprised at its success—C.

c Ge.18.23. Ro.13.4 5. She was probably the governess of the city, or the daughter or widow of a chief.

—C.

d i.e. a chief city Nu.21.25. Eze. 16. 46 49. e Nu.16.32. Ps.124.3 Ex.15.17.1 Sa.26.19.

f ver.1,14. g 2 Ki.10.7. A Ec.9.14-18

řch.2.28;18.16;15.1 Pr.24.21;25.8-30. & ch. 8. 16, 18. 1 Ch. 18.15,17.

6 See note on ch. 8.18.—C. / ch.8:16, 1 Ki.4.3,6; 12.18.

7 Or, remembran 8 See note on ch. 8.

9 See note on ch. 8. m ch.8.17. Nu.3.32. z Ch.18.16.

n ch.23.38. Ju.10.4. 1 Or, a prince.

CHAP. XXI. B.C. 1018. a Le.26.10. 1 Ki.18.

b Heb. sought the face, &c., Nu.27.21, Ju., 1, 1 Sa.23.2,4, 11, ch., 19,23.Ps.50.15;91.15. c Jos.7.1,2. 1 Sa. 22 16.Re.6,10.Ex.20.5.

ro.Re.6.to.Ex.20.5.

1 This slaughter of the Gibeonites, though not before expressly mentioned in Scripture, is nevertheless clearly implied in 15a. 22. 10, where Saul is said to have destroyed the whole ecclesiastical city of Nob. Now the Gibeonites, as hewers of wood and

of Beth-maachah, and they cast up a bank against the city, and 1it stood in the 2trench: and all the people that were with Joab battered the wall, to throw it down.3

16 ¶ Then cried a wise woman out of the city. Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel:4 and so they ended the matter.

19 I cam one of them that are peaceable and faithful in Israel:5 thou seekest to destroy a city and da mother in Israel: why wilt thou 'swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but fa man of mount Ephraim, (Sheba the son of Bichri by name,) hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people hin her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent; and Joab returned to Jerusalem unto the king.

23 ¶ Now bloab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites, and over the Pelethites:6

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was 7recorder:8

25 And Sheva was scribe: and "Zadok and Abiathar were the priests:

26 And "Ira also the Jairite was a chief ruler¹ about David.

CHAPTER XXI.

1 The three years' famine for the Gibeonites ceaseth by hanging seven of Saul's sons. 10 Rispall's kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his father's sepulche. 15 Four battles against the Philistines, wherein four mighty men of Darid slay four giants.

PHEN there was a famine in the days of 1 David three years, year after year; and David binquired of the Lord. And the Lord answered, eIt is for Saul, and for his bloody house, because he slew the Gibeonites.1

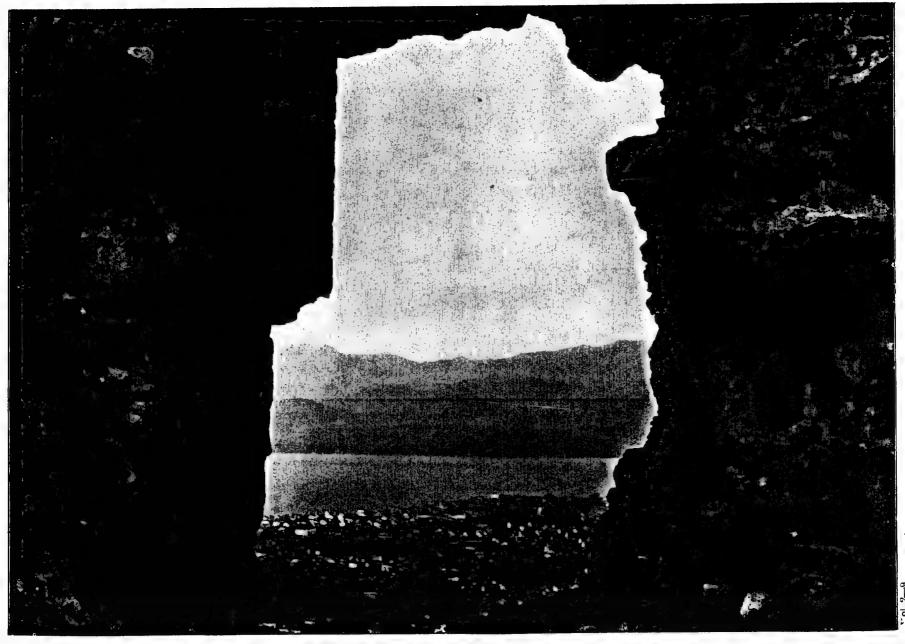
2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not

and without stopping to put it up rushed forward to embrace Amasa. Amasa was thus taken by surprise.

fell out; he stooped and lifted it as a matter of course, and without stopping to put it up rushed forward to his vitals. It was an act of cruel treachery. P.] long peace on earth. Foolish and even trifling quarters and all of a rels have often dangerous consequences; and all of a his vitals. It was an act of cruel treachery. P.]

REFLECTIONS.—We must not expect to enjoy

REFLECTIONS.—We must not expect to enjoy



MYRNA THROUGH A BREACH IN THE CASTLE WALL—A MODERN CITY FILLED WITH THE DESCENDANTS OF GOD'S ANCIENT PEO-PLE ISRAEL. [II. Samuel, xxi.]—About the time that the events recorded in this chapter were taking place in Palestine, away over on the coast of Asia Minor, the city of Smyrna was being founded by the Aeolian, Ionian and Dorian colonies. Smyrna in after years was to be the seat of one of the seven churches of Asia. It was the home of Polycarp, and this picture was taken from

near the martyr's grave. There are more Jews here in proportion to population perhaps than in any other city. Smyrna's relation to the people of God, 1000 B. C., is not geographical but chronological. So we think it helps the mind to understand better the history of God's people to take a look occasionally into the lands around the great blue sea that washes the shores of Palestine. It is doubtless true that the history of Palestine was very much influenced by the ideas and movements of surrounding people.

of the children of Israel, but of the remnant! of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slav them² in his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, 9We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that helevised against us, that we should be destroyed from remaining in any of the coasts of Israel.

6 Let 'seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose.3 And the king said, I will give them.4

7 But the king spared 'Mephibosheth, the son of Jonathan, the son of Saul, because of the" Lord's oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of "Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of 'Michal' the daughter of Saul, whom

she brought up 6 for Adriel, the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them pin the hill before the Long, and they fall all all and the world in the same with the brought as seen as the world translate the manner. hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.7

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her8 upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered

neither the birds of the air to rest on them by day, nor the beasts of the field by night.¹

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the *bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen the same of the first was that the dead bodies. them from the street of Beth-shan, where the

A.M. 2986. B.C. 1018. A.M. 2986. B.C. rox8

d Jos. 9.3,16, 17. Ju. 11.35. Pr.20.25. He. 6. 2 In violation of the national faith he sought to extituate the herefur and unappeasable to the herefur and unappeasable to the herefur and unappeasable people, thus offering a bloody sacrifice to popularity, not even under pretence of justice.—C.

eDe.7.16.1 Sa.14.44, with 15.8. Ga.4.18.Ro. 10.2. f le.29.7. Ex. 20, 24, with De. 32. 9. Ps. 135. 4,14. Ex.19.5,6. Ge.17.

g Or, it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c. Es. 9. 10, 16. Nu.35.31-33.

h Or, cut us off, Mat.7.2. Pr.3. 29. Es. 9.24. i Es.9.10. De.21, 22, Nu.25.4,5. Pr.21.3.

Nu.35.45.Pr.21.3

A 1 Sa. no.119.16, 17.
AC.13.21.

3 Heb. the chosen
of the LORD.

4 Not as innocent
persons to be an expiation, but as guilty
encouragers and coadjutors of Saul in
the violation of the
national control the
LORD.

(2 Ch. 8.3 ch. 4.4;
kx.10.24.29.

m 1 Sa. 18.3; 20.8, 42;
23.18.

23.18. ** ch.3.7.Ex.20.5.Is.

23.18.

n ch.3-7. Ex.20.5. Is.
14.20.21.
n OI, Michal's sister, 15a.18.19.
5 AS Michal had no children of her own, ch. 6. 23, some consider her name an error of a transcriber, and some translations ascribe the children to Merab. Others think Michal had the children of the children of the children of the children of the one Michal and of the other Michal Merab, and by abbreviation Michal. We adopt

6 Heb. bare to Adriel.

Adrici.

p ch. 6.17. He did
not thus extirpate
Saul's family, and so
kept his oath, 1 Sa.
24.21.
q Ru.1.17,22.
7 At the time of the
passover. in the

passover, in the month of April.—P. month of April.—P.
r ch.3.7. Being not
properly malefactors, but a kind of expiation, they were
left hanging on the
gibbets till the 1.ord
marked his reconcilement, Nu.25.4,5. x Ki.
18,40,41.

posed she must have had assistants to ef-fect this. It may have been so. But little wot they of the sleep-lessness of affliction wot they of the sleep-lessness of affliction who doubt the possi-bility of one being able to effect the work described A flieved. The street become a sugarst the beasts.—C t ch.2,56;3,324,12. « Jos 18,28, 1,5a,10.

Jos. 18,28, 1 Sa. 10

u Jos. 18.28. r Sa. r. o.

2 Hence we see the probability that David may have removed the body of Absalom from the walley of Jehoshamiston of the valley of Jehoshamiston of the reality of Jehoshamiston of the Jehoshamiston of th

x ch.24.25. Jos.7.26. Zec. 6. 8. Es. 8. 10. Jonah 1.15. Nu.25. 13. I Ki.18.40,41.

Jonan I. 15. Nu. 25, 25.

1 Ki. 18. (0,41.

y Or, Rapha, Ge.
6.4. 15a. 17.5.

3 'Who was of the sons of Rapha.' Rapha was the tribefather, the progenitor of the gigantic Rephaim, who formed part of the aboriginal inhabitants of
Palestine. Only a few
families of them remained in the days
of Moses, and these
appear to have
settled among the
Philistines.—P.

4 Heb. He staff or

4 Heb. the staff or the head. 5 i.e. 9½ pounds avoirdupois.

avoirdupois.

Ge-22.14. Ps.46.1.
ch.22.19.
ch.18.3.
ch.14.7.1 Ki.11.36;
15.4.Ps.132.17.
6 Heb. candle or amp. ciCh.20.4;11.29. 7 H.C. 1019. 8 As also near

Gezer.

9 Or. Rapha.

1 B.C. 1018.

d I Ch.20.5;11.26.

2 This warrie

d 1 Ch.20.5;11.26.

2 This warrior's specific name was Lahmi, r Ch.25,5, but Goliath was either an assumption of his dead brother's name, or a common family title.—C.

3 Or, reprached.

4 Sa. 46 Sham.

f 1 Sa. 16. 9, Sham mah or Shamma, Ch.2.13. g 1 Sa. 17. 50. 1 Ch 20.4-8. 1s. 14.20,21. Je 9. 23. Ec. 9. 11. 1 Co. 1 27. Ro. 8.31,37.

CHAP, XXII.

CHAP, XXII.

B.C. 102, 70, 44

B.C. 102, 104, 104

B.C. 102, 104, 104

There are two editions, so to speak, or the particular of the parti

Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son: and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, "in the sepulchre of Kish his 2father: and they performed all that the king commanded: and after that God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of "the giant," (the weight of whose spear weighed three hundred shekels of brass in weight,) he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah *succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou bquench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at 8Gob: then Sibbechai the Hushathite slew Saph. which was of the sons of the giant.9

19 And there was again a battle in Gob with the Philistines, where dElhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath2 the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of Shimeah the brother of David, slew

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A pealm of thankegiving for God's mighty deliverances, and manifold blessings,

ND David spake unto the Lord the words A of this song in the day that the LORD had

terest enemies. Objects of unlawful pleasure are often | turned into standing memorials of our grief and shame: and an obscure retirement is fittest for those who have made themselves publicly scandalous. find that rash changes of the commanders in their army turn out to their satisfaction. Hardened murderers cannot be restrained by law. Impunity in one act encourages them to another. But let them outbrave their sovereign, or cover their bloodshed, yet God will

peace may often be very easy, would the parties but once confer together and understand one another.

CHAPTER XXI. [Ver. 4. What ye shall say, that will I do for you. Clarke very thoughtlessly blames David for leaving the selection of the punishment to the Gibeonites. He should first have shown that God had not so directed. That God had done so is plain

known. It would appear that this faithful woman must have watched over the ghastly skeletons of her sons from April till the beginning of October—then when the rain fell it was a sign that the plague of drought which had afflicted the land was removed,

d that the Lord's anger was appeased. P.]
REFLECTIONS.—The obligations of public oaths and covenants are lasting and solemn; and the breaches their sovereign, or cover their bloodshed, yet God will punish them at last. One daring sinner often involves many in his punishment. But what a mercy, amidst the ravages of war, is a fit mediator! The terms of the mediator of them, and the breather approval of the punishment upon Saul's 'bloody house.' C.]

Ver. 10. [Rain in harvest was regarded in Palestine as miraculous; rain during the summer months is undefer his judgments without averting them: but old

relivered him out of the hand of all his enemies. and out of the hand of Saul:

2 And he said, The LORD is my rock, and

my fortress, and my deliverer:

- 3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation. my high tower, and my refuge, my saviour: thou savest me from violence.
- 4 Is will call on the LORD, who is worthy to he praised: so shall I be saved from mine enemies.
- 5 When the waves of death compassed me, the floods of ungodly2 men made me afraid:

6 The sorrows of hell3 compassed me about;

the snares of death prevented me.

- 7 Ing my distress I called upon the LORD. and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears.
- 8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.
- 9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals5 were kindled by it.
- 10 Hek bowed the heavens also, and came down; and darkness was under his feet.
- 11 And the rode upon a cherub, and did fly: and he was seen upon the wings of the wind.
- 12 And he made "darkness pavilions round about him, dark waters, and thick clouds of the skies.
- 13 Through the brightness before him were coals of fire kindled.
- als of fire kindled.

 14 The **Lord thundered from heaven, and | **FER. 14.21.27; 15.68, 15.05.51.04.51.57.16, 18.Hab.3.6-13.**

 18 most High uttered his voice. the most High uttered his voice.
- e most High uttered his voice.

 15 And he 'sent out arrows, and scattered it is further than the cloud lowers, the country is further than the them; lightning, and discomfited them.
- the foundations of the world were discovered,7 at the rebuking of the Lord, at the blast of the breath of his nostrils.
- 17 Heq sent from above, he took me; he drew me out of many waters:
- drew me out of *many waters:

 18 He* delivered me from my strong enemy,
 and from them that hated me; for they were
 too strong for me.

 19 They* prevented me in the day of my
 calamity: but the Lord was my stay.

 20 He *brought me forth also into a large
 place.* he delivered me, because he delighted
 in me.

 They prevented me in the day of my
 calamity: but the Lord was my stay.

 20 He *brought me forth also into a large
 place.* he delivered me, because he delighted
 in me.

 They prevented me in the day of my
 and caves, and was
 but now he walked
 abut now

- - 21 The *Lord rewarded me according to my 3.0. Ro. 27.10. Ep. 2. 10. 15. 4.8; 10. II.

A.M. 2987. B C. 1017. | A.M. 2987. B.C. 1017.

- c Ps.18.2, &c.; 91.2; 3.3.8; 142.4.5; 144.2; 46. 1,7.11; 32.7. Pr. 18. 10. Ge.15.1. Mat.1.21; 18.
- d Ps.55.16; 116.4,13; 65.1,2. Ro.10.13, 1 Pe. e Ps.18.5; 22.16; 3.1; 142.3,4;140.2-5;118.10-
- 13 Or, pangs. 2 Heb. Belial.
- f Or, cords, Ps. 116. 3:18.5.1 Sa.18.21,
- 3 The Hebrew word sheel, like the Greek hades, both of which are gener-ally translated 'hell' in the Bible, signifies in the Bible, signifies simply 'the state of the dead,' without any reference or regard to locality. 'Hell,' therefore, acording to our modern understanding of it, is a misinterpretation.—P.
- 4 Or, 'the cords of Hades entangled me; the snares of death entrapped me'—both allusions being taken from the art of the fowler,—I.
- g Ac. 12. 5. Jonah 2. 2. Ps.34.6; 50.15; 91.15; 116.1-5, 102.17,19, Ho. 5.15;6.1,2.
- Å Ju. 5. 4. Job 26.11. Ac. 4-31. Ps. 18.7;77.18; 99.1;68.8; 114.7. Ex. 19. 18. Hab. 3-6-11.
- i De.4.24 He.12.29 Ex.24.17; 19.18, Ps.18, 8;50.3,4;97.3.2 Th.1.8.
- 503,34597.3.2 In.1.8.
 5 Or, 'fiery flakes issued from it,' i.e. his mouth. The smoke represents the thunder cloud, the fire the lightning, and the burning coals the thunderbolts.—I.
- # Ps.144.5; 97.2; 77. 16-19. Is.64.1,2.Ex.19. 18;20.19; 24.15. He.12.
- 18. / Ps.18.10;68.17;103 20,21; 104.3,4. Ge.3.24 He.1.14.
- m Ps.97.2; 77.16-19; 18.11.1 Ki.8.12. 6 Heb. binding of
- n Ps. 29, 3-9; 77, 17, 18;50.3. Job 37, 2-5.
- ø Jos.10.10,11. Ju. 5. 20,21. 1 Sa.7.10. Ps.18. 15; 68 1,2;118.13. Hab. 3-5-13.

- 10. r Ot, great, Ps. 69. 1,2;130.1.Re.17.15.
- s Ps.56.9;3.7. 2 Co.1. 10.2 Ti.4.17,18.

- 9 That David is here, not describing himself, but the Christ, is obvious, when we compare these words with ch. 12.13.—C.
- y Ps. 119.3,8,11. Lu. 1.6. Phi.4.8. 2 Ti.4.7,8. ls. 38.3. z Ps.119.11.60,120;1 2;16.8.

 - 2;16.8.

 a Ge. 6 9. Ps. 51.6. Is. 38. 3. Pt. 4.23. Ec. 5. 1.

 1 Heb. to him.
 2 This is not intended as a vindication of every part of his conduct, but refers to that conscious integrity towards man which a believer feels, and may avow as an answer to unmerited reproach.

 1.
 - /,
 b ver.21.1 Ti.4.8.Ps.
 1. 1-3. Is.3.10. Ro.2.7,
 10.1 Co.15.58.
 - c Mat. 5. 7. Ja. 2. 13. Ps.25.8,9;11.7. d Mat. 5.8. Ex. 15.6-10. Le. 26.24, 27. De. 28. 1-63. Ps. 125. 5.
 - e Or, wrestle, Ps. 18.26. Ex.18.11. Job 9.
 - ⁴. ∫Ps. 12. 5; 138.6. Is. 63.9;2.11. Job 40.11,12. Ex. 13.11. Pr.21.4. g Or, candle, Ps. 2
 - h Or, broken troop, Ps. 118, 10 Phi.4.13.Ro.8.37.
 - i De. 32. 4. Ps. 12. 6 84.11;25.8,9;18.30.
 - & De.32.31,39. Is.45. 22;42.8;44.6,8. Ps.86.8, 10;89.6,8,
 - 10:80.6.8.

 12 Ce. xo. x2. Phi. 4

 12 Ce. xo. x2. Phi. 4

 13 Ps. 46.1; 48.14. ver.

 2.

 3 Another description only applicable
 to Christ, who alone
 has set before us a
 perfect example that
 we should 'follow his
 steps.'—C.

 23 Heb. equalisth
 - m Heb. equalleth ch.1.23, Hab.3.19, De 32.13, Is.33.16, Ps.113 7,8.ch.7.8.
 - 7,8,ch.7,8.

 4 Not only is tha animal proverbial; swift, but it stands and leaps among bigh rocks am craggy precipices with ease and safety and its hoofs are schard that Virgil compares them to brass.

 —/.
 - -/, #Ps.32,8;108.13;118 10-12; 144. 1. Ro. 8.31, 37.Phi.4.13,
 - 37. Phi. 4.13.

 5 Ratner of 'brass.'
 5 Sme translate, 'and maketh my arms like a bow,' but as the ancient bow was not easily bent but with the feet thence the phrase 'to tread the bow'), it was a great test of strength to be able not only to bend but to break it with the arms alone.

 —I.
 - o Ge.15.1. Ps. 84. 11 Ep.6.16.
 - p Heb. multiplies me, Ps. 115. 14. Ge. 22. 17. q 1 Sa.2.9. Ps. 18.36; 94.18;121.3.8. 6 Heb. ankles.
 - 7 Frequently, alas! did the feet of David the son of Jesse slip; but the feet of Jesse site. Son of David never did; he alone was holy, blameless, and upright.—C.
 - * Ro.8.37.15a.xviii. xxvii. xxx. ch. viii. x. xviii.xx. \$ Ps. 118. 10-13; 110. 1,5,6;18.38. Mal.4.1,3. f 1Sa. 17. 49-51; 18. 27: 23. 5; 27. 8, 9. ch. v. Vinx.xviii.xx. 8 Heb. caused to
 - bow.

 M Ge. 40.8. Ex. 23.27. hate me.

 Jos. 10.24.

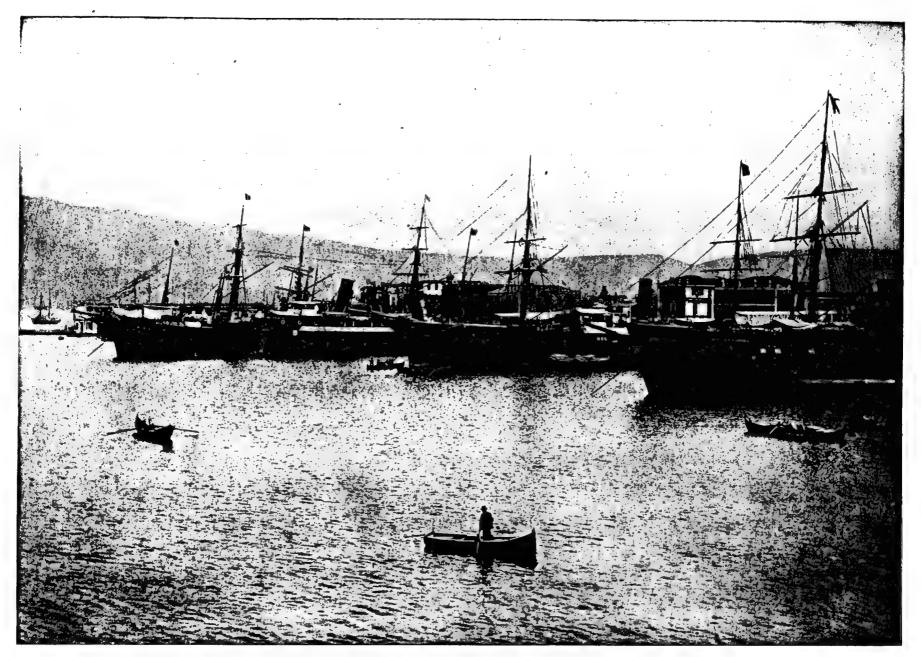
- righteousness:9 according to the cleanness of my hands hath he recompensed me.
- 22 For I have "kept the ways of the LORD. and have not wickedly departed from my God.
- 23 For all his *judgments were before me: and as for his statutes, I did not depart from
- 24 I awas also upright before him, and have kept myself from mine iniquity.2
- 25 Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight.
- 26 With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright.
- 27 With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavoury.
- 28 And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.
- 29 For thou art my slamp, O Lord: and the ORD will lighten my darkness.
- 30 For by thee I have brun through a troop: by my God have I leaped over a wall.
- 31 As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all them that trust in him.
- 32 For *who is God, save the LORD? and who is a rock, save our God?
- 33 God' is my strength and power; and he maketh my way perfect.3
- 34 He maketh my feet like hinds' feet; 4 and setteth me upon my high places.
- 35 Hen teacheth my hands to war; so that a bow of steel⁵ is broken by mine arms.
- 36 Thou° hast also given me the shield of thy salvation: and thy gentleness hath pmade
- 37 Thouq hast enlarged my steps under me; so that my feet6 did not slip.7
- 38 Ir have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.
- 39 And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.
- 40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued⁸ under me.
- 41 Thou "hast also given me the necks of mine enemies, that I might destroy them that

sins are not forgotten by him. The time of recompense will come at last; and may soon turn a fruitful land into barrenness. God's judgments should therefore make us search out and bewail our own and our fathers iniquities. The sins of parents often entail misery on their posterity. And though the poor oppressed should have no power to relieve themselves, ford will add to the power to relieve themselves, ood will plead their cause: nor till satisfaction be made

they who maliciously designed the ruin of others bring themselves and families to misery! and how unsearchable are the judgments of God in ruining the families of his wrath! Severe executions for the public good are sometimes necessary. Many parents are long spared to meet with sad scenes of anguish and grief: and often survivors, by taking pains to revive the memory of lost friends, prove their own self-tormentors. them can we hope for a blessing from God. Thus Fidelity to sovereigns in moments of danger is ex-

tremely honourable. Strength of body is of no use to resist God or withstand death. But let God's people be attacked as often as they may by their enemies, they will come off more than conquerors through him who loveth them.

CHAPTER XXII. REFLECTIONS.—Such as God has intended for great honour, or who follow Jesus into his kingdom, may be assured of meeting



STEAMERS AT SMYRNA—WHERE HOMER WAS BORN, WHO WROTE AT THE SAME TIME DAVID DID. [II. Samuel, xxii.]—The 22d chapter of Samuel contains a Psalm of David praising God for his powerful deliverance and manifold blessings. It is a sublime specimen of poetry, and about the same time that this was written, Homer lived who was born in Smyrna. Other cities claim to be the birth-place of Homer, but the inhabitants of Smyrna confirm the opinion that

their city was the place of his birth by not only paying him divine honors but by showing the place which bore the poet's name. It is interesting to compare the writings of the two poets, David and Homer, living as they did in the same age about 1000 B. C. Such a comparison reveals the infinite difference between the rational conception which the Hebrews had of God and the mythological and puerile ideas of the divine held by the Greeks.

42 They *looked, but there was none to save: even unto the LORD, but he answered them not.

43 Then 'did I beat them as small as the Aust of the earth; I did stamp them as the mire of the street, and did spread them abroad.

44 Thou 'also hast delivered me from the strivings of my people; thou hast kept me to be head of the heathen: a people which I knew not shall serve me.

45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be 'afraid out of their close places.

47 The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

48 It is God that avengeth me, and that bringeth, down the people under me,

49 And that bringeth me forth from mine enemies: 9thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.2

51 He is the tower of salvation for his king; and showeth mercy to his anointed, unto David, and to his seed for evermore.

CHAPTER XXIII.

1 David, in his last words, professeth his faith in God's promises to beyond sense or experience, and the different state of the wicked. 8 be beyond sense or experience, and the A catalogue of David's mighty men.

NOW these be "the last words" of David.
David the son of Jesse said, and "the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel,

2 The despirit of the Lord spake by me, and son; and was in my tongue.

2 The Spirit that spake must be a person; and this Spirit, this person, must be God, the God of Israel.—

1 The Spirit that spake must be a person; and this Spirit that this person, must be God, the God of Israel.—

1 The Spirit that spake are the spirit that spake must be a person; and this Spirit that the spirit that spake are the spirit that spake are the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spake must be a person; and the spirit that spirit that spake must be a person; and the spirit that spiri his word was in my tongue.

x 1 Sa. 28.6, Pr. 1. 28, Mi. 3.1,4.

y Ps. 118. 10-12. Da. 2. 35. Mal. 4.1. Is.41.2, 3,15,16. Mi.7.10.

≉ ch. iv. v. xviii. xx. Ps.18.43. a ch.v.viii.x. Ps. 60. 8;2.8.Da.7.14.

9 Heb. Sons of the stranger. b Or, yield feigned bedience, Ac.8.13,18

I Heb. lie. c Heb. arm then

d De. 32, 39, 40. Ps. 144.1, 2. Lu. 1, 47. Job 19,25.

е Ps.94.1;43.1;35.1. /2 Co.1. 9, 10, ch. v. viii. x. xviii. xx. 1 Sa. xviii.-xxxi.Ep.2.5,6.

& Ps. 18. 48; 113. 7, 8; 43.1,2;140.1;3.7.1 Sa.2. 8.ch.5.12;7.8,9.

&Ps.ciii.cxvi.cxviii. cxlvi. Ro.15, 9, Is. xii. xxv.xxvi.

2 Paul (Ro.15.9) ap-lies this passage istinctly to Jesus ie Messiah. And distinctly to Jesus the Messiah. And while ver. 51 speaks of David, let it be recollected that David in the Hebrew signifies beloved, so 'beloved' is one of the titles of Christ ascribed to him both on earth and from heeven. See Mat. 3. 17. Ep. 1.6.—C.

f Pr. 18, 10, ver. 2, 3, Ps. 18, 50; 3, 3; 91, 2; 89, 28, 29, ch.7, 12, Je.30.9, Ro.1.3.

CHAP. XXIII. B.C. 1015.

Ge.49.1, 2. De. 33 1, &c. Jos.23.1, 2 Pe.1, 13.Ps.72.20.

1 Not the last words uttered in life, but the last delivered upon the subject dis cussed.—C.

b 1 Sa.16. 13. ch.5.1, 3.Ps.78.70-72;89.20.

e Am.6.5. x Ch.16.4, s.Ps.i.-cl. d 2 ≥ 1.21. He. 4. 1. Ac.4.25.

e Ex.20,2;19.5,6. De 32.4,30.ch.22.2,3.1 Co 10.4.

FPs.82.3,4;45.6,7;72 2. Ro.13.1-4. Mi.5.1,2 Is.11.4,5;32.1.

18.11.45;32:1.

3 'He shall be a just (man or one) raing over men in the fear of God —a clear prophecy of Messiah; without which interpretable the man of the shall be shall b

g Ju. 5. 31. Pr. 4. 18 Ps. 72.6;110.3. Lu. 1.68 Mal 4.2. Jn. 1.7,9. k Is.11.1;4.2. Je. 23 5. Lec. 3.8.

s ver.3,4;ch.7.18.

4 'For shall not my house be so with Godt'—that is, so rising, shining, prospering.—C.

ch.7. 12-17. Je. 31. 31; 33. 21. Is. 9.6,7. Ps. 89. 3,4. 28,35. Mat. 16. 18.Ro.4.16.

/ Ps.16.5,6; 73.25,26; 142. 5. 1 Co.2. 2. Ga. 6. 14. Phi. 3.8.

Is.4.2; 7.14; 9.6,7;

5 'For he is all my salvation and all my desire, though he spring not up speedily,' that is, David 'saw Christ's day afar of, and was glad.'—C.

n De.13, 13, 1 Sa, 2, 12, Lu.19,14, 27, IS,27, 4, Ps,21, 8-10; 68, 1, 2; 110, 2,5,6; 92,7,9; 58, 9; 37,17,20,38.

o Ot, Foshebbasse bet the Tackmonite, head of the three, ICh II. II. These worthies were typical of the apostles, evan-gelists, and teachers.

6 Kennicott has shown how the text here has been corrupted, and must be corrected from r.Ch. II. II. The words 'sat in the seat,' should be the proper name Yashobaan; and 'Adino the Eznite,' should be 'lift up his spear,'—/.

z Ch.11.12;27.4 9 Ju.5.12,18,1 Sa,17. 8-10.

* With Mar. 14, 50, Is. 63, 3, 5; 32, 2, 3; 53, 12, Ps. 68, 18,

3 The 'God of Israel said, the Rock of Israel spake to me, 'He that ruleth over men must be just, ruling in the fear of God:3

4 And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as "the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure for this is all my salvation and all my desire, although "he make it not to grow.5

6 But the "sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 \P These be the names of the mighty men whom David had: 'The Tachmonite that sat in the seat,6 chief among the captains; (the same was Adino the Eznite;) he lifted up his spear against eight hundred, whom he slew at one

9 And after him was *Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 Her arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was 'Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people or Shammorh 13, 14. fled from the Philistines.

with many enemies by the way. But what was in the promise the object of our faith, will in the fulfilment become the matter of our praise. Behold what God is to his people! Everything they can need; everything they can need; thing they can enjoy. Happy those who can claim this infinite ALL, in every form, as their own. To awaken their importunity, and to magnify God's love and power in their deliverances, God's people are often reduced to the deepest distresses: and those whom he most delights in have the severest exercises of their faith and patience. But the sharper our trials let us call the more earnestly upon God. Perseverance in prayer will assuredly be crowned with deliverance—amazing deliverance! What a mercy is it to receive grace to watch and wrestle against the sins which do so easily beset us-to have the testimony of a good conscience—and to have God freely rewarding his own grace in us! Great is the advancement of God's people. And it is reasonable that God should have the glory of all that strength, success, or honour with which he both blood way to the more God have done which he hath blessed us: yea, the more God has done for us, the more good we may expect at his hands. And the more confidently should all our faith, our thanksgiving, and our joy centre in Jesus Christ our

CHAPTER XXIII. [Ver. 1. 'The psalm of thanksdeliverances and benefits he had experienced through-

out the whole of his life, is followed by the pro-phetic will and testament of the great king, unfolding the importance of his rule in relation to the sacred histhe importance of his rule in relation to the sacred history of the future. And whilst the psalm may be regarded as a great hallelujah, with which David passed away from the stage of life, these 'last words' contain the divine seal of all that he has sung and prophesied concerning the eternal dominion of his seed, on the strength of the divine promise which he received through the prophet Nathan—that his throne should be estable. the prophet Nathan—that his throne should be estab-lished for ever. These words are not merely a lyrical expansion of that promise, but a prophetic declaration uttered by David at the close of his life, and by divine inspiration, concerning the true King of the kingdom of God' (Delitzsch). P.]

of God' (Delitzsch). P.]

Ver. 4. [He shall be as the light of the morning when the sun riseth. A very valuable MS. collated by Kennicott reads, 'And as the light of the morning shall Jehovah arise, a sun.' Such a change of reading, however, is not to be adopted on such digital surface to provide the support of the supp ever, is not to be adopted on such slight authority, nor is it necessary to explain the passage. The whole difficulty vanishes when we rectify the translation of

ver. 3 as in marginal note. C.]

Ver. 5. [The meaning of this verse is:—Does not my house stand in such relation to God that the Righteous Ruler—the Messiah—will spring from it? The reason is given in the next clause: 'For he hath made an everlasting covenant with me, ordered in all things, and steadfast.' Upon this David founded his confidence that God would cause to spring forth from it all the salvation promised to him and his house, and all the good pleasure of God expressed in the covenant:

'For all my salvation, and all good pleasure, shall he not cause it to spring forth?' P.]

Ver. 7. [Fenced with iron. The translators, not seeing Messiah in the passage, evidently consider these mg messian in the passage, evidency consider these words as referring to a man attempting to gather the thorns, and requiring to be fenced against injury. But instead of *fenced* we should translate the word *filled*, and then it becomes a prophecy of Christ which was

literally fulfilled. C.]

Ver. 8. [Eight hundred, whom he slew at one time. There is a seeming discrepancy between this passage and I Ch. 11. 11, though they seem to be spoken of the person. The passages may easily be reconciled -(1) Though 1 Chronicles be placed after 2 Samsame person. uel, Chronicles may have been first written. (2) The net, Chronicles may have used hist written. (2) The Tachmonite may have assailed 300 at one time, 500 at another. (3) What the leader began, and his troops completed, may, according to all common usage, be ascribed to the leader. C.—This list of heroes is also given in 1 Ch. 11. 10-47, with the addition of sixteen names not here mentioned. The author of Chronicles has attached the list to his account of the capture of Zion, to show that they had aided David materially in the settlement of the kingdom. The names in the two lists are sometimes slightly different; but this is easily explained, for in the East names are differently spelled The names in the two



THE ALTAR OF THE CHURCH OF THE NATIVITY—OVER THE PLACE WHERE CHRIST WAS BORN. [II. Samuel, xxiii:16.]—"And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord." Bethlehem is celebrated because of its relation to Boaz and Ruth, and because it was the birth-

place of David; but most of all it holds its place in the affections of the human race because here was the advent of the Savior. Here the angels announced his birth to the shepherds as they minded their flocks by night. The Church of the Nativity stands over the Inn where our Savior was born. The traditional well of David from which the men drew water at the peril of their lives, is in a yard through a narrow passage on the left as we enter Bethlehem.

12 But he stood in the midst of the ground, and defended it,6 and slew the Philistines: and the LORD wrought a great victory.

13 And three of the thirty chief7 went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of *Rephaim.

14 And David was then in an hold, and the garrison of the Philistines was then in Bethlehem.

15 And David longed,8 and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured ait out unto the LORD:

17 And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three:9 and he lifted up his spear against three hundred, and slew1 them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

slew them, and had the hame among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he "attained not unto the first three.

20 And "Benaiah the son of Jehoiada, the son of a valiant man of "Kabzeel, who had done many acts, he slew two "lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, ha goodly man: and the Egyptian had a spear in his hand; but he went down to him? with a staff, and plucked the spear out of the Egyptian's hand, and 'slew him with his own spear.

22 These things did Benaiah the son of Jehoiada and had the name among three mighty.

Jehoiada, and had the name among three mighty

23 He was more honourable than the thirty. but he attained not to the first three: and David set him over his guard.5

6 A marauding party of Phinistines came to plunder the harvest.—C.

f Ps. 3.8;18.50, Pr. 21, 31.ver. 10. 7 Or, the three captains over the thirty.

1 Sa.22.1, 1 Ch.11. 15-19.

x Or, piants, Jos. 15.8.ch. 5.18.22. # 1 Sa.22.4,5, or ch.

59 Bavid had been in a disease which sometimes termin ates in longing for the water of a particular well. Upon any other supposition than sickness, the fact were discreditable to David. But sickness can bring down the mightiest, that the mightiest, that the mighties that the mighties with the control of the second of the s

* Perhaps an emblem of Jesus and his Spirit, Jn. 4. 10,14. Is.12.3.

ð 1 Ch.12.20,21;2.16. 9 Probably among the second three, whose feat of daring the historian has just recorded.—P.

1 Heb. slain. e Mat. 13.8. 1 Co. 15.

d ch.20.23.1 Ki.2.35. 1 Ch.11.22,25. e los.15.21.

f Heb.great of acts, Lu.24.19.

g Heb. & God, Ex.15.15. h Heb. a man of countenance or sight, called 1 Ch. 11. 23, a man of great stature.

fr Sa. 17. St. The names of these mighties are some-what different here from what they are in I Ch. xi. See there.

8 Ot, honourable mong the thirty.

4 Or, council. 5 Heb. at his com A.M. 2989. B.C. 1015. & ch. 2, 18. 1 Ch. 11.

✓ Not as ver.9. m 1 Ch.11.27,28.

6 This catalogue is full of variations both in the text and in the versions, and differs much from that in Chronicles, which Chronicles, which may be partly accounted for by the corruptions that have crept into both. It was the comparison of these texts that led was the comparison of these texts that led with the containing the Hebrew MSS. Perhaps the list here contains the names of the commanders who lived in David's regire, but it underwent various changes, which are underwent various changes, which are noted in r Ch.xi.—/.

n 1 Ch.11.29. o 1 Ch.11.30,

₱ x Ch.xx.30,31, ₱ Ju.12.15.Jos.24.30 7 Or, valleys.

1 Ch.11.32,33.

r 1 Ch.1. 32,33
s 1 Ch.1. 34.
s 1 Instead of the sons of Jacksen, Jonathan, the parallel passage in Chronick, and then joins Jonathan. The sons of Hashem the Grown, the sons of Isahen is unquestionably a proper name, and ought to be read Bene-passes, and the sons of the

€ 1 Ch.11.35.

ch.11,325,12, # 1 Ch.11.37. 9 1 Ch. 11.38. # I Ch.11.30

Jos.15.48. 1 Ch.11. (0;2.50,53. ôch.11.3.1 Ch.11.41. 1 Ki,15.5.

• As there are thirty-seven enu-merated, the word translated thirty,ver. 13, should be render-ed captains, as it is in ver. 8, and Ex. 24.7.

It is probable that thirty was the original number of this distinguished corps, and that its technical name was The Thirty; but that the number was increased, while the old name was retained.—P.

CHAP. XXIV.

B.C. 2017. a God permitted Satan to tempt them, 1 Ch.21.1-4. Ge. 45. 5. ch. 16. 10. 2 Ki. 22. 22. Ac.4.28.

b Jos.9. 14. 1 Ch. 27. 23,24.

24 Asahelk the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-

25 Shammah^m the Harodite, Elika the Harodite.6

26 Helez the Paltite, Ira the son of Ikkesh he Tekoite,

27 Abiezer" the Anethothite, Mebunnai the Hushathite.

28 Zalmon the Ahohite, Maharai the Netophathite.

29 Heleb^p the son of Baanah, a Netophathite, Ittai the son of Ribai, out of Gibeah of the children of Benjamin.

30 Benaiah the Pirathonite, Hiddai of the brooks7 of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan.⁸

33 Shammah the Hararite, 'Ahiam the son of Sharar the Hararite.

34 Eliphelet the son of Ahasbai, the son of the Maachathite, "Eliam the son of Ahithophel the Gilonite,

35 Hezrai* the Carmelite, Paarai the Arbite,

36 Igal^y the son of Nathan of Zobah, Bani the Gadite.

37 Zelek* the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah.

38 Ira an Ithrite, Gareb an Ithrite.

39 Uriahb the Hittite: thirty and seven in all.1

CHAPTER XXIV.

1 David, tempted by Satan, forceth Joab to number the people.
5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by God, repentelh, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David, he was the same than 18 David by the same than 18 Da by repentance, preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Araunah's threshing-foor, where, having sacrificed, the plague ceaseth.

ND again the anger of the Lord was A kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, Go now through cver.6.Ge.14.14;21. 31.6h.3.017.11.Ju.20. all the tribes of Israel, from Dan even to

in different parts of the country, and at different periods. Observe how different is the spelling of many of our

historical names now and a century ago. P.]

Ver. 15. [The cave of told of Adullam was in the wilderness of Judah, a little to the south-east of Bethlehem. The well to which tradition has given the name of David's Well is on the northern side of the village, close to the road that leads to the plain of Rephaim. If it be the real well, which is not impro-Rephaim. If it be the real well, which is not improbable, David's mighty men must have passed round the village, leaving the Philistine garrison between them and their place of refuge. P.]

REFLECTIONS.—It is a high honour to be endowed with gifts and invested with offices by the God of Israel, for the benefit of his people: for his gifts and invested with offices are necessary for the first people.

graces are necessary for the faithful discharge of every office in church or state. What a mercy to mankind is Jesus and his compassion! It is pleasant to die

in his arms, beholding his glory, resting on his atonement, and cleaving to his promise: but great is the wickedness, and dreadful the end, of those that oppose him and the interests of his church. God distributes. in a most gracious manner, his endowments even in natural things, rendering men weak or strong, cowardly or brave, as is best. And it is sinful for self-indulg-ence, or to please a superior's humour, to hazard human life: and very necessary to repent bitterly of such conduct. But let me, refreshed with the living water which flows from Jesus the Bethlehemite, be strong in the Lord and in the power of his might; so shall I put to flight the heroes and the armies of the aliens. No powers of hell or earth shall be able to withstand me; and with honour shall my deeds be recorded in the Lamb's book of life.

CHAPTER XXIV. [Ver. 1. He moved David]

against them to say, Go, number Israel and Judah. By comparing this passage with I Ch. 21. I, it will be seen 'Satan stood up against Israel, and provoked d' to this census. How is it then, in this passage, David' to this census, ascribed to the Lord? Just as the Lord moves men to prayer by danger, and to repentance by affliction; so, being displeased with Israel and David, he delivers them over to Satan their adversary, as he delivered Job; and David is thus judicially moved by the Lord, who has sentenced him, but instrumentally by Satan, who accused him, and received power to tempt him. C.

Ver. 4. [Went out from the presence of the king to number the people of Israel. The census being taken by the military, and not by the civil or ecclesiastical by the mintary, and not by the civil or ecclesiastical authorities, see Nu. I. 44, proves that David contemplated a military enrolment for purposes of war. But why then is David opposed by Joab and the other generals? Joab had the existing army completely in Beer-shebe, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went' out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in ^gAroer, on the right side of the city that lielh in the midst of the river of Gad, and toward ^hJazer:

6 Then they came to 'Gilead, and to the land of Tahtim-hodshi;2 and they came to Dan-jaan,3 and about to ¹Zidon.

and about to ¹Zidon,
7 And came to the strong hold of ^mTyre,
and to all the cities of the Hivites, and of the

Cananitos 4 and the Canaanites; 4 and they went out to the "south of change, on 1 Judah, even to Beer-sheba.

8 So, when they had gone through all the land, they came to Jerusalem at the end of land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.5

10 ¶ And David's heart *smote him 6 after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant;

Lord, take away the iniquity of thy servant; for I have done very foolishly.

11 For, when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

12 Gos and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of faminer of the intervention of the present year lever the unterview intervention of the present year lever the them.

13 So Gad, Thus saith the land intervention of the present year lever them.

14 Sevent years of famine of Egypt with out the preparation of Egy

A.M. 2987. B.C. 1017. A.M. 2987. B.C. 1017.

d De.8. 13, 14. Hab. 2.4. Pr.16.18; 29.23; 18. 2. e Ps.115.14.Is.26.15. FEX.1.17. Ac. 5, 29;

4.19. g De.2.36.Jos.13.16. Nu.32.1.3. 1 Or, valley. z Pr. 12.10. Is. 47.1 Zec.1.15. 2 Ki.13.3.7. Ch.28.6,9. h Nu.32.35. Is.16.8,

i Ge.31.21,47. Ntl.32. 1,39. 2 Or, netherland newly inhabited. & Ge.14. 14. Jos. 19. 47. Ju. 18.29.

3 Dan-jaanwas different from Dan, the northern border city, but it may perhaps have been identical with the Dan mentioned in Ge. xiv.—P.

/ Jos. 11.8;19.28, with Ge. 10.15. m Jos. 19. 29. 1 Ki. 5. 1. Is. xxiii. Eze. xxvi. -xxviii.

4 The Hivites here include the mountain tribes of Lebanon (see Ju. 3.3); and the Canaanites were the Phunicians who inhabited the sea-coast.—P.

#Ge.21.31-33.Ju.20. 1.ver.2.

I Sa. 24. 5. Pr. 18. 14 6 This seems to have occurred before

9 ch.12.13. 1 Ch. 21. 9. Ps.25.11; 32.5; 38. 4, 18;40.11.12;51.2. Pr.28. 13. 1 Jn.1.9. Mi.7.8, 9, 18,19.

#1 Sa.22.5;9.9.2 Ch. 29.29;21.9.

29.29.21.9. 51 Ch. 21.12.1 Ki. 12. 5 (Ch. 21.12.1 Ki. 12. 6 (Ch. 21.2.1 Ki. 12. 6 (Ch. 2

*2 Ki.6.15. Jn.12.27. Mi.7.8,9. He.12.5,8.

y Or, many, Ps. 103 11-14;86.5,15; 145.9;40 5.Ex.34.6,7.

divine displeasure.

—?.

9 He had been
proud of the numbers
of his people, and
therefore the judgment must be such as
wil make then fewer.
What we make the
will make them fewer.
What we make the
take from us, and to
take from us, and to
make the means of
our punishment. He
had chosen the pestilence, because he and
the stamily would be
as much exposed to
it as the poorest Israelite; and he would
it time under the difference
rebuke, however serebuke, howe

reonac, nowever severa it might be.—/.

1 Perhaps more wickedness, especially more wickedness, especially more pride (and that was the sin now chasties), in the several pride for the destroyed as stretched out upon that city; but then the Lord 'repented him of the evil, 'changed not his mind, but he will be spared for the ark's sake, for it is the place God hatch one of the ark's sake, for it is the place God hatch one of the evil, 'changed not have a shall be spared for the ark's sake, for it is the place God hatch one of the evil

b Ge. 6. 6. Ps. 78. 38; 94. 14:106.45; 135. 14;90. 13. La. 3. 32. Ho. 11.8. Hab 3.5 1 Ch.21.15. 2 See note on Ex.

e Or, Ornan, 1Ch. d 1Ch.21.16,17.

d x Ch.2x.16, r).
e ver.ro. Is.6.5; 64.6.
Ps.25.11. Job 7.20.
f x Ki. 22. 17, Ps. 44.
11. Je.12.3.
3 David is here a beautful type of Christ delivering hinself up, but stipulating to 'let the disciples go.'—C.

three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, "I am in a great strait: let us fall now into the hand of the Lord, (for his mercies are "great,) and let me not fall into the hand of *man.

15 ¶ So the Lord sent a epestilence upon Israel from the morning even to the time appointed:8 and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem1 to destroy it, bthe LORD repented2 him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the thrashing-place of Araunah the

17 And David spake dunto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me,3 and against my father's house.

18 ¶ And Gad came sthat day to David, and said unto him, Go up, rear an altar unto the Lord in the thrashing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, has the Lord commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the Loro, that "the plague may be stayed from the people.

22 And Araunah said unto David, "Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burntsacrifice, and thrashing-instruments, and other instruments of the oxen, for wood.

23 All these things did Araunah, as a king,

his interest, and was thereby generally too strong for But he dreaded such addition of new troops as might enable David to overpower him or depose him from the chief command. Next, what was the sin of David and Israel, for which they are delivered over to the tempter and punished with the plague? Their sin was the appetite for military glory beyond the purposes of defence, and of foreign conquest beyond the boundaries assigned them by God—the most glaring sins, for which, and by which, nations still continue to

ver. 5. [This description is given to distinguish Aroer of Gad from Aroer of Reuben. The latter was in the valley of the Arnon; the former a little eastward of Rabbath-ammon, and in the valley in which Rab-

bah is situated. See Jos. 13. 25. P.]

Ver. 6. [Tahtim-hodshi. Though this word is translated in some of the old versions, it appears to me to be a proper name, descriptive, however, of the physical aspect of the region to which it was given.

The route taken by the king's messengers was first eastward to Moab; then northward through Gilead; then 'to the land of Tahtim-hodshi,' and on to Danjaan and Zidon. The land of Tahtim-hodshi was thus manifestly a section of the upper valley of the Jordan, probably the 'netherland' or 'lowland,' now called Ard el-Huleh, lying deep down at the western base of

Hermon. P.]

Ver. 9. [In all the numbers were 1,300,000; to these must probably be added the trained bands, or standing army, making up the whole people fit for military ser vice to about a million and a half. This would repre This would represent a population of some six millions. be seen that they had increased nearly threefold since

the exodus. P.]

Ver. 13. [See what answer I shall return to him that Ver. 13. [See what answer I shall return which will be shall return which we read in 1 Ch. 21. 12 that the alternative where we are. How are these offer was not seven but three years. How are these differences to be reconciled? The Septuacint reads three in both places; and the seven, by what may be the ex-king of Jebus offered it free.

called the Gordian Canon, is charged to the error of a transcriber. But as there is great danger in this violent criticism, so there is no need of it. On examination the two accounts will be found to have been delivered at different times-that in Chronicles the last; and in it the interrogative seven are reduced to the positive three. C.

Ver. 23. [This is one of the most remarkable and solemn incidents in Bible history. A knowledge of the locality renders the story more graphic. palace of David stood on Mount Zion. The city and To the east, separated from it by a very deep and narrow ravine, was another mountain top, somewhat lower. On the summit of the latter an old Jebusite chief, apparently the dethroned king of the Canaanite Jebus, had a thrashing floor; beside it was a cave in the rock.

Araunah, the chief, was thrashing wheat. He saw the destroying angel, and fled into the cave. soon afterwards approached; Araunah 'went out' to meet him. The Jewish king asked to buy the floor,

give unto the king: and Araunah said unto the king, 'The Lord thy God accept thee.

24 And the king said unto Araunah, PNay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me

**A.B. 3967. B.C. 1017.

• r.Ch. nr. 16. Ps. 20.

• J.A. 5.46. Ro 15.16. 30.

• J.A. 5.46. Ro 15.16. 30.

• J. Ch. 21. 25.

• J. Ch. 21. 25.

• J. Ch. 21. 25.

• We read in 1. Ch.

nothing. So David bought the thrashing-floor and the oxen for fifty shekels of silver.4

25 And David built there an altar unto the Lord, and offered burnt-offerings and peaceofferings. So the Lord was entreated for the land, and the plague was stayed from Israel.

on paying the full price. An altar was erected; and the spot which had been originally consecrated by the sacrifice of Abraham, and called *Moriah*, 'the vision of Jehovah,' was now again dedicated to God. In a few years more the spot became the site of the great altar of Solomon's temple. To this day the site of Araunah's thrashing-floor is one of the holiest shrines

of Mohammedanism. P.]
REFLECTIONS.—It is very dangerous when the sins of subjects provoke God to permit Satan to tempt their kings. He exactly discerns our pride, and detests

it is cause of great shame to the saints, when monsters of wickedness are made to put them in mind of the promises of God and of their own duty. obtained by sinful methods are quickly turned into the obtained by sinful methods are quickly turned into the gall of asps within us: and bitter are the griefs and great the straits, when we have no choice but of destructive judgments allowed us by God. Alas! our sin, our folly, makes it so! But let a sense of guilt put an edge of importunity upon our prayers:—it may be the Lord will be gracious. He often smites where he means not to destroy. And though in his just judgment be will absect our pride by squiting our fide he it and everything leading to or produced by it. And ment he will abase our pride by smitting our idol, he

will mingle mercy with judgment. While, therefore, we tremble at his judgments, let us beware of provoking him by our sins. How it stings a generous mind for his sins! But under all our guilt, and all our plagues, let Jesus, our altar, our sacrifice, and ransom, plagues, let Jesus, our attar, our sacrince, and raison, be applied to as the means of our reconcilement to God. Let sacrifices of praise attend our pardon, and every manifestation of it. And however generous our friends may be, let us never willingly come under needless obligations to them; and never let us wish to serve God at the expense of others.

THE FIRST B O O K

KINGS.

Perhaps this and the following book were written by the prophets who lived in their respective periods; and the whole connected together by Jeremiah or Ezra. They contain the history of the Jewish church and nation for about 427 years, from the coronation of Solomon to the burning of the temple by the Chaldeans. The alternate changes of mercies and judgments therein represented are an exact fulfilment of Le. xxvi.; De. xxviii. xxxii.

Forty years the kingdom of Israel continued united under Solomon, whose instalment, wisdom, wealth, erection of the temple, and idolatrous apostasy, are largely described, i. -xi. After the division, the kingdom of the ten tribes continued two hundred and fifty-four years under nineteen kings, descended from nine different families; viz. Jeroboam I, Nadab;—Baasha, Elah;—Zimri;—Omri, Ahab, Ahaziah, Jehoram;—Jehu, Jehoahaz, Jehoash, Jeroboam II., Zechariah;— Shallum; — Menahem, Pekahiah; — ekah; — Hoshea: all of them idolaters. The kingdom of Judah continued three hundred and eighty-seven years under nineteen kings of the line of David; viz. Renoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah (Athaliah was an usurper), Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah: of whom Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah were pious, and Manasseh a penitent. The history of these thirty-nine sovereigns, with that of the prophets Elijah and Elisha, is the subject-matter of these books. The scope is to show how righteousness exalts a nation, and sin is the reproach of any people.

[The First and Second Books of Kings were originally only one book. They are so still in Jewish manuscripts. They were divided in the Septuagint version, and printed so for the first time in Hebrew in the Bible edited by Bomberg. In the Septuagint and Vulgate they are called the Third and Fourth Books of Kings, First and Second Samuel being counted as First and Second Kings. The reason of this is obvious. The history in the four books is continuous, forming in fact a complete outline of the whole Israelitish monarchy from the anointing of David till the captivity.

There can be little doubt that Jeremiah was the author of the Books of Kings. Jewish tradition affirms the fact, and the language and style fully corroborate it. The last chapter bears evidence that the writer of it was an eye-witness of the triumph of the Babylonish arms and the capture of the Jews, while he himself remained in Judea. This exactly accords with the history of Jeremiah. The sources from which he derived his information were doubtless national records and other authentic documents. The latter part of the history came under the author's own observation; and accordingly we find that the narrative of the appointment of Gedaliah as governor, of his murder, and of the flight of the Jews to Egypt, is just an abridgment of the Book of Jeremiah, ch. xl.-xliii. Several works are mentioned by the writer as sources of information: - The Book of the Acts of Solomon, 1 Ki. 11. 41; The Book of Jonah, 2 Ki. 14. 25. Others are named in Chronicles; such as The Acts of David; The Book of Nathan; The Prophecy of Ahijah the Shilonite; and The Visions of Iddo the Seer, &c. These were doubtless accessible to Jeremiah; and formed part of the materials from which, under divine inspiration, he composed the Books of Kings. P.]

CHAPTER I

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 Bu the counsel of Nathan, 15 Bathsheba moveth the king on Solomon's behalf, 22 and Nathan secondeth her. 28 David reneweth his oath to Bathsheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's gucets see. 50 Adonijah, sleeing to the horns of the altar, on condition of his good behaviour, is dismissed by Solomon.

OW king David was a old and stricken in years; and they covered him with clothes, but he gat no heat.

Wherefore his bervants said unto him, Let

1 Heb. be a chericher unto him, The particle is common in the East; old and deroph inten offen eroph years a young person by leaving her a language property.—That Abishag was considered

A.M. 2988, B.C. 1016. CHAP, I. # 2 Sa.5.4. Ps.90.10. b Ge.20.8; 40. 20; 41. 37,38, i.e. courtiers.

c De.1.38;10.8. 1 Sa.

A.M. 2988. B.C. 1016. as David's concubine is evident from ch. 2, 22. A 'Shunammite' means a nativo of Shunem, in the tribe of Issachar, a few miles south of Tabor.

d Ge.16, 5. De. 13.6 2 Sa.12.3.Mi.7.5. e Ec.4.11.ver.1. /Es.2.2-4.

g ch.2.17,22. Jos.19. 18. 1 Sa. 28. 4. 2 Ki 4.6, 25. h Ge.4.1.Mat.1.25.

there be sought for my lord the king a young virgin; and let her estand before the king, and let her cherish1 him, and dlet her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king hknew her not.

- 5 Then 'Adonijah the son of Haggith exaltedk himself, saying, I will be king: and the prepared him chariots and horsemen, and fifty men to run before him.
- 6 And his father "had not displeased him at and he also was a very "goodly man: and his didence, of his his mother" bare him after Absalom.²

 7 And he are the saying saying saying and his are the saying saying and consequent in dulence, of his children. For such a line of the saying sayin

7 And he pconferred with Joab the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,3 and Rei, and the mighty men which belonged to David, were not with Adonijah.

9 And Adonijah tslew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which is by "En-rogel," and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.5

11 ¶ Wherefore Nathan *spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, vlet me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, "Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirmo thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, 'My lord, thou swarest by the Lord thy God unto thine handmaid, saying, 'Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne: 6 feece of Batisheba, or paternal partiality of David.—Note, In this way to be a second of David.—Note, In the same of David.—Note

* Lu.14.11.Pr.16.18; 18.12. 2 Sa.12.11. Ju.9. 2.De.17.15.1 Ch.22.9. / 2 Sa. 15. 1, De. 17. 16.Ps. 20.7. m Pr.23. 13; 29. 15. 1 Sa.3.13. Le.19.17.

been over-fondness, and consequent in-dulgence, of his children. For such a line of education, it is no excuse to call it 'a failing that leans to virtue's side;' however amiable the over-fond parent may be, 'he that spareth the chief when it is desswed hatch the children of the state of th

2 Sa. 14.25. I Sa. 9. 2;10.23.

2;10.23.

o 25a.3;3,4.1 Ch.3.2.

2 Absalom's mother was Maacah,
Adonijah's Haggith,
25a.3;3,4, the words
therefore mean that
Haggith bare Adonijah after Maacah
had born Absalom.

— C.

g 2 Sa.8.16,17. ch. 2. 28-35.

9 2 3 3 . b. 10, 17, 18; 7, 2; 12. - 15, 25 3 . 8, 17, 18; 7, 2; 12. - 15, 16; 5 . 3 It is by no means probable that this is Shimei of Baharim, but one of David's 'mighty men' of the same name, whom we find distinguished under Solomon, ch. 418.—C. 2 5 2 3 2 3 2 8 30, 1 Ch. 4.18.—C, \$ 2 Sa.23.8-39. 1 Ch. 11.10-47.

/ Nu. 23. 1. Pr. 15. 8. Is.1.11-15.

#2 Sa.15. 17; 17. 17.

#2 Sa.15. 17; 17. 17.

#e. the fuller's well,
Is.7.3.

In the bottom of
the Kidron, a short
distance south of
Jerusalem.—P.

Jerusalem.—P.

§ This was a very significant exception, for the doubtless read to Solomon, though a younger brother. Feeling that this was his best opportunity of asserting his claim, he, is unitation of Absalom, set up a splendid retime, and courted popularity.—f.

2 Sa.7.12-15;12.24. 1 Ch.22.9;3.5. Ps.37.3. y Pr.17.2;11.14;24.6; 12.15,20;15.22;27.9.

ver. 21. Ge. 19. 17. Ac. 27. 31. # 2 Ch.22.9,10, 2 Sa. 12.24,25.

12.24,25. δ De.17.18.1 Ch. 29. 23;28.5;22.9,10. ε Heb. fill up, ver. 17-27. d vet.1,4.

e Ge.18. 2; 19. 1, Ru. 10.2 Sa.9.6,8;14.4,22,

33. f i Pe.3.6. Ge.18.12. Ep.5.33. g 2 Sa.7.13. i Ch.29. 1,9;22.9,10.ver.13.

6 As Saul and David had been divinely designated to the throne, so was Solomon, as appears from ICh. 22.8-11, and not by any undue influence of Bathsheba,

A.M. 2988, B.C. 1016.

2 ver. 7,9,10,25

A ver.11,13,3-5;

i ver.19,10,0-5;

7 It appears that
David's right to nomanate which of his
sous he pleased to
succeed him was recoprized by his subjects. Michaelis
sous he pleased to
succeed him was recompared by his subjects. Michaelis
secured this right by
the terms of his covenant with the people.
But it rather seems
to have been a right
which needed no
stipulation, being
the has been a right
which needed no
stipulation, being
ral usage; as we see
exemplified in the
case of Jacob, who
deprived his eldest
son Reuben of that
priority which would
otherwise have beexemplified but with
a reserved right in
the father to give
the preference to a
younger son if he
saw occasion. Orienyounger son if he
saw occasion. Orienyounger son if he
late King of Persia,
or instance, publicly tal kings still enjoy
this power. The
late king of Persia,
for instance, publicly
recognized his second son (Abbas Mirza) as his successor,
to the exclusion of
the eldest, who, however, took no pains
to conceal his intention to put the matter
to the arbitration of
the sword.—Kitto.

Heb) is some

& Heb. lie down, De.31.16. Is.57.2. Ge. 15.15;47.30. l Heb. sinners, Ge. 43.9. Jos. 2.19.

m ver.14.

8 He had come into the anteroom, but not yet to the king's private chamber. See ver.28.—C.

ver.16. 0 VET. 7, 9, 19.

p Heb. let king Adonijah live, 1 Sa. 10.24 ver. 34. Re. 13.4. g ver.8,10. # 2 Sa.7.2; 12.24,25 er.so.

ver.20.

9 This should rather be in the direct interrogative form, like the preceding clause: 'Hast thou not shown to thy servant?' insinuating but in a delicate and respectful manner, that he had done so.

1 According to the abbreviated style of Scripture narrative, the retirement of Bathshea, on the entrance of Nathan, is not noticed, but is clearly to be inferred from her recall.—C.
2 Hach. Mother & Mo

2 Heb. before the

s Ju.8.18,19.2 Sa.12 5.ch.17.1, 1 Ps. 34. 19,22; 71.23. 2 Sa.4-9. Ge.48.16.

2 Sa.4.9. Ga.48.16.

8 The true believer loves to review his past experience, and to remember all the way in which he has been led in the will-been led in the will be will be

2 ver.13.17. # ver.16,23.Ge.18.2;

18 And now, behold, Adonijah reigneth: and now, my lord the king, thou knowest it

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne7 of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall *sleep with his fathers, that I and my son Solomon shall be counted 'offenders.

22 ¶ Ard, lo, while she yet talked with the king, "Nathan the prophet also came in.8

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he "bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and

he shall sit upon my throne?

25 For the is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, pGod save king Adonijah.

26 But me, qeven me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba: and she came into the king's presence,2 and stood before the king.

29 And the king sware, and said, As the LORD liveth, that hath tredeemed my soul out of all distress,3

30 Even as "I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

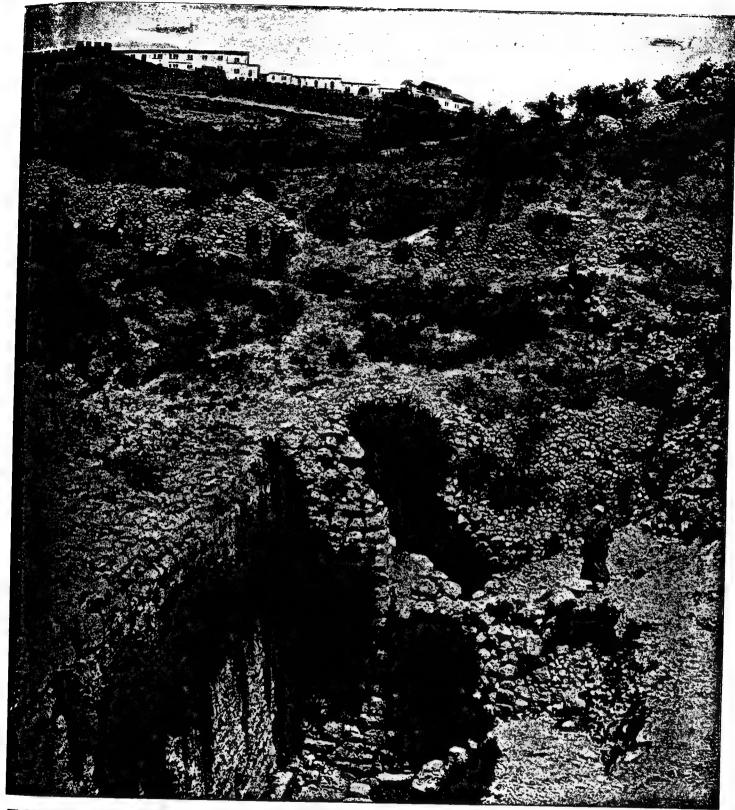
31 Then Bath-sheba *bowed with her face to

Philistines, his various harassing campaigns, but above all his family afflictions, might well bring on a premature old age, and wear out the most vigorous constitu-

Ver. 5. [Adonijah the son of Haggith exalted himself. Ver. 5. [Adonijan the son of riaggith exattea ministif. The sons of David in order, were Amnon, slain by Absalom; Chileab, of whom there is no subsequent mention; Absalom, slain by Joab; and next Adonijah, who, as eldest, might now claim the throne, by right

of orderly succession. C.]
REFLECTIONS. —T -The strongest constitution of men quickly wastes of itself, and every project for retaining of strength or vigor is foolish and ineffectual. A burden of infirmities attends old age; and happy they who, in the views of it, have all things ready for an eternal state! Indulgent parents are commonly in their old age contemned and plagued by their children, especially such as they most indulged. Ambition of reigning leads many to trample on the ordinances of both God and men. And they are, in general, most fond of high stations who neither know the duties of them, nor consider the labour and vexation which attend them. Such as make their belly their god will side with any party that will feast them best. But how easily God defeats every project inconsistent with his promise, even when it seems fully secured! In times of danger every prudent mean ought to be used for averting it. And they who know God's will should

be zealous for the accomplishment of it.-While kings are often kept ignorant of things nearly concerning their kingdom and interest, usurpers will stick at no cruelty to fix themselves on a throne. But if the enemies of God's people be alert and vigorous, their friends ought to be active and vigilant: and such as are weak, through infirmity, should be stirred up and encouraged. Our oaths should ever be remembered, and our consciences bound to fulfil them. Hearts truly grateful never forget God's mercies, nor allow them selves to neglect opportunities of thankfully mentioning them. And it is extremely pleasant when aged saints take every opportunity of witnessing for God. What is right and seasonable should be done without delay:



POUNTAIN OF JOAB—THE KING'S POOL MENTIONED BY NEHEMIAH. [I. Kings, i:9.]—"And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants." Joab's fountain is identical with En-rogel, which was for years indentified with Bir Eyub south of the pool of Siloam, and at the union of the valleys of Hinnom and of Kedron. But according to Haskett Smith, M. Clermont-Gannaeu

recovered the stone of ZoheTeth mentioned in I. Kings, i:9, at a rocky plateau in the midst of the village of Silwan, which is known to-day in Arabic as Zhohèh. Thus it is thought that En-rogel or Joab's Fountain is identical with the Virgin's Fountain. This is thought also to be identical with the king's pool mentioned in Nehemiah, ii:14, and is also thought to be the one called Solomon's reservoir by Josephus. This is between the pool of Siloam and the south side of the Temple.

the earth, and did reverence to the king, and said, Let my lord king David live for ever.4

32 ¶ And king David said, Call me *Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to "ride upon mine own mule," and

bring him down to 6Gihon:6

34 And let Zadok the priest and Nathan the prophet, canoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, 'Amen: the LORD God of my lord the king say so too.

37 As the Lord hath been with my lord the king, even so be he with Solomon, and hmake his throne greater than the throne of my lord king David.

38 ¶ So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an *horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people 252.15;18;8.18. said, God save king Solomon.

40 And iall the people came up after him; ATSA.10.24; ILIT.9. 2 KE. ILIT.9. 1 (ILIT.9. 2 KE. ILIT.9. 1 (ILIT.9. 2 KE. ILIT.9. 1 (ILIT.9. 2 KE. ILIT.9. 2 KE.

with great joy, so that the earth rent? with the sound of them.

41 ¶ And Adonijah, and all the guests that were with him, heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and

the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a° valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, ^pVerily our lord king David hath made Solomon king.

44 Andq the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah 8,6:12.61 Th.52.3. the son of Jehoiada, and the Cherethites, and ver.38.30.

A.M. 2988. B.C. 1016. y Ne.2.3. Da.2.4; 6. * 1 Ch. 11. 5. 2 Ch. 5.

r. 4 Not a form of

4 Not a form of mere conventional ceremony or courtly adulation, but a prayer—a sincere and humble prayer, not that he might live for ever on earth, in the feebleness and misery of old age, but that he might attain to 'glory, and honour, and miservality, cernal life' with God.—Courted to the court of th

z ver.8.26 28.

a Ge 41.43.E.5.6.8.

5 Adonijah and his friends were now at the fountain of Eingel, very 3, a place of the fountain of Eingel, very 3, a place of the fountain of Eingel, very 4, and the fountain of Gihon, a place of similar publicity on the west, so that all collision of parties night be avoided, and, his inauguration peaceably consummated.

--C. b 2 Ch.32.30.ver.45. 6 The pool of Gihon lay at the head of the valley of Hinnon, nearly half a mile west of the city. From it an aqueduct was made to the city. The flat ground round the pool was an admirable place for public assemblies.

—P.

-F. c i Sa. 10. 1; 16,13. 2 Ki.9 3; 11.12/23.30. Ps. 45.7. Ac.10.38. 1 Jn.2.

d 2 Ki.9.13:11.12-14. 2 Sa.15.10. ver.25. Ps. 97. 1; 72.17. Mar.11.9, e Ps. 2.6. 2 Sa.19.41. ch.12.19.

/ Je. 11.5. De.27.15-26. Ps. 33.9. Mat. 6.13.

g Jos. 1.5, 17. 2 Ki.2, 9. He. 13.5. Is. 41.10, 1 Ch. 22.16.

A ver. 47. Ps. 72. 8. 2 Ki. 2.9. Da. 7. 14. Mat. 28. 18. Phi. 2. 10, 81.

1 Sa, 10 1;16.1. Ex, 25.6.1 Ch.29.22,

m 1 Th. 5. 2. Pr. 14. 13. Job 20.5. Lu.17.26. Phi.3 19. Ac.21.31.32.

8 Adonijah and his guests had wasted much time upon this magnificent feast, when far more important concerns were waiting their attention, and when rum hung over their heads.—7.

n 2 Sa.15.36;17.17.

A.M. 2988. B.C. 1016.

s ver.13. Ps. 132.11. Ch.22.10;28.5;29.23. 12 Sa.8.10; 21.3. Ex. 12.32. 24 ver.37.

x Ge. 24. 26; 47. 31 He.11.21.Ps.103.1-6. y Ps.72, 18, 19, 1 Ch 29,10-20 Pr.17.6. # Pr.28. 1. Ps. 53. 5. Job 20.5. Da. 5.4-6 Ac. 12.23.

a Ex.38,2;21.14. ch. 2.28.Ps.118.27.

9 There is no precedent in the favor in the

d Pr.24.21.Ezr.7.13, 14.Jn.15.14.1 Co.7.20.

CHAP. II.

B.C. 1015. # Ge.47.20;27.1.De. 33.1. Jos. xxIII. xxiv. 2 Pe.1.13,14.

b Jos. 23.14 He. 9.27 Job 30.23. c Jos. 1.7;23.6. 1 Ch 29.20. Pr. 16. 32. 1 Ti. 4 2.2 Ti. 2.1.1 Co. 16.13.

22 Ti.2.1.T.Co.16.13
d Jos.17.De.4.13
o.6.217.18. Mal.4.4.1
Ch. 220-16.782-9-21.
I Keep his charge, i.e. what he has given there to keeply walk in the to keeply walk in the own; keep his constantes, receiving all his appointments as holy, just, and good; keep his commandments, doing what he bids, avoiding what he forbids; keep his judgments and his festimonics, for what he deems evil sevil, and what he calls good is good.

the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come 'up from thence rejoicing, so that the city rang again. This is the noise that ve have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And, moreover, the king's servants came to tbless our lord king David, saying. "God make the name of Solomon better than thy name, and make his throne greater than thy And the king *bowed himself upon throne. the bed.

48 And also thus said the king, ^yBlessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

49 And 'all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.9

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today, that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there bshall not an hair of him fall to the earth: but if 'wickedness' shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, dGo to thine house.

CHAPTER II.

OHATIEN II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joah, 7 of Barzillui, 8 of Shimei, 10 dieth. 12 Solomon succeedeth him. 13 Adonijah, moving Bathsheba to sue unto Solomon for Abislag, is put to deuth. 26 Abiathar, having his life spared, is deprived of the priesthood. 28 Joah fleeing to the horns of the altar is there slain. 35 Benaiah is put in Joah's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence the state of the kingle orders is mut to deal and the kingle orders is mut to deal and the kingle orders is mut to deal. to Gath in defiance of the king's orders, is put to death.

OW the days of David drew nigh athat he should die; and he charged Solomon his son, saying,

2 I go bthe way of all the earth: be thou strong therefore, and show thyself a man;

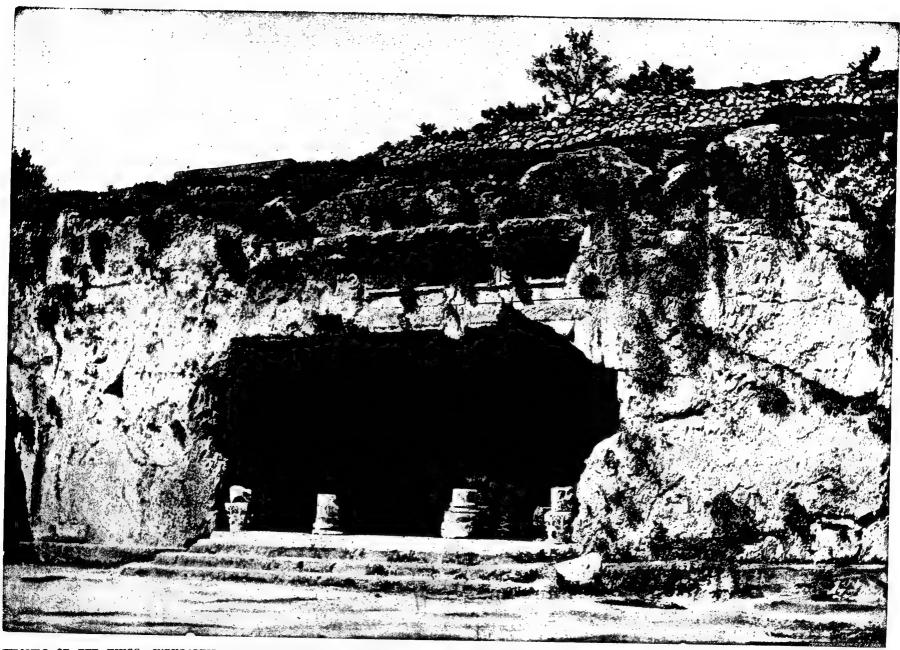
3 And dkeep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and

and that is most likely to prosper which is begun with dependence on God, and fervent prayer for his blessing. It is affection, not force, that can make dutiful subjects: and to leave church and state in a prosperous condition is the joy of a dying saint. What discouragement and danger attend a bad cause! And blustering traitors are often cowards when matters come to a crisis. How becoming is it when kings are ready to forgive those who have injured them! But much more assonishing worthy of his best days, he put down the attempt to transfer the succession to Adonijah, although favoured to Solomon, show not only the full power of his poetic.

is the pardoning mercy of our Lord Jesus to the guiltiest sinners who flee to his atonement, and prostrate themselves at his throne of grace.

CHAPTER II. IVer. I. At the very close of his life we observe a striking revival alike of David's early spirit and early piety. With a vigour and ability

by Joab, the commander-in-chief of the army, and for years the leading man in the kingdom. Every trace of weakness, fear, and submission to the will of others had now disappeared from the mind of David. trust was in God alone; and fully conscious of pardon, acceptance, and divine guidance, he regarded not the opposition of one who had so long swayed the destinies of the empire. His 'last words' too, and his charge



TOMBS OF THE KINGS, JERUSALEM—WHERE THE KINGS OF ISRAEL ARE REPUTED TO BE BURIED. [I. KINGS, ii: 10.]—"So David slept with his fathers and was buried in the city of David." The tombs of the kings are surrounded by a wall. They are entered from the west side. Twenty-four steps are cut out of the solid rock, nine yards wide. These lead down into the tombs in an easter direction. These tombs are held in high esteem by the Jews. They call them the cavern

of Zedekiah, or the tomb of the rich Kalba Sabua. It is supposed that Queen Helena of Adiabene was also buried here. This queen with her son Izates became converted to Judaism in her own country, and after the death of her husband moved to Jerusalem to live. She returned home, but after her death was brought to Jerusalem and buried. They are called the tombs of the kings, but there is no definite information by which we can know whether any of the kings of Judah are buried here.

his testimonies,2 as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

4 That the Lord may continue his word³

- 4 That the Lord may continue his word? which he spake concerning me, saving, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.
- 5 Moreover, thou knówest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore gaccording to thy wisdom, and let not his hoar head go down to the grave in peace.4

7 But *show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

- 8 And, behold, thou hast with thee 'Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: *but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death
- with the sword.

 9 Now therefore 'hold him not guiltless:
 for thou art a "wise man, and knowest what
 thou oughtest to do unto him; but his hoar
 head bring thou down to the grave with blood."

 10 \[\Property \text{ So } \(^{n}\)\text{David} slept with his fathers, and
 was buried in the city of David.

 11 And 'the days that David reigned over
 Israel were forty years: seven years reigned he
 in Hebron, and thirty and three years reigned
 he in Lewiselow.

in Hebron, and thirty and three years reigned he in Jerusalem.

12 \P Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, Comest thou *peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the king-

him with thoughts purer, holier, and more sublime than those of earth. REFLECTIONS.—Happy are they who die in the Lord, encouraging their survivors to their proper duty! But none can be faithful to God without hely courage answerable to their station. In the way of obedience to God's precepts we may expect the fulfilment of his promises. And all, especially magistrates, ought be careful in executing justice upon offenders, and dis-

genius, but show also that the Spirit of God inspired

e2 Sa.7.25,11-16.Ps. 132.11, 12. 1 Ch. 22. 13; 28.8,9. 2 Ti.4.5.Lu.1.6. De.6.5. 2 Ki.23.3,25. 1 Th.2.10.

8 His word of pro-

f2 Sa.19.5,6:3.27;18. 14,15;20.10, g ver.9; ch.3.12. Pr. 20.26. Ec.8.11,13. Is.65.

4 Joab, it will be 4 Joab, it will be remembered, was always 'too strong for David. Being at the head of the army, the head of the army, the head of the army, the head of the army the head of t

to the decerved

A 2 Sa. 19.31-38;0.10; 17.28 29. Lu. 22,28-30, Pr.27.10.

2 Sa. 16.5-8. ver.36

b Heb. strong. \$ 2 Sa. 19. 16-23, with He.6. 16. Ja. 4.2.

/Ex.20.7;22.28. Job 9.28.2 Sa.19.23.

grave with blood.'
And it is evident that
Solomon so understood him; for while
he sentenced Joab
to death, ver. 3r, he
merely confined Shimed of Jerusalem,
conduct might be
under the royal surveillance, and his seditious spirit restrained.—C.
8thl. 37. Ac. 2 nc.

ch.1. 21. Ac. 2. 29; 13. 36. 2 Sa. 5. 7. 1 Ch. 29.28,

0 2 Sa.5.472.11.1 Ch. 29.26-30;3.4

ch.1.46, 2 Sa.7.12, 13, Ps. 132, 12, 1 Ch. 29, 23-25. q ch.1.5-11,51-53,

* 1 Sa.16.4. 1 Ch.12. 17,18.

s ch.1.5,25. Je.42.15. Lu.9.53. Pr.21.30. Da.

1ch.1.11-40.1 Ch.22. 10;28.5. Ps.12.2;55.21. u Heb. turn not away my face, ver.17.

20. x ch. 1.2,4.2 Sa. 12.8; 3.7;16.21. y Pr. 14.15;22.3 Mat.

3-7;10.21.

y Pr.1.4.75;22.3.Mat.
10.16.

10.18.

2. X. 20. 12. Le. 19.

3. Pr.2.3.29;12.3.

3. Pr.3.29;12.3.

5. She saw nothing important involved in the request, and the law. Le. 18, 8, did where the supply suppl

c 2Su. 3. 7; 12.8; 16.
21. To get the late king's wife, or concubine, was a step to the throne.

1 Solomon was

cubine, was a step to the throne.

1 Solomon was doubtless cognizant of a plot amongst the doubtless cognizant of a plot amongst the manner of the company of Solomon. But conspiracy, and the control of the company of

127.1. h Pr.21.30. Ec.8.11,

13. 12 Sa.1.15; 4.12. Ju. officers and not by common executioners. 'When a great man,' says Thevenot, 'is deoned by the sultan to die, the capidgi, or officer who executes such orders, is sent to him with some assistants, and showing his orders. strangles him of the sultan land the sultan land

& ch.1.53. Jos.21.18. Je.1.1. /2Sa. 12.5. Mat.26. 66.

66. m 2 Sa. 15, 24, 29, 1 Ch.15.11,12, n 1Sa.22.20-23:23.6,

dom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's; for 'it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me *Abishag the Shunammite to wife.

18 And Bath-sheba said, "Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his "right hand.

20 Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay.9

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king · Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Ådonijah? ask for him the kingdom also; (for he is mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.1

23 Then king Solomon sware by the LORD, saying, "God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, eas the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

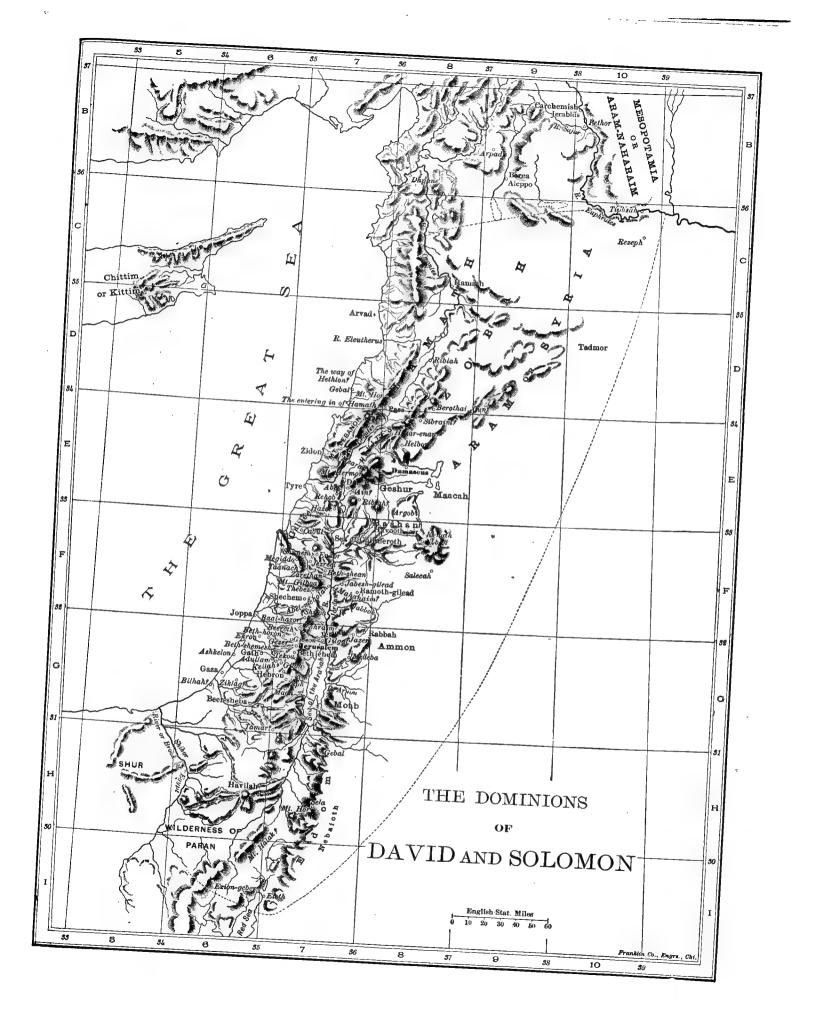
25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him² that he died.

26 ¶ And unto Abiathar the priest said the king, Get *thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou "barest the ark of the LORD God before David my father, and *because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from h 15.22-20-252-36, being priest unto the Lord; that he might

happy their lot, cannot rest till they ruin themselves; and the most dangerous designs have often fair pretences. While such as mean no ill themselves are, by the craft of others, rendered instruments of ambition. Such, therefore, who have the ear of princes ought carefully to consider their request, lest they abuse their influence to the hurt of their benefactor. No station should protect criminals from justice. And often the awakening of their guilty conscience, and punishment of their sins, meet them in a time and manner which

suffering saints ought to be remembered even in criminals, nothing must satisfy for murder but the blood of the guilty. Wicked men entail a curse on their pos-terity: and negligent magistrates must bear the sin of those crimes which they are not duly careful to avenge: for the due execution of justice is the establishment of their throne. Men ruin themselves by sinning against their own mercies. Our heart contains much wickedness, to which only God and our conscience are privy. charging the obligations of gratitude. Some, however | they never expected. But while kindness to God's | at last for their perjury and other sins.—But in David I



fulfilo the word of the LORD which he spake | A.M. 2989. B.C. 1015. concerning the house of Eli in PShiloh.3

28 ¶ Then tidings came to Joab; (for Joab had turned after Adonijah, though he turned not after Absalom:) and Joab fied unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and 'fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the Lord shall "return his blood upon his own head, who fell upon "two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood 'shall therefore return upon the head of Joab, and upon the head of his seed for ever: but 'upon David, and upon his seed, and upon his house, and upon his throne, shall there he neace for ever the Larrow, and the larrow of the dead'. shall there be peace for ever from the LORD.

34 So Benaiah the sort of Jehoiada went up, and fell upon him, and slew him:5 and he was buried in his own house in the bwilderness.6

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok FJOS. 2.10.2 Sal. 2.6.

Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. 7

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The

o 1 Sa.2.33-36; 3.12-14. Mat.13.35 Jn.12.38. p Jos. 18.1. Ps. 78.60. Je. 7.12,14.

3 Thus was fulfilled the prophetic threat-ening, 1 Sa. 2, 30-36. Abiathar was the last priest descended from Ithamar. Za-dok, his successor, was of the family of Eleazar.—C.

q ch. 1.7, with 2 Sa. 18.2,14,15.

r ch.x.50.Ex.21.14. s ver. 25, 46, 2 Sa. 1, 15;4-12. Ju. 8. 20, 21,

153.4 Iz Ju. 8. 2021.

4 There is something very striking in so bad a man taking retuge in the tabertury striking in so bad a man taking retuge in the tabertury with the sound of fact—when in the sound of fact—when wicked men superstituously seek retuge in wicked men superstituously seek retuge in and to avoid contiensual to a void contiensual to be sound on the sound of the soun

f Ge.9.5,6. De. 19.12, 13. Ex.21,14. 2 Ki.9.26, 34. Nu.35.33.

24 Ps. 7. 16; 9. 15, 16; 140.11. Ge.4.11; 9. 6. Ju. 9.24, 27. ver.44. # 2 Sa.3.27;20.10.

y 2 Sa, 3, 29, 2 Ki, 5, 27. Ps 109.6-19.

ver. 4. 2 Sa. 3. 28, Pr. 16.7; 25.5. Ho. 2.18. Je. 33. 21, 26. Is. 9.6, 7; 11.6. Lu. 2.14. Ro. 5.1, Phi. 4.7.

Phi.4-7.

a ver.25,46.

5 God decreed (Ex.
21.12-14) that the
presumptuous murderer who had taken
refuge at his altar
should be dragged
thence and put to
death.—/.

b Mat. 3. 1. Jos. 15.

e Ps. 109.8. Nn. 25. 11, 13. 1 Sa. 2. 35. 1 Ch. 6. 50; 24. 3. ver. 27. But Abi-athar was still called priest, ch. 4.4.

d 2 Sa. 16.5-9. ver.8. e Pr.20,8,26;21,3,

12 Sa. 15.23.2 Ki.23. 6. Jn. 18.1.

A.M. 2989. B.C. 1015.

A.M. 2989. B.C. 1015.

of Solomon's authority and of the oath of God, upon an unnecessary business he took a journey, which, according to his own engagement, forfeited his life. Thus the Lord left him to be the form of the punishment of the control of the crushed, and others be intimidated by their examples; and that his the control of the crushed, and others be intimidated by their examples; and that his the control of the control of the Redecemer skingdom of peace and right-counces. "Scott."

8 From 2 Sa. 70.71 is evident that Shime is sevident that Shime is sevident that Shime is sevident that Shime is sevident that Shime is was a powerful prince in Benjamin, for his followers were a thousand warriors. His confinement to Jerusalem was therefore a prudent precaution, and Jerusalem being in the neighbourhood and Jerusalem being in the neighbourhood state, on the sentence was most limited and several to the sentence was most limited and accountable.—C.

9 B.C. 1012. € I Sa.27.2;21.10. & Pr. 15.27. Lu. 12.15 1 Ti. 6, 10.

l ver.36-38. Ps.15.4. He.6.16. Ju.11.35. Pr.

He.6.16 Ju.H.35. Fr. 20.25.

MEX.02.TI. EC.8.2.
EZC.17.18.19.

1 Period and disobedience were two bedience were two bedience were two been an actual conspirator against Solomon, as well as against David. for it is not until after his death that the tranquility of Solomon's regm seems to have regm seems to have a supplied to the seems to have supplied to the seems

Jn.8.9.Ro.2.15. # 2 Sa.16.5-9.ver.8. # ver.33. Pr.5.22; z.

Q Nu. 25. 11, 12. Ps lxxii. Is.9.6.7. ver.33. #2 Ch.t.r.ver.12,33 45. Pr.25.5;20.4

CHAP. III.

@ ch.7.8. Jos.2.1-14. Ru.4.10. à 2 Sa.5.7.2 Ch.22.7. e ch. 7.2; 6, 37,38; 9

d ch.15.14; 22, 42, 2 Ki.12.3; 14.4; 15.4.35. ver.3,4.2 Ch.33.17, Le. 26.30.

ver. 3,4 a Ch.33.17. Le. 26.30.

e De. 12.5. Ch.5.3. Ps. 76.1.

1 It. would seem from this and similar statements that the Lord had specially sanctioned the offering up of sacrifices in certain of the high-places in Falestine—such as Shiloh. Shechem, Bethel. Gib-ard Coligar Thisway and Coligar Thisway and Coligar Thisway and Coligar Thisway Coligar

saying is good: as my lord the king hath said, so will thy servant do.8 And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years,9 that two of the servants of Shimei ran away unto 'Achish, son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei *arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei. and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that $\check{\mathbf{I}}$ have heard is good.

43 Why then hast thou not kept "the oath of the Lord, and the commandment that I have

charged thee with ?1

44 The king said moreover to Shimei, "Thou knowest all the wickedness which thine heart is privy to, othat thou didst to David my father: therefore the Lord shall preturn thy wickedness upon thine own head;

45 And king Solomon shall be oblessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the 'kingdom was established in the hand of Solomon.

CHAPTER III.

1 Solomon marrieth Pharaoh's daughter. 2 High places being in use, Solomon sacrificeth at Gibeon. 5 Solomon at Gibeon, in the choics which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour. 16 His judgment between the two harlots maketh his wisdom

ND Solomona made affinity with Pharach A king of Egypt, and took Pharaoh's daughter, and brought her into 'the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

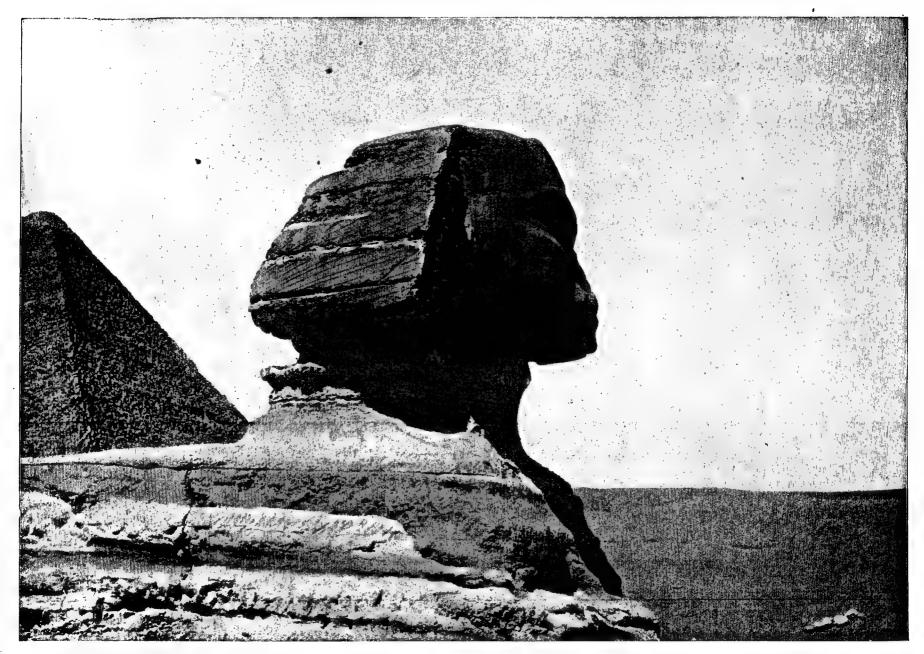
2 ¶ Only^d the people sacrificed in high places, because there was no house built unto the name of the Lord until those days.1

behold a lively figure of Jesus, God's chosen One; the man according to his own heart, born in Bethlehem, and who fulfils all his counsels. How amazing his fidelity, meekness, humility, faith in God, love to him, zeal for his honour, and devout intimacy with him! Thrice—in his conception, at his baptism, and in his ascension—he was plentifully anointed with the Holy Ghost to his arduous and extensive office. He is the living head of all saithful people who are made kings and priests unto God. He is our sweet Psalmist, who tunes our bearts and indites our songs of praise. He is our great Prophet and King, who instructs, forms, and governs

his church, the Israel of God. Through debasement, labour, reproach, and temptations on every sideall endured with holy courage, steady regard to his Father's love, full resignation to his will, and firm rather's love, full resignation to his will, and firm confidence of a happy issue—he entered into his kingdom and glory. How skilful, prudent, kind, and righteous is he in governing his subjects! and how active in framing and fixing the worship of God, preparing the temple above for his people, and them for it! All his faithful soldiers are such as, convinced of their spiritual guiltings, pollution, poverty, and debt have spiritual guiltiness, pollution, poverty, and debt, have been led to enlist in his service. His mighties,

prophets, apostles, evangelists, pastors, and teachers, by the whole armour of God, particularly the sword of the Spirit, do marvellous exploits. He himself defeated the lions, the bears, the giants of hell. He fulfilled the law, destroyed death and the grave: and by the gospel he persuades the nations to the obedience of faith, and rute all the faithful in the fall possession of their and puts all the faithful in the full possession of their promised blessings.

CHAPTER III. [Ver. 1. Solomon made uffinity with Pharaoh. Amongst the religious aberrations into which Solomon, through temptation of his wives, after-



THE SPHINX—STANDING 2,719 YEARS WHEN SOLOMON TOOK PHARAOH'S DAUGHTER AND BROUGHT HER TO THE CITY OF DAVID. [I. Kings, iii:1.]—"And Solomon made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter, and brought her into the City of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." In this verse we see God's people brought through their king into relation with Egypt again. So we present here one of the most interesting pictures of the Sphinx that has ever been taken to illustrate

this fact. This monument stood where it appears to-day 3733 B. C., and had been standing here 2,719 years when Solomon took Pharaoh's daughter, and brought her into the City of David. The Sphinx represented among the Egyptians the God Harmachis, "Horus in the horizon, or Rising Sun, the Conquerer of Darkness, the God of the Morning." The Sphinx is hewn out of the living rock. The body is 153 feet long, paws 50 feet, the head 30 feet long, the face 14 feet wide, and from the top of the head to the base of the monument the distance is about 70 feet.

e Ps. 116, 12-18, 2 Se 6.18, 19, Es. 1.3.

g De.23.17. Jos.2.1.

f ver.12.28

A ver. 26. Ge. 43. a Ro.13.7.1 Pe.2.17.

4 Pr.25:3.

i Job 24.15.17. Jn. 3

*Pr.zs.3.

8 The profound knowledge of the human heart indicated by this judgment will readily be acknowledged. But its most important characteristic is the unlimited power of life and death which it indicates as resture

- 3 And Solomon floved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.
- 4 And the king went to hGibeon to sacrifice there; for that was the great high place: 'a thousand burnt-offerings did Solomon offer upon that altar.
- 5 \P In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.
- 6 And Solomon said, Thou hast showed unto thy" servant David My father great mercy, thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

 7 And now, O Lord my God, thou hast well as the local transfer of a great with the call through through the call through the call through the call through the call
- 7 And now, O Lord my God, othou hast made thy servant king instead of David my father; and I am but a Plittle child: I know not how to ago out or come in.
- 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.
- 9 Givet therefore thy servant an understanding heart to judge thy people, that I may "discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked *for thyself glong life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also "given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days.

14 And bif thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen

5.16.Pr.3.16.1 Ti.4.8.

6.6.4.17.28.16. Je.
3. That dreams furnish one of the 'diman of the ' 12 Behold, I have done according to thy

thy father David did walk, then I will lengthen thy days.

15 And Solomon 'awoke; and, behold, it was a dream:5 and he came to Jerusalem, and A.M. 2989. B.C. 1015. A.M. 2989. B.C. 2025.

13.10. 2 Co.5.14. Ju.4. 19.2 Sa.12.24. g ch.11.34;2.3. 1 Ch.

28.8,9. h Jos. 9.3,17. 2 Ch. 1. 3.1 Ch. 16 39;21.29, i ch. 8.63. 2 Ch. 29.31 -35;30.22-24. Lu. 7.47. / Mat.7.7. Jn. 16. 23 5-7- Ja.1.5,6.1 Jn.5.14

15.7. Ja. 1.5.6.1 Jh. 5.14 M. Nu. 12.7. Ps. 78.70 -72.2 Sa. 7.12. H. Ps. 18.20-24; 15. 1-5.2 Ki. 20.3.1 Ch. 20.17. 2 Sa. 7.12. o Ps. 7.5.6.7. Da. 2.2.17. 4.25.3 2.5. ch. 1.2. do. 1 Ch. 22. 10; 28. 5; 30.23. p. 1 Ch. 20. 1. Je. 1. 6. Mat. 5. 31.8.3.4. 2 'A. little child.'

vigorous government of David. See ver. 8,9.-C.

7 Nu.27.17. De.31.2. Nu.27.17. De. 34.4.
10.3,449.
Ex.19.5,6. De. 7,64.2;26.18;28.9.
1Ge.15.5;22.17.1Ch.
5,6:27.23.24.
/ 2 Ch.1.10. Ja.1.5;3.
Ps.72.1. Pr.3. 13-15;
16.

17. Ec. 8 5 Mal. 3. 18. 17. Ec. 8 5 Mal. 3. 18. 17. Ec. 8. 5 Mal. 3. 18. 18. 15. 19. Le 10. 10. Is. 11.3-42 Co. 2. 16;3. 5. 221.

** PS.4.6.19.4.3. Ph. 18.

** PS.4.6.19.4.3. Ph. 18.

** PS.4.6.19.4.10.

** Ch.9.3.4.29.4.10.

** S. 19.3.4.29.4.10.

** Solomon had asked year, john owisdom in general, but the knowledge of the true science of government, and that was given him. If we find that in after life he showed himself derivation himself derivation with the showed himself derivation in the showed himself derivation in the showed himself derivation of the showed himse

1. 4 Or, hath not beek. b ch.9.4,5;15.5.1 Ch. 28. 9. Ps. 132, 12; 91. 16. Phi.3.17. He.13.7. De. 5.16. Pr. 3.16.1 Ti.4.8.

—C. m Heb. were hot. Ge.43.38. Je. 31.20. Is. 49.15.Ho.11.8. # Phi.2.20. Her af-fection to him showed it.

De.13.11721.21; 17, 13.Ro.13.3.4 Ec.7.19, \$\int \text{Is.11.3.4 De.1.16.2}\text{Sa.8.15.Je.21.12.}

stood before the ark of the covenant of the d Ex.40.3-20.2 Sa.6. LORD, and offered up burnt-offerings, and offered peace-offerings, and made 'a feast to all his servants.

6 The Targum has victuallers, or tavern-keepers. Not common harlots, but unmarried women who had been guitty of fornication. The Jews suppose they were not Israelites. 16 Then came there two women, that were harlots,6 unto the king, and stood before him.7

17 And the one woman said, MO my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

of iornication. 1 in Jews suppose they were not Jeracities, it was not subject, and so not subject, and so not subject, and so not subject, and so not subject to the king, on account of its having proved too hard for the inferior judges to decide, and the subject of the subje 20 And she arose at 'midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

imited power of life and death which it indicates as resting indicates as resting indicates as resting the king. Were a British judge to issue such an order, he would be deposed as insane; or, were it carried into execution would he held so that it is not a second the flow may we then, vindicate the despotic authority assumed in principle by Solomon? We may in no wise windicate desposits me for the despois me for the flow may be a sumption of Solomon, in the fact, that for centuries the land of budea had, with 25 And the king said, Divide the living child in two, and give half to the one, and half to the other.8

26 Then spake the woman whose the living child was unto the king, (for her bowels myearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is "the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the "wisdom of God was in him to do judgment.

wards fell, no mention is made of the superstitions and idolatries of Egypt, I Ki. II. I-5; it is not improbable, therefore, that this daughter of Pharaoh may have been, at the time of her marriage, a proselyte to the Jewish religion. This alliance forms a striking example of the progress of events. The descendant of an Egyptian slave is now the son-in-law of the Egyptian king. Truly poither pride nor despair were made for man Truly, neither pride nor despair were made for man. The rich and the poor meet together,' the Lord is the maker of them all. C.]

Ver. 3. [He sacrificed and burnt incense in high]

places. All sacrifices in high places were prohibited, Le. 26. 30, unless where the tabernacle of the Lord was located. The occasional exceptions in the cases of Samuel and others are only to be accounted for on the principle of necessity and mercy, which alone, as the spirit, can warrant any deviation from the letter of the law, Mat. 12. 4. In the case of Solomon such sacrificing is charged as a drawback upon his love, and we see from the history how it afterwards became a

walk in the steps of their pious parents; and highly honoured are they to whose unfeigned faith and love God himself bears witness. How infinitely bountiful is God!—he even encourages us to ask his favours: and such as wait upon him in prayer and praise will find him speedy in his returns of blessing. Happy are they whose devout turn of mind, when awake, tinctures their very dreams with serious devotion. Godly children will always pay great regard to their parents' memory. None are so sensible of their own insufficiency as they REFLECTIONS.—Happy are the children who who seriously ponder the weight of public offices; and

CHAPTER IV.

1 Solomon's princes. 'I dis twelve officers who provided for his household. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His extraordinary wisdom.

O king Solomon was king over "all Israel. 2 And these were the princes which he had: Azariah the son of Zadok the priest;1

scribes; 2 Jehoshaphat the son of Ahilud, the recorder.d

2 And these were the brinces which he ad: Azariah the son of Zadok the priest; 1
3 Elihoreph and Ahiah, the sons of Shisha, ribes; 2 Jehoshaphat the son of Ahilud, the corder. 4
4 And Benaiah the son of Jehoiada was ver the host: and Zadok and Abiathar were e priests; 3
5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was incipal officer, and the king's friend: 4
6 And Ahishar was over the household: and Adoniram the son of Abda was over the did Adoniram the son of Abda was over the libute. 5
7 And Solomon had twelve officers over I srael, which provided victuals for the king a part of the right of the provided victuals for the king. over the host: and 'Zadok and Abiathar were the priests:3

the officers: and Zabud the son of Nathan was principal officer, and the king's 'friend:4

and 'Adoniram the son of Abda was over the tribute.5

all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

Hur, in *mount Ephraim.

sar made provision. 6
8 And these are their names: The son of ur, 7 in kmount Ephraim.
9 The son of Dekar, 8 in Makaz, and in naalbim, 1 and Beth-shemesh, and Elou-heth-Shaalbim, and Beth-shemesh, and Elon-bethhanan:9

10 The son of Hesed, in "Aruboth; to him pertained Sochoh, and all the land of Hepher:2

11 The son of Abinadab,3 in all the region of "Dor;4 which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained 'Taanach, and Megiddo, and all Bethshean, which is by PZartanah, beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:5

13 The son of Geber,6 in *Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars:7

14 Ahinadab the son of Iddo had Mahanaim.8

15 Ahimaaz was in 'Naphtali; he "also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in "Asher and in Aloth:

A.M. 2990. B.C. 1014.

CHAP IV 2 Sa.5.5. 1 Ti.6.15. .28.18. Ø Ex.18. 21. 1 Co.12

28. 1 Ot, the chief officer.

g 2 Sa.7.2;12.2.ch.1.

nan.—C.
2 ch.5.14.
5 Or, levy.
6 See note ver.19.
7 Or, Ben-hur.
k Jos.17.18. Ju.17.1;

k Jos.17.28. Ju.17.2.

§ Or, Ben-dekar,

½ Jos.19.41.42.

§ This district included a large section of the tribe of Dan, along the western slopes of the mountains, with the plain at their base.—

¿

1 Or, Ben-hesed. m Jos. 15, 35, 46; 12. m Jos. 15. 35, 46; 12. 17:17.3. 2 Aruboth was the southern part of the plain of Philistia.—P, 2 Oz. Ben-abin-

3 Or. Sen-abin-adab.
n Jos. 12. 23; 17. 11.
Ju.1.27.
4 'The region of
Dor' embraced the
northern division of
the plain of Sharon,
up to the base of
Carmel.—P.
o Jos. 17. 11. Ju. 5. 19;
7. 222.

7.22. \$\overline{p}\left]\text{os. 3. 16. ch. 7.46;}
18.46.

18.46.

§ I Sa. 31. 10. ch.19
16.

§ The great and rich plain of Esdraelon from the Bay of Acre to the Jordan.

—P.

Acre to the Jordan.
6 Or, Ben griber.
6 Or, Sen griber.
6 Or, Sen griber.
7 These provinces included only a part of northern Gilead and Bashan. And Amarim, Ge. 32. 1.2 Sa. 2.5 Jos. 1.2 Sa. 2.5 Jos. 1.2 Sa. 2.5 Jos. 1.2 Sa. 3.5 Jos. 1.2 Jos.

A.M. 2990. B.C. 1014.

tal of a district along the banks of the Jabbok in central Gilcad.—P.

y Jos. 19.17—23.

Jos. 18.21—28.

a Nu. 32.33—38. De.
3.12 17.Jos. 13.0—12.

8 He seems to have been the father of Geber, ver. 13, and to have held a rank superior to his son.—C.

9 In the Fast and

have held a rank superior to his son...C. 9 In the East, and even in some parts of Europe, rents are paid in the produce of the soil. In some of the newly peopled districts of America, even servants' wages are so discharged. A somewhat similar state of things in the reign of Solomon will account for this monthly arrangement of caterers to the royal household.

De.II.24_Jos.1.4

1 The Euphrates, the eastern bounds of the castern bounds of land, of eastern bounds of land, of eastern bounds of land, of eastern bounds of land, and the land of land, and the land of land, and land of land, or land,

gratuitous, and unne cessary. Estimatin two horses for eac chariot, and one fo each dragoon, with reasonable allowance of supernumeraries

reasonable allowance of supernumeraries, brood -mares, and foals in training, the number in the text will not appear extraordinary.—C. A Or, mules or rouft beasts, E.S.B.O. 28. 2C.0.6.11—73. PS. 10.32. JD. 3.34; S.20. Col.2.3. m Job iv.—KIVIII. Mat.2.1. Da.47; S.11, 12.

Mat.2.1. Prompt, 22.
7 Heb. 'all the Bene-kedem,' a proper name given to the nomad tribes of Arabia. They were celebrated for wisdom.—P. dom.—P.

n Ac.7.22 Is.19.11,12.

17 Jehoshaphat the son of Paruah, in ^yIssachar:

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri was in the acountry of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the sland.9

20 ¶ Judah and Israel bwere many, as the sand which is by the sea in multitude, eating

and drinking, and making merry.

21 And dSolomon reigned over all kingdoms from the river unto the land of the Philistines. and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day was thirty measures2 of fine flour, and threescore measures of meal.

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.3

24 For he had dominion over all the region on this side the river, from Tiphsah even to Azzah,5 over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, herom Dan even to Beer-sheba, all the days of Solo-

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge

29 ¶ And ¹God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.

30 And Solomon's wisdom excelled the wisdom of all the children of "the east 7country, and all the wisdom "of Egypt.

hopeful is their administration who earnestly ask wisdom and direction from God. The disinterested prayer of faith is always acceptable to God: and when we seek first the kingdom of God, all things shall be added to us. He will give us exceeding abundantly above what we can ask or think: and quickly he gives opportunity for the exercise of the cifts which he become portunity for the exercise of the gifts which he bestows. How helpless and perilous is our infantile state! by the most marvellous providence we escape the dangers of it. How tender is the affection of a mother's breast! and monsters of brutality must they be who can neglect and destroy the fruit of their own womb. Magistrates, before whom such difficult causes come, have great need of their subjects' fervent prayers and of God's special direction. And the greater abilities men have,

they are the more indebted to God who bestowed them. But alas! oftentimes the fear of detection and punishment from men is a greater restraint upon evil-doers than all the terrors of God's everlasting wrath.

CHAPTER IV. [Ver. 11. The daughter of Solomon to wife. Not signifying that he had her to wife when Solomon came to the throne—for Solomon was then too young to have a marriageable daughter-but who had her to wife before the time when the history was written. But if this be not admitted, she may, according to eastern custom, have been betrothed at

an early age. C.]

Ver. 19. ['Geber Ben-Uri in the land of Gilead, the land of Sihon king of the Amorites and Og king of

Bashan; and the one omcer was a specially when This verse is somewhat obscure, especially when the verse is somewhat obscure is the verse i This verse is somewhat obscure, especially when connected with ver. 13, 14. The meaning seems to be that Geber was set over the very wide district embracing the allotted territories of Reuben and Gady part of which had originally been subject to Sihon, and a small part to Og; while to the whole the sacred writer now gives the name Gilead. P.]

Ver. 21. [All these countries acknowledged Solomon's authority, and paid tribute to him; but still this was not a fulfilment of the conditional promise made to Abraham. The countries specified were not then, and

Never were, possessed by the Israelites as a people. P.]

Ver. 28. ['Barley also and chopped straw for the horses and post-horses they brought unto the place



AM, ABANA RIVER—A SCENE IN THE OLDEST CITY IN THE WORLD, INCLUDED IN THE KINGDOM OVER WHICH SOLOMON REIGNED. [I. KINGS, of the Philistines, and unto the border of Egypt: they brought presents and served colomon all the days of his life." In the first chapter of Joshua, the Lord spake unto Joshua, saying, "Every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses from the wilderness, and this Lebanon even unto the

great river, the river Euphrates, all the land of the Hittites, and unto the great set. towards the going down of the sun shall be your coast" The promise made to Joshua was practically confirmed and realized at the conclusion of David's reign. Solomon came into possession of this great inheritance, but by forgetting God he prepared the way for the dismemberment of his great kingdom. The Abana river is a scene near Damascus, at this time embraced within the dominiors of

31 For he was 'wiser than all men; than Ethan^p the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol:8 and his fame was in all nations round about.

32 And he aspake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedartree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.9

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber for that purpose. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with timber. 13 The number of Solomon's workmen and labourers.

ND Hiram^a king of Tyre¹ sent his servants A unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram bwas ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

5 And, behold, I 2purpose to build an house unto the name of the Lord my God,3 as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me 'cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will 'I give hire for thy servants, according to all that thou shalt appoint:4 for thou knowest that there is not among us any that can skill to hew timber like unto the *Sidonians.5

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly,

A.M. 2000. B.C. 1014. || o ch. 3. 12. Col. 2. 3. In. 2.24. p Ps.89.title;88.title. 1 Ch.15.17,19;2.6.

xCh.15.47,19,26.

8 Its appears from
1 Ch. 2 6 that Ethan,
Heman, Chalcol, and
Darda were all soms
of the Hero certain
for He

ø Ec.12.9. Pr.1.1.Ca.

9. There is no need to speculate about the supposed loss of any of Solomon's writings, as it is not said he wrote, but spake on these subjects.—C.

* ver.21,31; ch.10.1-8,24.2 Ch.9.22,23. Is.2.

CHAP. V. a 2 Sa. 5.11. Is. 30.1.

a 2 Sa.5.11.1s. 30.1.

I There were two cities called Tyre—the one on the continue of the continue origin of the Holy scriptures, in which its lates were predictated.

ed.—C. • 1 Ch. 14. 1. 2 Sa. 5. 11. Am. 1.9.

€2Ch.2.3. Huram. d 2 Sa. 7. 5-11. 1 Ch. 22.8;28.3.

Jos. 10. 24. Ps. 8, 6; 110. 1. Mal. 4. 3. Ep. 1. ## 1 Ch. 22.9,18. Mat. #1.28-30. Ac. 9.31.

2 Heb. sav. g 2 Sa.7.12,13, 1 Ch. 22.10; 28.6,20,21, Mai. 16.18.2 Ch.2.1.

16.18.2 Ch.2.1.

8 The religious character of this embassy forms one of the most beautiful episodes in the history of human diplomacy. And is it not an emblem of Christ calling the Gentiles to join with him in building up his church, the true and holy temple where the Lord dwells?—C.

A Ps.29.5; 92.12. Ca. 5.15.ch.6.9,10,16,20.

i Ro.12.17.Phi.4.8, 4 Heb. say. k Ezr.3.7.Ge.20.15.

* Em. 3.7. Ge. 10.15.

* A limost severy country has sore peculiar productions for beneficial exchange, and some peculiar arts and manufactures in which it excels. Thus Country to the extension of the gospether by antional necessities and benefits, provides for the extension of the gospether by the extension of the gospether and overrules the tendencies of men for war.—C.

A.M. 2990. B.C. 1014.

/ ch.10.9. 2 Ch.2.10. De.32.31.2 Ki.5.16.Ps. 58.11.Da.3.28.

7 Heb. heard. m ch.6.15,34.2 Sa.6. 5.2 Ch.3.5.

n De. 3. 25. Ju. 3. 3 Jos. 11. 17. 8 Heb. send. o 1 Ti.5.8. Ac. 12.20 Ezr.3.7. Eze.27.17.

Ezr.3-7. Eze.2-7.17.

9 Sidon being a large commercia city, built of the coast, and having near it oil - gray commercia city, built of the coast, and having near it oil - gray commercial commercial commercial commercial city of the coast acceptable return Solomon commercial city of the coast of the commercial city of the coast of the commercial city of the city of

I B.C. 1012.

2 About 1560 gal lons, wine measure.

lons, wine measure.

3 In 2 Ch. 2. ro we find mention of 20,000 baths of oil. But this does not necessarily contradict the 20 measures in the text —as the one account more desired in the cext of the 9 ch.4.29;3.12. 2 Ch

r ch.15.19.Ge.21.3

s ch.9.15. # 2 Ch. 2.2,17,18.ch

2 Ch.2.2 ch.9.23.

2 Ch.p.z.ch.g.23.

y ch.p.956.7 i Co. 3.

to, Ti. 1Pe. 2, 7, 18.28.

10. Re. 21.14.27.

4 As an illustration of what is meant by great slower, it may be remarked that in the runns of Baalbec, generally ascribed to Symony of Baalbec, generally ascribed to Some of the trunns of Baalbec, generally ascribed to Some of the trunns of Baalbec, generally ascribed to Some of Baalbec, generally ascribed to Generally ascribed to Generally ascribed to General to Gener

z Or, Gibilites; a: Eze.27.9.Ps.83.7.

Eze.27.9, Ps. 8.3-7.

5 This clause ought to be translated as follows: And Solows: And Sol

and said, Blessed be the Lord this day,6 which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning "timber of fir.

9 My servants shall bring them down from *Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint8 me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire in giving food for my household.9

10 So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

11 And Solomon¹ gave Hiram twenty thousand pmeasures of wheat for food to his household, and twenty measures2 of pure oil:8 thus gave Solomon to Hiram year by year.

12 And the Lord gave Solomon wisdom. as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was thirty thousand

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15 And Solomon had threescore and "ten thousand that bare burdens, and fourscore thousand hewers in the mountains:

16 Besides the chief of Solomon's officers which were over the work, *three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew them, and the *stone-squarers:5 so they prepared timber and stones to build the house.

where they (the horses, not the officers) were—each man in his turn. The word rendered 'dromedaries' means a swift animal, or an animal accustomed to perform

urneys. P.]
REFLECTIONS.—Great men should appear great, answerably to their stations. And it is often prudent for kings to continue most of their predecessors' officers in their respective places. But it is necessary for all men to provide for their household in the manner that is best for their own and the nation's advantage. God wisely balances men's honour and wealth with proportionate burdens of expense and care. He can give great happiness on earth: but infinitely greater is the happiness of Jesus' kingdom, which fills both heaven and earth; and unbounded are his provisions of newcovenant blessings. How gracious is God in the bestowal of his gifts and grace! But let us never envy such as outshine us. It is the Lord; let him give as seemeth him good! If we lack wisdom, let us ask it the treasures of wisdom and knowledge, let us receive, and grace for grace.

CHAPTER V. [Ver. 6. The skill of the Sidonians in hewing timber was owing to two causes: 1. The cedar forests were in the mountains of Lebanon, within a very few miles of the city. There remains of ancient cedar forests have been discovered within the past five years. It was thought until very recently that the only remnant of the famous cedars was the little grove near the northern extremity of the mountain chain. Now, no less than seven distinct groves are known. Sidonians were the earliest and most celebrated navigators, they had consequently acquired skill in cutting timber for ship-building. P.]

Ver. 15. [It must be remembered that in those early days there were no regularly constructed roads, and there were no engines constructed to economize human to be dragged along by strength of arm. Thousands were thus required to do work which as many scores could now do by the aid of machinery. The bearers of burdens and hewers spoken of in this verse were employed in the mountains around Jerusalem. It appears from 2 Ch. 2. 17, 18 that these pressed labourers were Canaanites. P.]

Ver. 17. [The stones laid bare by recent excavations round the walls of the temple area are of enormous magnitude, and the walls themselves, as now in part exposed to view, show what a vast amount of labour and time must have been spent upon them. the stones measure nearly 40 ft. in length by 5 ft. in thickness. P.1

REFLECTIONS.—Condolence with the afflicted is truly kind; and faithful friends love the children for their parents' sake. It is good for kings to cultivate peace with their neighbours, especially such as fear God. The more outward rest we have, the more seemeth him good! If we lack wisdom, let us ask it labour. Palestine besides was a mountainous country; of God; and out of Jesus' fulness, in whom are hid all and transport was difficult. Every stone and beam had

CHAPTER VI.

1 The building of Solomon's temple begun. 5 The chambers thereof. 11 God's promise unto it. 14 The ceiling and adorning of it. 23 The cherubins. 31 The doors. 36 The court. 37 The timeof building it.

ND ita came to pass in the four hundred A and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

2 ¶ And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the aporch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and according to the breadth of the house; and ten cubits was the breadth thereof before the house.²

narrow lights.

puse.²
4 ¶ And for the house he made windows of arrow lights.
5 ¶ And against the wall³ of the house he nilt chambers round about, against the walls the house round about, both of the temple ad of the goracle: and he made chambers the chambers that the property of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the house round about, both of the temple walls the property that the built schambers round about, against the walls of the house round about, both of the temple and of the goracle: and he made chambers round about.

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests4 round about, that the beams should not be fastened in the walls of the house.5

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building.6

8 The door for the middle chamber was in the right side7 of the house: and they *went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards's of cedar.9

10 And then he built 'chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

solomon, saying,

12 Concerning this house which thou art in building, "if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them."

| More that walk is not been all my commandments to walk in them. | If the commandments in the commandments. | If the commandments is the commandments in the commandments in the commandments in the commandments in the commandments. | If the commandments is the commandments is the commandments in the commandment in the commandment

CHAP. VI. # 2 Ch.3.1. Ac.7. 47, with Jn.2.21. Col.2.9. 1 Co.6.19. 1 Pe.2. 5. Ep.

b Nu. 1. 1, with Ex.

b Nu. I. I, with Ex. 12.2,3
1 Of the sacred year, i.e. about the end of April.
c Ezr.6.3 Eze.41.8. Re. 21. 16. 17. Its length was 109%, its breadth 36%, its height 54% feet.
d Lu. I. Io. Ju. 10.23.

Lu. 1. 10. Jn. 10. 23.

C. fi Ch.28. II. Ne. 10. 37. Eze-40.44; 41.6; 42. 3. Ca.1.4. g Or, holy of holies, ver.16.19-23; ch.8.6, 8. Nu.7.89. Le.16.2. Ex. 30.6;25.22.

4 Heb. narrow-ings or rebatements. These chambers might denote parti-cular societies of

cular societies of saints.

5 The walls, according to the soundest architectural principle, dimnished in thickness as they contracting a cubit at each successive and by contracting a cubit at each successive and principles of the end of the end of the work which were not allowed to enter the wall—C enter the wall—C enter the end.

A ch.5.18. Pr. 24, 27, Pc.2.5. 2 Co.5.5. Col. 1.12. 1 Is.4.3. Ep.4.16, 31, 32.1 Ti.6.3-5.

6 The hammer is for breaking, the axe for hewing, but for breaking, the axe for hewing, but neither were used in building the temple, though both in preparing the materials, and the break in laces and to slay, but the work of the Spirit in regeneration is merely to build up believers in noiseless peace.—C.

7 Heb. shoulder

A.M. 2993. B.C. 1011. # Ex. 25. 8. Ps. 132. 13,14. Le.26.11.2 Co.6. 16. Re.21.3.

1 B.C. 1004.

2 Or, from the floor of the house unto the walls,&c., and so ver.

3 Or, as we term it, he with cedar.—C.

0 2 Ch.3.8.ver.19,20 Ex.25.21,22.

He.9.3. Ex. 26. 33 Le.7.6:16.2. Nu.18.10. Where the ark and cherubims were placed.

4 Or, gourds. 5 Heb. opening of

9 2 Ch. 5.7. Ex. 40.20, 21. ch. 8.6–10. He. 9.3,4.

6 The place from which God gave his responses by Urim and Thummim.—C.

7 Heb. shut up.

F Of incense, ch. 7. 48;ver.22.Ex.30.1. \$2 Ch.3.6-10.Re.21 18,21.

8 This partition
was, most probably
the veil of the tem
ple, covering the
doors, ver. 31, and
ornamented by gol
den chains for draw ing it up at the nual entrance of high-priest.—C.

#2Ch. 3. 14, 16. Ex. 26.33.

2 Ch. 3. 10-13. Ex. 25.18-22. He.1.14. Ge. 3.24.

9 The precise form of the cherubin the Scriptures do not scriptures and not scriptures and not scriptures and service are revealed. For example, some appear to have had but one face, as in Ex. 25, 20. Some lour faces, as in Ex. 26, 24; some six, as in the wision of Ezekiel, 1.6. As to their service, some were appointed to resist the pointed to resist the control of the lour faces, as in Ex. 26, 20. Some lour faces and disposition of Ezekiel, 1.6. As to their service, some were appointed to resist the which can be appointed to resist the which so had been appeared to be a limited to be a limited to be a limited to the lour faces of the lour faces and the lour faces of the lour faces and the lour faces are since the since the same control of the lour faces and the lour faces are since the lour faces are likely to the lour faces and the lour faces are lour faces and the lour faces are likely to the lour faces and the lour faces are lour faces are lour faces and the lour faces are lour faces are lour faces and the lour faces are lour faces are lour faces and the lour faces are lour faces are lour faces and the l

x Heb. trees of oil, Ex. 25. 18. Ne. 8. 16. These cherubims re-presented angels and ministers, as wonder-ing at and serving in the work of our re-demption.

1 The olive fur nished oil, the em blem of light and an ointing to office a cointing to office and the cedar was the emblem of the ince structibility of the covenant; the fir, o the endurance of God's people while trodden upon in his service.—C.

y Ot the cherubim stretched forth their

form my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 T So Solomon built the house, and finished it.1

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls2 of the ceiling: and he covered them on the inside with wood,3 and covered the floor of the house with planks of fir.

16 And he 'built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the pmost holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

19 \P And the oracle he prepared in the house within, to aset there the ark of the covenant of the Lord.

20 And the oracle in the fore-part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid, it with pure gold; and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partitions by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

23 ¶ And within the oracle he made "two cherubims of colive-tree, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubims within the stretched forth there wings, Ex. 250, 22.2 inner house: and they stretched forth the

worship and honour of God: and when we have God'spromise to encourage us we need never doubt of our success. They have often most of natural ingenuity who have no real knowledge of God. And frequently who have no real knowledge of God. And frequently God employs those in building his church who have no spiritual interest in her. But it is highly honourable to assist in promoting her welfare. In all bargains the conditions ought to be clear, that after-disputes may be prevented. And labourers' wages should be always paid with the greatest punctuality. When God hath a temple to build he can easily provide workmen;

and in his work every one ought to have his particular allotment. But great is the mercy, that thousands unnumbered of Gentile sinners have been brought into the gospel church, and built up a spiritual temple, a meet habitation of God, through the Spirit.

CHAPTER VI. [Ver. 1. Began to build the house of the Lord. Chronologists differ widely respecting this most important epoch, ranging from 330 to 680, but no good reason seems assigned by any for questioning the correctness of the Hebrew text. C.]

Ver. 2. [The height thereof thirty cubits. That is, the height of the body of the house; for from 2 Ch. 3.4 it appears that the height of the porch was 120 cubits, or 180 feet. The Codex Alexandrinus of the Septuagint makes it but 30 cubits, equal to the rest of the building, but there seems to recommend the second whether the the building; but there seems no reason whatever to question the existence of the noble tower implied in the Hebrew text. C.]

Ver. 6. [The form and dimensions of the temple, as far as they can be ascertained, were as follows: total length was 80 cubits; its breadth 40; and its



ENERAL VIEW OF THE POOLS OF SOLOMON—PART OF THE WATER SUPPLY OF THE MOSQUE OF OMAR. [I. Kings, vi:14.]—"So Solomon built the house, and finished it." We give a general view of the Pools of Solomon here because a part of the water which supplied the temple was brought to Jerusalem from this place. There are three of these pools. They are about nine miles from Jerusalem. The length of the upper cistern is about

380 feet, the breadth about 230 feet, the depth 25 feet. The middle cistern is 423 feet long, something over 200 feet broad, 39 feet deep. The lower cistern is 580 feet long, and over 200 feet broad, and 50 feet deep. The road from Hebron to Jerusalem passes just westward of them. Even to a recent day these cisterns sent water to the great mosque in Jerusalem, which is built on the site of Solomon's Temple.

wings of the cherubims, so that the wing of the AM. 3000. B.C. 1004 one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.
29 And he carved all the walls of the house

round about with carved figures of cherubims, and palm-trees, and copen flowers, within and without.

30 And the bfloor of the house he overlaid with gold within and without.1

31 ¶ And for the entering of the oracle he made doors of olive-tree: the lintel and sideposts were da fifth part of the wall.

32 The two doors also were of olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers,4 and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, a fourth part5 of the

wall.

34 And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims, and palm-trees, and open flowers; and covered them

161 - 111 Children the carved the most palm-trees and sequence were gold, carved and sequence with plates of pure gold, carved and sequence with plates of pure

with gold fitted upon the carved work.6

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedarbeams.

37 ¶ In hthe fourth years was the foundation of the house of the LORD laid, in the month

38 And in the eleventh year,9 in the month

a Heb. opening of flowers, ver.18,32. 28. 2 Or, with all the

b Re.21.18,21.

c Jn.10.7,9; 14. 6. ls. 4.2; 11. 1. He.10.19,20. Ep.2.18;3.12.

d Or. five-square, ver. 16, 22, 23. Eze.41.

3 Or, leaves of the doors. 4 Heb. opening of Rowers

⁵ Or, four-square. e ch.5.8, /Eze.41.22

7 The court of the priests, 2 Ch. 4. 9, as distinct from the outer court of the people. The emblem of that priesthood of intercession by his sacrifice, which Christ now holds in the heavens, He. 6. 19, 20;7.44.25.—C.

A ver.z. 8 B.C. TOTE 1 About the end of October. i Zec.4.7,9. Lu. 14.

appurtenances there-of, and with all the ordinances thereof. 3 And a half.

CHAP. VII.

a ch.9.10. Ec.2.4.5.
b ch.9.10. Ec.2.4.5.
b ch.9.10. Ec.2.4.5.
ch.10. Ec.2.4.5.

his Egyptian wife.—

B. B.C. 901.

4 Nothing is precisely known of the reason why this house was so called. That it was in or immediately adjoining to Jerusalem, seems evident from the control of the c

both of the forces when the mountain.—C.

5 Heb. ribs.

6 Heb. sight against sight.

7 Or, spaces and pillars were square in prospect.

8 Or, according to them. them.
9 Or, according to

9 Or, according to them.
1 B.C. 990.
c ch.10. 18. Ps. 122.5;
110.145.6. Is.9.7.
d ch.3.16. Pr. 20.8.
2 Heb. from floor to floor.

Bul, (which is the eighth month,)1 was the house finished throughout all the parts thereof, and according to all the fashion of it.2 So was he seven³ years in building it.

CHAPTER VII.

1 The building of Solomon's house. 2 Of the house of Lebanon. of the porch of pillars. 7 Of the porch of judgment. 8 Of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars. 23 Of the molten sea. 27 Of the ten bases. 38 Of the ten lavers, 40 and all the other vessels.

QUT Solomon was building this own house D thirteen years, and he finished all his house.2

2 ¶ He built³ also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And it was covered with cedar above upon the beams,5 that lay on forty-five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light in three ranks.

5 And all the doors and posts were square with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them; and the other pillars and the thick beam were before them.9

7 ¶ Then¹ he made a porch for othe throne where he might judge, even the porch dof judgment: and it was covered with cedar from one side of the floor to the other.2

8 ¶ And his house where he dwelt had

height 30. The interior was 60 cubits long by 20 wide, and was divided by the vail into two chambers. The inner chamber, or holy of holies, was an exact cube, 20 cubits each way. The outer, or holy place, mea-20 cubits each way. The outer, or holy place, measured two cubes, being 40 cubits long, 20 wide, and 20 high. In front was a porch measuring half a cube, and containing the two pillars Jachin and Boaz. The door was in the east end, and in front of it was the great altar of burnt-offering. Along each side and the west end of the shrine was a range of small chambers for the priests, carried up in three stories to near the top of the temple walls. Above the whole rose a top of the temple walls. Above the whole rose a peaked roof 10 cubits high. The porch was remarkable. It was 120 cubits high. Probably each wing was carried up so as to form a great tower, resembling

was carried up so as to form a great tower, resembling some of the English cathedrals. P.]

Ver. 37, 38. Never was such a magnificent structure on earth as this temple of Solomon. God himself had given the plan of it to David, I Ch. 28. 19. David and his princes prepared for the erection of it about and his princes prepared for the erection of it about 46,000 ton weight of gold and silver; amounting in all to about £942,719,750. About 183,600 Canaanites and Hebrews were employed in building it. It took about seven years to finish it. The whole top of Mount Moriah was inclosed within a wall to be a court for it. This court was divided into two: the outer for the clean Hebrews which had an entrance outer for the clean Hebrews, which had an entrance from every side, but the principal one was from the east, and that of the royal family from the south-west: the inner court, separated from the outer by a low wall, was appointed for the priests and Levites. Here, just before the east end of the temple, stood the brazen altar, 36½ feet square, and 18¼ high, with the brazen sea; ten lavers, five on each side of the entrance of the temple. Immediately westward from these was the

porch of the temple, 361/2 feet from north to south, and 1814 from east to west, and about 219 feet high: on each side it had an ornamental pillar of brass about 33 feet high. This served as a magnificent steeple, and as a place of shelter and prayer for the serving Passing through this porch you entered into the sanctuary, an apartment about 73 feet long, 36½ broad, and 54¾ high. This was illuminated by at broad, and 54% high. This was illuminated by at least ten golden candlesticks; each of which had seven least ten gotten candresticks; each of which had seven curiously adorned branches for lamps; five of these were placed on the north, and as many on the south side of the house. An equal number of golden tables, furnished each with 12 loaves of show-bread, stood on each side of the house, probably between the candle-sticks. Close to the west end, in the middle, stood the golden altar of incense: passing by it, through a doorway hung with a fine vail, and having leaves for shutting it, the high-priest, on the day of atonement, entered into the Oracle, or most holy place. It was an apartment 36½ feet in length, and as much in breadth, and 54¾ in height. Here, amidst perpetual darkness, was placed the ark, with its golden cherubims overshadowing it and the whole furniture. Solomon added two new cherubims of olive-trees, which stretched their wings over it and to the whole prediction wing extending about 18 feet. The wall of this temple consisted of alternate rows of cedar planks and probably polished marble. The whole wings over it and to the whole breadth of the house hewn stone, probably polished marble. The whole inside of the house was overlaid with fine gold, and curiously ornamented with figures of cherubims and On the outside of the wall were erected ninety chambers in three stories, for the accommoda tion of the priests who served at it. After Solomon had dedicated it to the service of God by solemn prayer

the entrance of the cloud of glory, the priests, singers, and porters attended it in the order prescribed by David. After it had stood about 416 years, and had been frequently pillaged, it was burned by Nebuchad-About 70 years after it was rebuilt, with inferior glory, by the captives who returned from Baby-lon. This had stood about 500 years when it was rebuilt with far more magnificence by Herod the Great; and a new court for the Gentiles was added; but in little more than 80 years after it was finally destroyed by the Romans, A.D. 72, I Ch. xvii. xxii. -xxix.; 2 Ch. ii.-viii.; 2 Ki. xxv.; Je. iii.; Ezr. ii.-vi.; Jn. i.

REFLECTIONS.—How little God regards pomp

in his worship who wanted a temple so long in his holy nation! But when he calls for our substance, we ought cheerfully to give in proportion to our greatness and wealth. What we do in God's church should be done diligently, orderly, and peaceably. But a hearty obedience to his law is more valuable than the most expensive donations to his church. They who go forth with a desire to his glory, may confidently expect some They who go forth tokens of his approbation. And whenever God, by his grace, begins a good work, he will finish it in his time. But great is our mercy that instead of a magnificent but carnal temple, we have now an incarnate, an ascended Redeemer! a glorious gospel church, planned, prepared for, erected, fashioned, and furnished by God:
—that every believer is made a living temple for the Lord; and that in heaven we have a house eternal, immovable, incorruptible, and that fadeth not away!

CHAPTER VII. [Ver. 8. Like unto this porch. It is difficult, perhaps impossible, for those accustomed to European ideas of architecture to form any very and sacrifices, and God had taken possession of it, by accurate conception of Solomon's building. According

another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

9 ¶ All these³ were of ⁹costly stones, according to the measures of hewed stones, sawed with saws,4 within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones (after the measures of hewed stones and cedars.

12 And the great court round about was with three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the Lord, and for the porch of the

16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter2 was ofive cubits, and the height of the other chapiter was five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top with pomegranates: and so did he for the other chapiter.3

19 And the chapiters that were upon the top of the pillars were of lily-work4 in the porch, four cubits.

20 And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were "two hundred, in rows round about upon the other chapiter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the right pillar, and he set up the right pillar, and called the name thereof Indiana according to the best interpreters, and according to the best interpreters, and interpreters, and interpreters the pillars bore sentent the gospel of the best interpreters.

fch.3.1.2Ch.8.11.
3 All these buildings, including the temple and palace.—

P. (ch.5.17.

A method of cutting valuable stone
still practised, by
means of a thin saw
of iron, acting by
means of sand and
water.—C.

A 18.28.16.1 Co.3.10,
11.Rc.22.19,20.

i IPe.2.5. Ep. 2.20—
m.

& ch.6.36. / 2 Ch.4.11;2.14.ver

5 B.C. 1011.
6 Not the king of hat name, but a kilful artisan.—C.

7 Heb. the com of a widow woman.

8 How us this to be reconciled with 2 Ch. 2 Li, which says she was of the tribe of Dan? She may have been of the one tribe by the father, and of the other tribe of a daughter of Kaphtali married into the tribe of Dan; or the reverse, and, when a widow, married to a man of Tyre, by whom she had this Son.—C. 7 Heb. the son of a

would give 35 for the shaft of the pillar.—C.

1 B.C. 1004.
2 The part commonly called the septial of the septi

two own all found to be one of the control of the c

19.—C. \$\mathcal{P}\$ Je.52.22,23.2Ch.3. 164.13.2 Ki.25.17, \$\mathcal{q}\$ 2 Ch.3.17.Re.3.12. Ca.3.10 Ga.2.9, \$\mathcal{r}\$ That is, He shall establish, Is.9.7.2 Sa. 7.12.

A.M. 3000. B.C. 1004.
their names form a
problem of the same
and the same of the
another of the
another of the
another of the
conjuering believers
[1] In. 5.4] addressed
by our Lord (Re. 3.
10) the house by the
our then one by the
own strength. but are
borne thenselves by
Christ the only foundation and strength?
FS.75.3.1 Co.3.11.—C.

5 That is, In t it is.

s That is, In it is strength, Mat. 16, 18. Ze.10.12.Is.45.24. f 2 Ch. 4.2. Je. 52.17 Ex.30.19,20. Zec.13.1 I Jn.1.7.

a Jn.1.7.

The Hebrew called any large co lection of water sea-as the Sea c Tiberias, which wa a mere fresh-wate lake. This vessel wa called a sea, from it size, being computed to contain about 10,000 gallons.—C. 7 64¼ feet.

2Ch.4.3.

*2 Ch. 4.3. 4 Je.50 20 Ac.9.15. Re.21.14 These were figures of the twelve apostle preaching Christ.

preaching Christ.

y 2 Christ, S. Je. Sz. Z.

y 2 Christ, S. Je. Sz. Z.

y 1 In. 1.7. It had ordinarily but would hold 3000
when quite filled; or
it and its undersetters
held 3000, 2 Ch. 4.5.
i.é. 15, 140 corn, or
22,210 English wine
gallons.

22/210 Linguist and the gradients.

8 This may easily be reconciled with the reconciled with the reconciled with the reconciled state of the reconstruction of the reconstructio

Heb. shootings ver.29,36.

4 Re. 4. 6-8. Ge. 3
24. Ps. 18 to. ch. 6. 27
These figures represented the courage patience, labour, holiness, activity, and heavenly-mindeness of Christ and his members.

9 The rabbins con.

criness of Christ and his members.

9 The rabbins conceive that the vessel was round for the two upper cubits of its height, and square for the below. This seems of the two conceives that the capacity to the sea, and also is somewhat sanctioned by the statement that the twelve oxen faced by threes the cardinal three twelve oxen faced by threes the cardinal three twelve oxen faced by three the cardinal three twelve oxen faced by the twelve oxen faced by t baths, which is about 6,000 gallons; but 2 Ch.4-5, which is f lowed by Joseph 3000 is the numb given. Some suppoone of these texts or rupted; while other states of the supposed in the suppos

A.M. 3000. B.C. 1004. the left pillar, and called the name thereof

22 And upon the top of the pillars was lilywork: so was the work of the pillars finished.

23 ¶ And he made a tmolten sea,6 ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits, did compass it round about.

24 And under the brim of it round about there were knops compassing it, ten in a cubit, "compassing the sea round about: the knops were cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an shandbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.8

27 ¶ And he made ten bases of brass: four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: they had *borders, and the borders were between the ledges:

29 And on the borders that were between the ledges awere lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above was a cubit: but the mouth thereof was round, after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, four-square, not round.9

32 And under the borders were four wheels; and the axle-trees of the wheels were joined to the base:1 and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spekes, were all molten.

34 And there were four undersetters to the

to the still subsisting arrangements of eastern palaces, it seems to have consisted of three principal departments: a court of justice, with the necessary public offices, ver. 7; a court for Solomon and his male attendants, including officers of state and servants, ver. 8;

servants. The whole is an emblem of the church, the true Solomon's house, with its 'thrones of judgment' for the consciences of men, and its residence for the

temple courts are specially meant. The summit of Mount Moriah in its natural state was barely sufficient for the temple itself and the great altar. The steepments: a court of justice, with the necessary public offices, ver. 7; a court for Solomon and his male attendants, including officers of state and servants, ver. 8; and a court for Pharaoh's daughter and her ladies and its message of the mountain side would have prevented the and a court for Pharaoh's daughter and her ladies and the ladies and the substructions of the substructions of the substructions of the substructions of the popular from seeing the sacrifices of the mountain side would have prevented the great body of the people from seeing the sacrifices of the mountain side would have prevented the great attar. The steephants, including officers of state and servants, ver. 8; and a court for Pharaoh's daughter and her ladies and four corners of one base: and the undersetters were of the very base itself.2

- 35 And in the top of the base was there a round compass of a half cubit high: and on the top of the base, the ledges thereof and the borders thereof were of the same.
- 36 For on the plates of the ledges3 thereof, and on the borders thereof, he graved beherubins, lions, and palm-trees, according to the proportion4 of every one, and additions round about.
- 37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.
- 38 Then made he ten clavers of brass: one laver contained forty baths;5 and every laver was four cubits: and upon every one of the ten bases one laver.
- 39 And he put five bases on the right side⁶ of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.
- 40 ¶ And ^aHiram made the lavers,⁷ and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:
- Solomon for the house of the Lord:

 41 The 'two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two net-works to cover the two bowls of the pillars;

 42 And four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars;

 43 And the 'ten bases, and ten lavers on the bases;

 44 And one sea, and twelve oxen under the sea;

 45 And the 'pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright' brass.

 46 In the plain of Jordan did the king cast them, 'in the clay-ground¹ between Succoth and Zarthan.

 47 And Solomon left all the vessels unweighed, 'because they were exceeding many: 2 neither

 All The 'two pillars, and the two bowls of the two or sourced. The standard of the two or sourced. The standard of the two looks of the castings, such moulds can be called in the ordinary such moulds can be called in the ordinary. In the cast may be such moulds can be called in the ordinary such moulds can be called in the ordinary. In the cast may be such moulds can be called in the ordinary such moulds can be called in the ordinary such moulds can be called in the ordinary. In the cast may be such moulds can be called in the ordinary such moulds can be called in the ordinary such moulds can be called in the ordinary. In the cast may be such moulds can be called in the ordinary such moulds can be called in the ordinary. In the cast may be such moulds can be called in the ordinary such moulds can be called in the ordinary. In the casting such moulds can be called in the ordinary such moulds can be called in the ordinary. In the cast may be such moulds can be called in the ordinary such moulds can be called in the ordinary such moulds can be called in the ordinary. In the cast may be such moulds can be called in the ordinary such moulds can be called in the ordinary such moulds can be called in the ordinary

- ed, because they were exceeding many:2 neither was the weight of the brass found out.4
- 48 ¶ And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the show-bread was;

A.M. 3000. B.C. 2004. 1

2 The whee's being intended for motion, the undersetters seem to have been intended for rest, so that when the laver was brought to its proper place the weight might not rest aske. If shorter than the wheels they could have been of no use in bearing up the weight But if equal, and of the very base itself, how could the wight But if equal, and of the very base itself, how could the wight but if equal, and of the very base itself, how could the weight But if equal, and of the very base in the weight But if equal, and of the very base itself, how could the whole is evidently the emblem of motion and stability—apparent contradictions, yet reconciled by Solomon. On the smooth floor of the temple the wheel the wheel mudersetter with the wheel they must move, yet be steadfast.—C.

3 Heb. hands or kandler.

hen. Hen. Ands or handles. b ch. 6, 27, Ge. 3, 24. Ps. 18. 10, Re. 4, 6-8, 4 Heb. nakedness. c 2 Ch. 4, 6, Ex. 30, 17-21.1 Jn. 17. Tit. 3, 5, 302 wine gallons, 6 Heb. shoulder. d Heb. History

d Heh. Hirem, ver. 3. 2 Ch. 4.8, 11-18. Je.

7 Not the ten lavers

e ver.15-22. 2 cn. 4. 12. 8 Heb. upon the face of the pilars. f ver. 2-39. 2 Ch. 4. 14.15. g ver.23-26. A Ex.27 3. Le.2.7:8. 31.1 Sa.2.13.2 Ch.4.16. 17.

k Heb. for the ex-

A Heb. for the exceeding multitude, 1 Ch.22.12.

3 The emhlem of that glorious company of the vessels of mercy prepared unto glory, which no man could number, Ro. 9.

3 Heb. searched, 1 2 Ch.4.9-22 Ex.7.

10,11,26 Le.24.6.

4 Christ came not

A.M. 3000. B.C. 1004.

demn, but to save.
But he will come, and
every soul shall be
judged as if weighed
in the balance of the
sanctuary.—C.

m Ex. 35. 27-31; 37. 17. 5 Heb. ash-pans.

5 Heb. ash-pans.
n I Ch.28.11-19, pe of Christ, makes 'all things new '-the vessels of Moses, the recentative of the law, being now 'wax-ed old, and ready to vanish away,' Re. 21. 5-He.8.13.—C.
T Heb. **Adult **Lines**

7 Heh. holy thing
of David

CHAP. VIII.

B.C. 1003. a 1 Ch.15.3. 2 Ch.5. 10;30.1. 1 Heb. princes. b ch.3 15. Nu.10.33. Sa.5.7,9;6.12,17.1Ch.

2Sa.57,90.12,17,1Ch.
13,315.3
2 The building of the temple was finished in the 8th month, ch. 6,38, and therefore there were eleven months till the dedication as the embloyed material of the complex of the complex of the complex of the interior, and, as the dedication might the dedication might correspond to the jubilee, and the fourteen days, wer.

pilee, and the arteen days, ver included the dedi

C. c Le. 23.34. De. 16.
13. About eleven months after the temple was finished. d 2 Ch.5.4. 2 Sa.6.1 19.1 Ch.xv.xvi.

eı Ch.15.2,14. Jos.3. 15;6,4. £x.37.1-5. 2Sa. 6. 17. PEx. xxvî. xxvii. xxxvi.xl.Nu.iii.iv.

"A 2 Sa.6.13. 1 Ch. 16. 1. 2 Ch. 5. 6. ver. 62,63: ch.3.4.15.

1. 2 Ch. 5.6. ver. 62.63
ch. 3.4.15:

8 This is not to a by perbole—the meaning is literal, signifying that the sacriman series of the series

1 Or, ark, as 2 Ch. s. 9. 5 After the ark had been set down in its place, the staves for carrying it were drawn forward so that their ends could be seen pressing out the vail in the sanctuary; though the swere controlled the seen pressing out the valid in the sanctuary; though was to indicate the precise position of the ark and mercy-seat.—P.

6 This must have been written before the destruction of the temple, recorded 2 kl. 25. 1-9. 13-17. Counting to course of the destruction of the temple, recorded according to course of the destruction of the temple, recorded a course of the destruction of the temple, recorded a course of the destruction of the temple, recorded a course of the destruction of the temple, recorded a course of the co

49 And the "candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, of gold:

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers,5 of pure gold; and the hinges of gold, both for the doors of the inner-house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the "work that king Solomon made for the house of the Lord. And Solomon brought in the things' which 'David his father had dedicated: even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII

1 The feast of the dedication of the temple. 12, 54 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace-offerings.

THEN Solomon assembled the elders of I Israel, and all the heads of the tribes, the chief1 of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon² at the feast in the month Ethanim, which is the seventh month.

3 And all the delders of Israel came, and the priests took up the ark.

- 4 And they brought up the 'ark of the Lord, and the stabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.
- 5 And *king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.3
- 6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.
- 7 For the *cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.
- 8 And they drew out the staves, that the ends4 of the staves were seen out in the holy place before the oracle, and they were not seen without:5 and there they are unto this day.6
 - 9 There "was nothing in the ark save the

planned and commenced a work of gigantic magnitude | its stones which I measured, and which is placed 110 planned and commenced a work of gigantic magnitude and boldness of design. He erected massive walls round the hitl, filling up the space inclosed partly with earth and partly with enormous piers and arches. The south-east angle of the rampart, impending over the Kidron, has still an elevation of 133 feet, and the lower part is built of stones measuring from 10 to 30 feet in tenoth, each course being t feet high. The southiength; each course being 5 feet high. The south-western angle is no less than 190 feet high; and one of

feet above the foundation, is 34 feet long, and weighs above 100 tons.

REFLECTIONS. Great men may lodge and live in a manner becoming their station. But great builders had need to beware of neglecting to build up their own souls in their most holy faith, and of forgetting the building not made with hands, the house eternal in the If therefore we wish to be honoured let our heavens.

great and earliest care be to honour God. It is an agreeable thing to have instruments employed in the church who are at once active, honest, and faithful. But great is our mercy, that instead of these material utensils we have the blessed Jesus as our pillar of stability and strength. We have him as the great propitiation—and full of grace and truth—to be our sea, our laver, for washing our hearts and hands in our approaches to and dealing with Code. approaches to, and dealings with, God.—We have him

two tables of stone, which Moses put there at two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11 So that the priests could not stand to

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD' had filled the house of the LORD.

12 Then spake Solomon, The LORD Psaid that he would dwell in the thick darkness.

13 I have quarely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and

blessed all the congregation of Israel: (and all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, *Blessed be the Lord God of Israel, which speake with his mouth unto David my father, and hath with his hand *ful-filled it, saying, David my father, and hath with his hand fulfilled it, saying,

16 Since" the day that I brought forth my people Israel out of Egypt, I chose no city out PRINCE 13:14 of all the tribes of Israel to build an house, that my name might be therein; but *I chose David to be over my people Israel.8

17 And vit was in the heart of David my father to build an house for the name of the section of 17 And vit was in the heart of David my LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

ther, Whereas it was in thine heart to build a house unto my name, thou didst well that it as in thine heart:

19 Nevertheless thou "shalt not build the buse; but thy son that shall come forth out thy loins, he shall build the house unto my house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord bhath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:9

23 And he said, LORD God of Israel, there

6 Ex.16.33, 34 Nu. 6 Ex.16, 33, 34 Nu. 17, xo, and this assertion may be easily reconciled with He. 9. 4 by referring the word 'wherein,' not to the ark, but to the holizat,' in which all the articles enumerated were contained, the ark itself inclusive.—C.

n Ex.40.34;16.10;24. 15,16. Le. 16. 2. Nu.9. 15.2 Co.5.19; 3.18. Col. 1.19.1 Co.13.12.

σ Ex.40.35, Le.9.23, Eze. 10. 4. 2 Ch. 5. 14. Re.15.8.

\$2Ch.6.1.Ex.13 21, 22; 24.16; 40.35. De. 4. 11;5.22.Ps.18.11,12; 97.

* Jos. 22. 6. 1 Ch. 16. 2. Nu.6. 23-26. Ps. 118. 26. ver. 55, 56,

\$ 1 Ch.29, 10-13, Ps 115,17;72,18,19, Lu. 1 70,1 Ti.1.17.

* I Sa. 13. 14; 15. 28; 16. 1-13. Ps. 89. 20; 78. 70.2 Sa.7.25,27. Ac.13.

y 2 Sa.7.2,3.1 Ch.17. 1,2;22.7;28.2.Ac.7.46. # 2 Sa.7.4,11.2 Co 8. 12.2 Ch.6.8.

a ch.5.3.2 Sa.7.5,12, 13.1 Ch.22.8-10; 17. 12; 28.6,10,20. δ ch. ii. v-viii., with 2 Sa.7. 12, 13, 1 Ch. 17. 11,12;28.5,6,20.

c ver. 5,6, d Ex.xx, De.y.

e 2 Ch.6.12, 13, 2 Ki. 11, 14; 23, 3, Is. 1, 15, Job 11,13, Ps.63,4.1 Ti. 2.8.

JOD II.13, Fs.6;3,4.1 II.
2,8

9 Not as if Solomon thought that God was far away from earth, and locally resident in some region of heaven, but in testimony to his might be region of heaven, but in testimony to his fills have been some factor of the duty of lifting up the heart to him in glory above, while the spirit converses with him in all the nearmess of a present and listening auditor on the earth.—C.

| Ex. 18.11, Ps.3, 10.11

ch.2.476.12.Ge.17. x. 2 Kl.20.3. De.10.12. Lu.1.6.2 Co.1.12. r Ex.20.6. 2 Sa.7.12. Is.46.3,4.ver.15.

1.9. LEZ. 30. 30. 37. I. L.

1.7. 23-27. [-1. 1.5.

1.8. P. S. 11.3. [-2. 2. 4.]

1.5. 6.1. A. A. (-2. 2. 4.)

1.5. 6.1. A

Ep.6.18.Phi.4.6. r Ti.2.1.Da.9.17-19. Ps. 4.1;5.1;141.2;130.1,2. 02 Ch.6.40.Ps.33.18; 34-15;132-13,14.ch.9.3.

3415;33-13;14-Ch.9.3.

§ De.12;11; Da.6.10.

§ Daniel in Babylon pryed with his face toward Jerusalem, Da.6.10.

a Daniel in Babylon pryed with his face toward Jerusalem, Da.6.10.

a Daniel in Babylon pryed with his face toward Jerusalem, Da.6.10.

a practice which the Jews continue everywhere that this day. The face of the property was a praying spirit booking unto lessus for any any praying spirit booking unto Jesus for Salvation, Ja. 45. 22.

He.13;1.—C. PS 173-5172,1. Is.

* Ps 113.5; 123.1. Is 66.1. Mat.6.9.

s Mat.6.11, Ps. 85.1

2. f 2 Ch.6.22.Nu.5.1622.Ex.22.8-11.
4 Heb. and he require an oath of him.
5 From this it is
evident that solemn
oaths—oaths rightly
understood being
acts of worship—were
wont to be taken at
the altathe art. Thois
pudgment between
the two the
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man and man is the
first of seewn distinct
cases in which Solomon entreats the divine favour to himself and people. C.
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Ps.43.1;7.8.De.25.

x Le.26.14,16,17,25, De.28.25, y Le.26.39,40.De.4, 29-31; 30.2 3, Jonah 3, 10.1 Sa.7.3.Jos.7.19.

z 2Ch.6.25. Ps.99.1 25.11; 30.4,7,8; 79.8-1: 106.45,46. # Ge.13.15;12.7. Ex 6.8;3.8. Jos.21.43.

6 National defeat because of sin, is the second case in which Solomon calls for mercy and forgive-ness.—C.

with thy servants that "walk before thee with all their heart:

24 Who hast kept with thy servant David my father that then promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, *There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

26 And now, O God of Israel, ¹let thy word, pray thee, be verified, which thou spakest unto thy servant David my father.

27 But "will God indeed dwell on the 2earth? behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded?

28 Yet have "thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the .cry and to the prayer which thy servant prayeth before thee to-day:

29 That othine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make atoward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place:3 and hear thou in heaven thy 'dwelling-place; and, when thou hearest, forgive.

31 ¶ If tany man trespass against his neighbour, and an oath be laid upon him4 to cause him to swear, and the oath come before thine altar in this house:5

32 Then hear thou in heaven, and do, and "judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be "smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou agavest unto their fathers.6

to be our altar of incense, our light, and our true bread, which cometh down from heaven.

CHAPTER VIII. [Ver. 53. It will be useful in carefully reading and studying this prayer to compare the two reports of it—that given here, and that given in 2 Ch. 6. 1-30. Christian nations and the Christian in 2 Ch. 6. 1-39. Christian nations and the Christian church ought to learn from it important lessons:—I.

That afflictions, whether national, social, or individual, are often sent as chastisements for sins, and it is the duty of those afflicted to repent and turn to God. 2. That afflictions are sometimes sent, not so much as chastisements, as to arouse the careless, and to stir up Christians to more zeal. 3. That under every trial it

reason to feel confident that God, in answer to earnest faithful prayer, will turn away his wrath and bestow blessings. P.]

Ver. 60. [There is a depth of meaning in this 60th verse which is apt to be overlooked by the reader. Heathen nations believed in a multitude of local deities. resort to prayer and humiliation.

4. That we have

They supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttlelary god, who watched over its interests and proving the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed that each country and city had its own tuttle and the supposed the supposed that each country and city had its own

- 35 ¶ When bheaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:
- 36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.6
- 37 ¶ If there be in the land famine, if there be pestilence, blasting,7 mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be;
- made by any man, or by all thy people Israel, which shall know every man sthe plague of his own heart, and spread forth his hands toward this house:

 39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart the four teach men the four hearts of the discount of the four hearts of the stalk, destroys the stalk des

- place, and forgive, and do, and "give to every man according to his ways, whose heart thou knowest; (for thou, even 'thou only, knowest the hearts of all the children of men;)

 40 That they may 'fear thee all the days that they live in the land which thou gavest unto our fathers.

 41 Moreover, concerning 'a stranger, that is not of thy people Israel, but "cometh out of a far country for thy name's sake;

 42 (For they shall "hear of thy great name, and of thy strong hand, and of thy stretchedout arm;) when he shall come and pray toward this house;

 43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that "all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by the stranger of the cause of which out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasioning the cause of without out the apprhension of cocasion such that the cause of without out the apprhension of cocasion such and the cause of with the
- 44 ¶ If thy people Pgo out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward
- and their supplication, and maintain their
- 46 If they sin against thee, (*for there is no specification of the sinner of the sinn man that sinneth not,) and thou be angry with Jackson France Ja

AM. 3001. B.C. 1003.

b 2 Ch. 6.26. L. e. 26.
19. De. 11.17; 28.11.12.
29. Mal. 3.10. Je. 14.1-6.
Joeli. Hag. 1.10. 11.
e ver. 33.
d 1 Sa. 12.23. Is. 35.8.
Pe. 1 34. 15. 15. 15. 15. 15.
Joel 2. 12-3. 15. 35.8.
Joel 2. 12-3

A.T.1. Hag. 2.17. Jun. 14.15.
That includes anything by which the crop is injured, so that the ear is never matured, but yields only a black offensive dust. Mildeto is anything that vitiates or corrodes the texture of the stalk, destroys the blossoms, or annex the young

17.3.Re.2.23. Ac. 1.24 Je.17.10; 20. 12; 11. 20. Jn.2.25.He.4.13. & Ps.130.4. Je.32.39, 40.De.6.2.13.

40.De.6.2,13.

LEX. 12, 49. Nu. 15. 15,29. 2 Ch. 6, 32. Ru. 2.11. Is. 56.6. Mat. 2. 1; III. 42.

MEX. 18. 12. Ac. 8. 27.

4-C.

x Ps. 106.46. Da. 1.9,
10. Ext. 7-6;9.8,9. Ne. 2.
8. Es. 29,17;6. 10. Je.
24-5-7.

y Ex. 19.5;63;21,12.
Ne. 1.10. Is. 64.9;63.18.

yEx.105,632-11.12.
Ne.1.10.15.46,9163.18.
x De.4.20. Je. 11.4. Ps.
68.13; 81.6.7.4. Ps.
68.13; 81.6.7. Ps.

a ver.29,30.
7 This interc a ver.29,30.

7 This intercession
was answered in the
restoration of the
jews from Babylonish captivity, for it
was in this very way
It was brought about,
It was the very way
It was brought about,
It was brought about,
It was brought about,
It was brought about,
another more remarkable answer
when the remnant of
listael shall be gathered into the
church of Christ. It
satisfaces a list was
partial to the
church of Christ. It
satisfaces into
the church of Christ. It
compared to the
church of Christ. It
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partial of the
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partial referthe marginal referthe marginal referdone by consulting
19:03-05(14.2 TL 2.14. I
Pe.2.9.

ė.2.9. c Lu.22.41. Ep.3.14. C Lu.22.41. Ep.3.14. Ps.95.6. d ver.14.2 Ch. 16. 2. Nu.6.23-26.Ps.118.26. e Jos.21.44.2 Ch.14. 6.He.4.3.9.Re.3.21.

Jos. 21. 45; 23. 14, 15 Lu. 1. 68-70. 2 Ki. 10. 10. De. 12. 10-12. He. 10. 23. Tit. 1. 2. 23. Tit.1.2. 9 De. 31. 68. 10. 12. 10. them, and deliver them to the enemy, so that they carry them away captives4 unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so treturn unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause,5

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For "they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron.6

52 That ethine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.7

53 For thou didst beparate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord Gop.

54 ¶ And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and ablessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us;

58 That he may bincline our hearts unto him,

tected its people. They were therefore most careful in ancient times, when removing from one country to another, to worship the deity peculiar to each country. They were therefore most careful another, to worship the deity peculiar to each country. There is unfortunately a relic of this superstition in Christian lands. Tutelary saints have taken the place of tutelary gods. The petition of Solomon had special reference to this form of idolatry. He prayed 'that all the nations of the earth may know that Jehovah he is God, and that there is none other.' P.]

REFLECTIONS.—When religion prospers it is the subject of general joy to God's people: and when kings become nursing fathers to the church, courtiers will pretend much zeal for her interests. But it is pleasant to observe all ranks concur in the solemn worship of God. He rejoices to meet them who work righteousness, and remember him in all their ways, and to take up his abode with them. Though clouds and darkness be round about him, justice and judgment are the habi-

tation of his throne, and mercy and truth go before his face. When God is present, and his Spirit poured out, with what liveliness do men observe the fulfilment of God's promises, and pour forth their prayers to him.
The fervent petitions which are then presented to God, in the name of Christ our true temple, are always effectual, and available to nations, families, and individuals. What pardon—what healing—what purification—what victory—what deliverance, may they

to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words,8 wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require;9

60 That 'all the people of the earth may know that the LORD is God, and that there is none else.1

61 Let your heart therefore be "perfect with

the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And the king, and all Israel with him, offered sacrifice before the Lord.

63 And Solomon offered a "sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and are hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord, the same three sheets and prophetically and the children of Israel dedicated the house of the Lord with nations and the same three to the same to the same three to the same to the same three to the same three to the same to the same three to the same to the same three three three to the same three thre all the children of Israel dedicated the house of the Lord.2

64 The same day did the king hallow the Machine Action 1. Children middle of the court that was before the house of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because the brazen altar that was before the LORD was too little to receive during the fourwas before the Lord was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents4 joyful and glad of heart, for all the goodness that the Lord had done for David his servant, and for Israel his people.

CHAPTER IX.

1 God's covenant in a second vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

ND it a came to pass, when Solomon had A finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the Lord appeared to Solomon the

A.M. 3001, B.C. 1002

12.24 Ps. 147, 19.20.

8 This and the following verse are a beginning of supplement to the following verse which conded at there is an important addition to this prayer in the parallel place, 2Ch. 6.47, 42. 'Now therefore arise, O. Lord God, into thy restingulace, thou and the ark of thy strength,' &c.—I.

Mal.3.r6. Ps.64.2; 18.6;102.1.2; 110.2; 118. 5:130.2;141.2.He.7.25.

9 Heb. the thing of a day in his day. l ver. 43. De. 4. 35, 30. Ps. 67. 2. Is. 45. 22; 44. 6, 8, 23.

m 1 Ch 28. 9; 29.19. De. 10. 12. ch. 2. 2. 3. 2 Ki.20. 3 Ge. 17. 1. Ph. 2.12-15;3.12-17;4.8.

seems to attribute the whole to one day

a meaning corrobeautiful to the corrosacrifice, not workrifices, wer. 63.— Aote,
May it not be the
emblem of the wondrous, the aimost incredible sacrifice of the
the confering,
whe beautiful to the confering,
the confering the confering
the them that are sanctified? He.10.14.—(...

\$ 2 Ch.7.7. g 2 Ch.4.1.

r ch.3.15. 1 Ch.16.1. ver.2.2 Ch.7.9.

s ch.4.21, 24, 25, Nu. 34.8. Ge.15.18, Ex. 23, 31. Am.6.14.

8 Or, thanked.

4 Whereby the nomadic and still unsettled condition of
the people appears.

—/vote, Let all believers remember,
whatever be their attainments, that still
here they have no
continuing ciry; but
let them be 'joyful in
their hearts for the
goodness of the
Lord.—C.

CHAP. IX. a i Ch.7.11;8.6, Ec. A.M. 3001. B.C. 1003.

b ch.3.5;11.9.2 Ch.7. 11,12. ε Ps.10. 17; 65. 2. Is. 58.9; 65. 24. Da. 9. 23. Mi.7-7. Jn.11.42. d ch. 8, 10, 11,13,16 29. De. 11.12. Ps. 132.13 14. Pt. 15.3. 2 Ch. 7. 15

16. ¢ ch.2.4; 3. 14; 8. 25 Job 2.3; 27.5. Ps.15. 2 26.1,11. Pr.20.7. Lu. 1 6. De.28.1.2 Ch.7.17.

6.De.28.L.2 Ch.7.17,

f 2 Sa.7.12. 1 Ch. 2c.
10;17.12-14. Je. 33, 2026.ch.6.12.8.15. Ps. 132.
1.2 Ch.7.18.

g 2 Sa.7. 14. Ps.89.30

-34. 1 Sa. 2.30;12.21,25,
2 Ch.15.27.19.

2. L. 15a 2. 30;12.2.1.25, 2. Ch. 15. 27;10. 1 This certainly means, 'if ye shall wholly turn, 'for it is not every sin that is alluded to, but only national idolarty or apostasy, sanctioned or tolerated by their rulers. As that violated the mational cortel the mational content of coverant blessings. As KL, 17a.0-25, Je. 7.44, 1524.0::60. Eze. 7.20-22. De. 28.37.

#2 Ch.7.21109.8, Da 9.12. La.2.15. Je. 19. 8, 49.17;50.13. # De.29.24. Je.22. 8, 28;5.9.

/De.20.25-27, La.4, 13,14; 2.17, Je.2.10,11, 19; 5.19; 16.10,11; 22.9; 50.7.

² Were idolatry nerely the forming 2 Were idolatry merely the forming and worshipping of wood or stone, or metal, in human or other forms, it were still a horrille insult to the glory of Cod. But it is more the source the source moral albominations, on account of which the wrath of Gometh upon all the children of disobedience.—C.

m 2 Ch.8.1. ch.6.37, 38.7.1, 8 B.C. 991,

4 This verse confirms the view set forth in the note of the constant of the co

architectural works.

—P. Cities conquered, by the maintenance, 2 Ch.8.2.

A maintenance, 2 Ch.8.2.

A the maintenance, 2 Ch.8.2.

A the maintenance, 2 Ch.8.2.

A the maintenance architecture of the Centre of the

C.
o Heb. were not right in his eyes, 2 Ch.8,2.

6 The reason of his dissatisfaction is not dissatisfaction is not assigned, probably because he rather wished for maritime cities, as better suited pursuits remained pursuits and pie. But is not his dissatisfaction also an emblem of the prejudging, despising, or rejecting of Jesus Christ as completed to the cities of the ci second time, bas he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and

my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, fas I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But sif ye shall at all turn from following me, you or your children, and will not keep my commandments and my statutes, which I have set before you, but go and serve other gods,

and worship them;

7 Then will I cut off Israel out of the land which I have given them: and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this

house?

9 And they 'shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the Lord brought upon them all this evil.2

10 ¶ And mit came to pass at the end of twenty years,3 when Solomon had built the two houses, the house of the Lord, and the king's

house.4

11 (Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram "twenty cities in the land of Galilee.5

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they opleased him not.6

13 And he said, What cities are these which

obtain! The grateful sense of God's special favours thus enjoyed, the influences of his presence and grace, and the faith of his Son's mediation, most powerfully determine and constrain to a holy challenge to his law. termine and constrain to a holy obedience to his laws. Such real and lively religion would make our meetings and partings on earth pleasant and happy. But how much more so shall our gathering to Jesus be, never to part, but to feast eternally on him as our great atone-ment, our only peace-offering, and our ALL and in ALL

CHAPTER IX. [Ver. 1. When Solomon had finished the building of the house of the Lord, and the king's

It is recorded that 'the king's house' was not finished till thirteen years after the finishing of the temple, ch. 7. 1; are we therefore to conclude that the temple was not dedicated till after the secular works had been completed? We think not. We hold with Usher that the dedication took place eleven months after the building had been finished, ch. 8. 2.—Note, There is something peculiarly appropriate in God's appearing immediately after Solomon had finished his own house; for if ever there be a time when any man specially needs an admonition it is when he has completed for himself a dwelling-place, and, like the mon-

arch of Babylon, is ready to say, 'Is not this great Babylon which I have built?' Da. 4. 30. And that wise men need this admonition as well as others the

history of Solomon must testify. C.]

Ver. 13. [The word Galil signifies 'circuit' or 'ring, and may at first have been given to one of the little circular upland plains amid the mountains of Naphtali. There is such a plain just beside Kedesh. comparison of ancient notices it appears that the circuit of Galilee lay on the level summit of a broad mountain ridge. Here were the towns offered by Solomon to Hiram. The latter, however, whose great want was



VIEW IN LEBANON. [I KINGS, ix:11.]—(Now Hiram, king of Tyre, had furnished Solomon with cedar trees and fir trees, and with gold, a ccording to all his desire), that then King Solomon gave Hiram twenty cities in the land of Gaillee." As illustrative of this Scripture we give a picture of a view in Lebanon, because from the Lebanon Mountains, we are told, Hiram, King of Tyre, secured the cedars which he sent by way of Joppa to Solomon for use in building the temple. The Lebanon Mountains

have been called the focus of Syria. In these mountains arise four great rivers The Orontes flows northward, making Antioch possible; the Abana flows east, creating Damascus; the Litany flows west, and the Jordan flows south. Of these rivers only two reach the open sea—the Litany and the Orontes. The Jordan ends in the Dead Sea, and the Abana sinks out of sight in the Syrian desert. The Lebanon Mountains have always been celebrated for the great cedar trees which grow in them.

thou hast given me, pmy brother? And he called them the land of Cabul' unto this day.

14 And Hiram sent⁸ to the king sixscore talents of gold.9

15 ¶ And this is the reason of the glevy which king Solomon raised; for to build the house of the Lord, and his own house, and 'Millo,1 and the wall of Jerusalem, and 'Hazor, and "Megiddo, and "Gezer.

16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor2 in the wilderness, in the land,

19 And all bthe cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ And all the people that were eleft of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel.

21 Their children that were deft after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon make no bond-men:3 but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 T But 'Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 ¶ And *three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and the burnt incense upon the altar that was before the Lord. So he finished the house.4

A.M. 3013. B.C. 991. ⊅ ch. 20. 32; 5. 1, 2. Am. 1.0.

Am. 1.9.

6 Perhaps being accustoneed to nothing but trade, he had no turn for agriculture, and finding the appearance uninviting, he was not aware of might created to the consession of these places, and would have preferred part of the coast. They were afterwards rebuilt by Solomon, 2 Ch.8.2, but Hiram no doubt received some equivalent.—I.

7 That is displeas.

quivalent—I.

7 That is, displeasing, or druft, or the border, [Jos. 19, 27, where mention is made of a town of Zebulm, and lay towards Tyre it is possible that Hiram gave the obnoxious name of the town to the whole district. Yet the precise meaning of "Cabul" is doubtful. It is Jos do

8 Not that he sent after this dissatisfaction, but had sent before it, comp. ver. 21.

9 £654,084. g ver.21;ch.5,13 r ver.10;ch.6.38;7.1.

\$2 Sa. 5.9. ver.24;ch. 11.27.2 Ch.32.5. 1 The chief place of arms in the city—in modern terms the arsenal. It signifies fulness.—C.

* Jos. 11. 1;19.36. # Jos. 17. 11. Ju. 5. 19. x Jos. 16.10. Ju. 1.29. ver. 16,17.

ych.3.1;ver.24. & Jos. 21. 21, 22, 2 Ch. 8.5. ver. 15, 16.

a Jos. 19.44.2 Ch.8.3,

4.6. Afterwards, by Alexander of Maccadon, caller of Maccadon, caller of the formation of city of the formation of this city still remain to attract and astonish travellers. A permanent emblem of the mutability of all human glory.—C. & Ex.L.H. ch. 4.66

BEX.1.11. ch. 4.26 EC.2.10. e Ju.1.27-35;2.23 Ps. 106.34. d Ju.1.21,27-35;2.21, 23. Jos. 15.63.

e ver. 15; ch. 5, 13, with Ezr. 2, 55, Ne.7.

1 2 Ch.8.9. Le.25.39. ch.4.1-27. ch.4.1-27.

The emblem of the spiritual freedom of the children of God, Jn.8.36.

g 2 Ch.8.10;2.1d, ch. #2 Ch.8.11.ch.7.8;3. 1.2 Sa.5.9.

¿ By the priests, Ch.26.16. 4 B.C.000

A.M. 3014. B.C. 990.

A.M. 3014. B.C. 990.

32 Ch.8.17. Nu. 33.
35. De. 28. 2 Ki. 14. 22;
16. 6. Ch.22.48.

1 Extended the head of the Gulf of Elath, now called Akabah, and on the southern border of Edom. Though far distant from Jerusalem, yet now from which access could be had to India and the eastern shore of Africa, as well as the whole of Southern Arabia of Southern Arabia of a considerable time in the hands of

time in the hands of the Israelies.—P.

**n I Ch.20.36. Ch. 22.

*#8.49.

**o Ge. 10. 29. Job 22.

*24.28. 16. Ps. 45.9. Is. 13.

**12. Ch. 10. Israelies in the country services of the precise situation of this country services.

**o The precise situation of this country services in the land of the country services.

**o The precise situation of the country services.

**o The procise situation of the land of Ceylon, and some Madagas-car, others the island of Ceylon, and some Southern Arabia; some the coast of Cultea, some Carrial, and some line is the country of the country point that seems certain, as the feet took three years for the cyage, ch. 10. 22.

**O Ch. 8. 18. Near \$\frac{1}{2}. 20.4000, \$\text{Pr.} 3.14.

CHAP. X.

a 2Ch.9. 1. Mat. 12. 42. Lu.11. 31. ver. 24. ch.4.31. Ju.14.12. Pr. 1

42. Lill. 13. ver. 42.

14. Lill. 14. 27. Pr. 1.

15. The country properly called Sheba lay in the south-east of Arabia, and received its name from Sheba the grandson for the country properly called to have come from Abyssinia. This founded on Abyssinia partly founded an Abyssinia partly founded an Abyssinia opinion is partly founded an Abyssinia opinion in the south, whereas any part of Arabia would have been more properly east, believed to the country of the south of the south. Ac. 25.

23. Exect. 22. Ps. 72.

23. c Eze.27. 22. Ps. 72. 10.15. Is. 60.6. d Pr. 1. 513. 20. Is. 50. 4.48. 17. Col. 2-3.1 Col. 20. 10. 30. 30. e ch. 4. 7, 22-33; vi. vii.;9.15.Col.2.3.

i In. 20, 29, 1 Co, 2 9. Zec. 9.17, Ca. 5, 9-16. 4 Heb. thou has added wisdom and goodness to the same # Pr.1.5: 8.34; 13. 20; # Pr.1.5: 8.34; 13. 20; 22.29. Lu.11.28. ! ch.5.7; 8.15. Ps. 72. 17-19. # 2 Ch.2. 11. De. 7. 7.8;33.3.1 Ch.17.22.

n Pr.8.15,16, 2 Sa.8, 15, Ro.13, 1-4, 1s.9.7, Lu.1.32,

26 ¶ And king Solomon made a navy of ships "in Ezion-geber, which is beside Eloth. on the shore of the Red sea, in the land of Edom.5

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, "with the servants of Solomon.

28 And they came to 'Ophir," and fetched from thence gold, pfour hundred and twenty talents, and brought it to king Solomon.

CHAPTER X.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's yearly revenue in gold. 16 His targets. 18 The throne of vivory. 21 His vessels. 24 His presents. 26 His chariots and horseivory. 21 His veon-men. 28 His tribute.

ND when the "queen of Sheba" heard of A the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jerusalem with a byery great train, with camels that bare 'spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon atold her all her questions: there was not any thing hid from the king. which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD;2 there was no more spirit in her.

6 And she hsaid to the king, It was a true report that I heard in mine own land of thy

acts,3 and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.4

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: "because the Lord loved Israel for ever, therefore "made he thee king, to do judgment and justice.

grain for his city, and who doubtless expected a section of some of the rich plains of central Palestine, could not conceal his disappointment when he saw the moun-

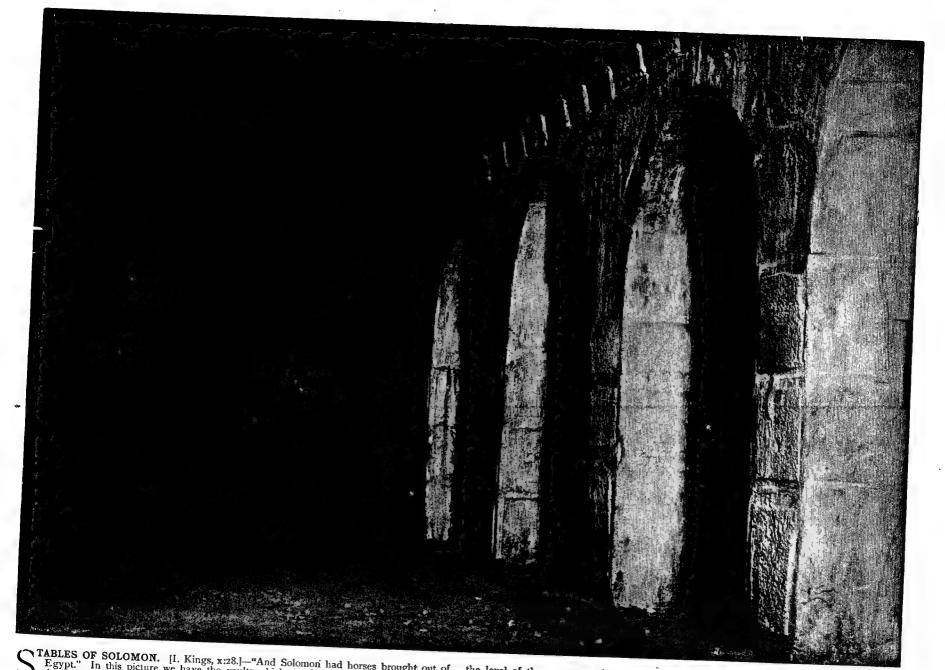
them as worthless. P.]

REFLECTIONS.—The Lord bears the greatest regard to his people's hearty and solemn worship of himself. Everywhere his eyes are on the righteous, and his ears are onen to their car. If we would see upon to their cars. and his ears are open to their cry. If we would to our children the entail of God's blessings, we must to our children the entail of God's blessings, we must to our fidelity. But if our leave them the examples of our fidelity. But if our growth in grace does not correspond with our privileges, the best forms of religion will but delude and destroy us. How gracious are God's rewards of his

people's obedience; and how severe his corrections of their transgressions! While we tremble at the ruin of Israel and their temple, let our care be to take fast hold of the better covenant, which is established upon better promises, and in which men are kept, by the power of God, through faith unto salvation. Generous minds are forward to discharge their obligations if it be in their power. But very diversified are the sentiments of men concerning worldly things. Nothing but Jesus Christ and God in him is answerable to every need, every state, every mind. And it is glorious when great activity in secular business is attended with a proportionate ardour in religion. They who make God's glory their first concern may expect his blessing upon 736

the work of their hands; for at his command both earth and sea shall concur to enrich them.

CHAPTER X. [Ver. 5. There can be little doubt that reference is here made to some grand entrance which Solomon had made to the temple. This entrance must have been from the palace; but the palace stood on Zion and the temple on Moriah; and between the two was the deep ravine of Tyropœon. Now we learn from Josephus that one of the most stupendous works of ancient Jerusalem was the bridge which connected the outer court of the temple with the palace on Zion, spanning the Tyropeon. The remains of it still exist, and recent excavations have enabled us to form



TABLES OF SOLOMON. [I. Kings, x:28.]—"And Solomon had horses brought out of Egypt." In this picture we have the vaults which are found under the temple area. A tourist in 1722 gives a distinct account of these stables. One traveler represents them as capable of accommodating 2,000 horses, and it is thought that they were used in the times of crusades as stables. The floor of this vault is a little over 38 feet below

the level of the pavement above. The arches are 11 feet 5 inches in span, and 5 feet 9 inches in height. The aisles open from south to north. Here the Jews sought refuge during the struggle against the Romans. Solomon's intercourse with Egypt brought horses into use in Israel. He was the first to ride in a chariot through the streets of Jerusalem.

10 ¶ And she gave the king oan hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.⁵

11 And the navy also of Hiram, that brought gold from ^pOphir, brought in from Ophir great plenty of almug-trees,6 and precious stones.

12 And the king made of the almug-trees *pillars' for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So tshe turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents7 of gold,

15 Besides that he had of the merchant-men, and of the traffick of the spice-merchants, and of all the kings of "Arabia, and of the governors of the country.

16 ¶ And king Solomon made *two hundred targets of beaten gold: six hundred shekels8

of gold went to one target.9

17 And he made "three hundred shields of beaten gold; three pound of gold went to one shield:2 and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king made a great throne of "ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind: and there were stays4 on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And ball king Solomon's drinking-vessels were of gold, and all the vessels of the house of

sitter in them.

7 Not that it was undervalued in commerce, but for orna-

72.10, 11. Mat.2.11, i.e.

6 This visit of the
queen of Sheba is
not to be considered
as a mere historical
record; it is also a
beainful emblem
and illustration of the
souls are brought emblem
and illustration of the
youn by his excellence, Phi. 3, 8, they
resent him their
hearts, and return,
not to the service,
but to the duties of
the world, enriched
with 'the unsearchable riches of Jesus,'
Ep.3.8.—C.
2.ch.you 2.

ch.9:28. 2 Ch.2. 8; 9.10,11.

\$ Called in Chronicles algumereer. It was most probably the Ptercoarry as assemble for the strength of the Ptercoarry as assemble for the ptercoarry as a strength of the ptercoarry as a strength of the ptercoarry as a ptercoa

q Or, pails, ver.5. r Heb. a ≱rop, ch.

#With Ja.6.66.2 Ti.

7 f. c. above 27 tons weight, and £3,634,382 value. # 2 Ch. 9. 14, 23, 24; 17.11.Ps.72.10,15.

2 Ch.9.15;12.9. 8 £1095 value.

⁹ Estimated by some of the most acute calculators at £28,131,16s.9\(\frac{1}{2}d.-C.\) y 2 Ch. 9. 16. ch.7.2;

1 Three hundred

ahchis

These have
been estimated at
£220,976,72.7d. But
the real value no
man can tell, or even
guess, as the nature
of the work in the
casting or chasing
is totally unknown.
Ornamental works in
the precious metals
metals

2 Ch. 9. 17-19. Ps. 122.5;110.1,5; 9.4.7; 45. 6. Phi.2.11. He. 1.3.8. Re.20.11.

⁸ Heb. on the his ler part thereof.

8 Heb. 20. å 2 Ch.q.20-22 A.M. 3019. B.C. 985. 6 Or, there was no

merce, but for orns ment—C.

«Gero, 4Ch.20, 36

8 The situation of this country it is perhaps not possible to this country it is perhaps not possible to the most probable in that there are more countries or places than one called Tarshish in Scripture, and that one may be another probably in Spain, and a third in Tarsus of Cilicia. This community of a name and properly of the country of a name of the country of a name of the country of a name geography.

d Or, elephanic do the country of the coun

-C. of Or, elephanis' teeth, ch. 22, 39, Ps. 45, 8, 6, Eze. 27, 6, Am. 3. 15, Re. 18, 12, e. ch. 3. 12, 13; 4. 30, 31, 2 (h. 9, 22, 23, Nu. 24, 7, Ps. 89, 27, Col. 1. 19; 2. 3, 1 Co. 1. 30, f. ch. 4, 34, Is. 52, 15; 55, 5

f ch. 4, 34, Is. 52, 15; 55-5. g ch. 4, 31, Ps. 68, 39, Is. 60, 6, 10, 17; 66, 20, Ro. 12, 115, 16, 20, A 2 Ch. 1. 14; 9, 25, 26, 90, ch. 4, 36, with De. 17, 16, PS. 20, 7, 12 Ch. 1. 15; 9, 37, Ge. 13, 2. Mat. 6, 33, Job 22, 24, 25, ver. 21.

2,92. mat.0,32, J00 22.
2,45,5 rez. 27.
2 A tree partaking of the combined qualities of the fig and mulberry tree—the Fixes Sycomerus of the most splendid vegetable productions, the branches spreading to a vast extent, and the trunk often attaining such a size that three men touching fingers are unable to enclicit it.—C. & 2Ch. 1. 76; 9. 98.
De. 17, 106, 18, 31. Eze. 27.
22, 22, 24, 24, 27.
23, 26, 24, 27.
24, 25, 27.
25, 26, 27.

Eze.27.7.
m 2 Ch.2.17.
n Heb. by their
hand, Mal. 1. 1. ch. 8.

Acand, Mal. 1.1. ch. 6.

3. This verse states what Solomon's merchants charged for duty, commission, and transport — namely, 250 for each horse, and 600 for each charlot. Of course this cannot mean the charlot control to the control to the control to the charlot. Of course this cannot mean able than others. The sums here stated were over and above the intrinsic value of each animal and charlot. Such, at least, appears to me the sense.—P.

CHAP. XL

the forest of Lebanon were of pure gold; none were of silver:6 it was nothing accounted of in the days of Solomon.7

22 For the king had at sea a navy of Tharshish8 with the navy of Hiram: once in three vears came the navy of Tharshish, bringing gold, and silver, divory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And fall the earth sought to Solomon, to hear his wisdom, which God had put in his

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and 'linen yarn: the king's merchants received the linen yarn at a price.

29 And "a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out "by their means.1

CHAPTER XI.

1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 14 Solomon's adversaries were Hadad, who was entertained in Egypt. 23 Rezon, who reigned in Damascus, 26 and Jeroboam, to whom A high had prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeedeth him.

OUT king Solomon loved many strange B women, (together with the daughter of B. C. about 685, a ch. 3.1, 3. Ge. 6.2 Eff. q. 131 to 3-18. Ne. 13 26, 37. Re. 2.4, 14 Pharaoh,) women of the Moabites, Book 64(7,5):22.14(23.27). Edomites, Zidonians, and Hittites; Pharaoh,) women of the Moabites, Ammonites,

some estimate of its colossal dimensions. The breadth of the roadway was 50 feet; the span of each arch was 45 feet, and there were five arches; and the total height above the bed of the Tyropœon was 225 feet. The stones with which it was built were of colossal size; the spring-stones of one arch which are still in position measure 24 feet in length by 6 in thickness. I am inclined to believe that this was 'the ascent by which Solomon went up into the house of the Lord. ? P.]

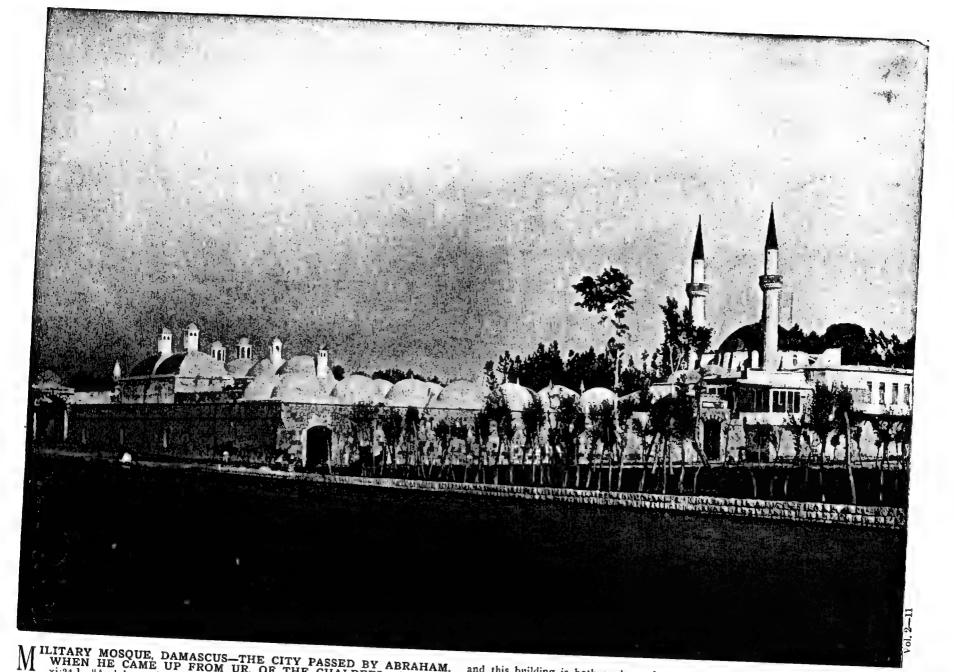
Ver. 28. [This is a very obscure passage. The meaning of the Hebrew word translated 'linen yarn' is much controverted. Some say it means 'toll' or 'duty;' some 'a band' or 'troop;' some a proper name with a preposition prefixed; some 'a cord' by which troops of horses were fastened. I prefer the which troops of horses were tastened. I prefer the interpretation of Gesenius, who renders the verse as follows:—' And the horses of Solomon were brought out of Egypt; and a band of the king's merchants brought up a band (of horses) at a fixed price.' This interpretation requires a change in the Masoretic accents, and would represent the merchants of Solomon as having entered into an arrangement with the Egyptian government to pay 2 gross sum of duty on each troop of horses. P.]

REFLECTIONS.-So respectable is true wisdom that one cannot purchase it too dear or fetch it too far; nor hath God confined it to one sex more than another. And such as have real knowledge should delight in the communication of it. But especially let us observe that God, on every occasion, has taken delight to prefigure the gathering of the Gentiles to Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. Good order in families, courts, and kingdoms is extremely amiable and useful; and to enjoy the converse of such as are wise in the things of God is a great and unspeakable mercy: but God, who is the author of all our mercies, deserves the praise of them all. Mutual presents are pledges of friendship: but happiest of all is friendship with God. Prosperity in earthly enjoyments shall attend the active honouring of him, if for the real good of his people, but the most certain prosperity of soul. The Almighty himself is their gold; and they shall have plenty of silver.

But in these labours, these glories of Solomon, let me contemplate the infinitely greater one, even Jesus Christ our Prince of Peace. He is JEDIDIAH, the Christ our Prince of Peace. He is JEDIDIAH, the darling of the Lord. His birth is our consolation

peaceful, prudent, and wise; and to him everything is naked and open. Notwithstanding oppositions innumerable, he was solemnly chosen, anointed, and en-throned by his Father. Justly he punishes the guilty and rewards the virtuous, particularly such as have favoured his cause in distress. Wisely he judges his subjects, and will judge the world. In infinite wisdom he indites and applies his revelations of truth. At infinite expense he builds the temple of his church, and consecrates her to God by his great sacrifice of himself and his prevalent intercession. Plentifully he suriches and prudently he governs his people in his extensive dominions. Great is the peace, the safety, the riches and prudently he governs his people in his strensive dominions. Great is the peace, the safety, the glory of his reign! and no report can sufficiently describe his glory and wisdom. Happy they who are his servants, behold his beauty, and for ever inquire reverently in his temple! And blessed be the Lord that multitudes, chiefly of Gentile sinners, are brought to him, admire his excellency, and labour in his service. nay, captivated with his love, grace, and beauty, abide in his house for ever.

CHAPTER XI. [Ver. 3. His wives turned away against griefs and woes unnumbered. He is infinitely | his heart. Hitherto we have viewed Solomon as the



ILITARY MOSQUE, DAMASCUS—THE CITY PASSED BY ABRAHAM, wi:24.]—"And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus." In going from Jerusalem to Damascus we pass through the gate in the west wall, and before reaching the center of the city we pass the military mosque on the side of the Abana river. Here the soldiers are quartered,

and this building is both a place of worship and a barrack. Turkish soldiers are always in evidence in Damascus, and it is well that they are. Life and property would not be safe here without them. The foreign policy of the north-the reign of Israel was very much occupied in its relations to Damascus. During the 25th verse of the 11th chapter of I. Kings that he was an adversary of Israel all the days of Solomon.

- 2 Of the nations concerning which the LORD said unto the children of Israel, bYe shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods. Solomon clave unto these in
- 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives 'turned away his heart.
- 4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.
- 5 For Solomon went after 'Ashtaroth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.
- 6 And Solomon adid evil in the sight of the LORD, and went not fully after the LORD, as | is did David his father.
- 7 Then did Solomon build an high place for Chemosh the abomination of Moab, in mthe hill that is before Jerusalem, and for "Molech the abomination of the children of Ammon.9
- 8 And likewise did he for 'all his strange wives, which burnt incense, and sacrificed unto their gods.1
- 9 TAnd the Lord was pangry with Solomon, because chis heart was turned from the LORD God of Israel, which had appeared unto him twice.
- 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.
- 11 Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, "I will surely rend the kingdom from thee, and will give it to thy servant.
- do it for David thy father's sake: but "I will rend it out of the hand of thy son.
- inch I have commanded thee, "I will surely not be kingdom from thee, and will give it thy servant.

 12 Notwithstanding "in thy days I will not it for David thy father's sake: but "I will not it for David thy father's sake: but "I will not it out of the hand of thy son.

 13 Howbeit I will not rend away all the ingdom; but will give "one tribe? to thy son, this join, the land, but it one he had by find it out of the hand of thy son.

 13 Howbeit I will not rend away all the ingdom; but will give "one tribe? to thy son, this own tribe of the had by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other he received by the land by interinance the other her received by the land by interinance the other her received by the land by interinance the other her received by the land by interinance the other her received by the land by interinance the other her received by the land kingdom; but will give one tribe2 to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

A.M. 3027. B.C. 977.

b Ex.34.15,16. De.7. 3,4. Jos. 23. 12. Ge.6.4; 38.2,18.Nu.25.1,2.

6. De. 7. 4. ch. 16, 3r. Ne. 13.26.

d About fifty years, ch. 6. 1;9. 10;14.21.

26.30. 2 ht. 32.15 co. 14.4.AC. 1.12.

**N ver.5.

9 The hill before (i.e. eastward of) Jerusalem is the Mount of Olives. It based in the Mount of Olives. It because the company of the Mount of Olives. It because the company of the Mount of Olives. It because the Mount of Olives. It because the Mount of Mount of Mount of Olives. It because the Mount of Olives and Olives and Olives. It because the Mount of Olives and Olives and Olives and Olives. It because the Mount of Olives and Olives and Olives and Olives. It because the Mount of Olives and ption. The licen-us and cruel rites th which these ities were wor-

tious and cruel rites with which these deities were worshipped gave this name of infamy to the mount.—P. ** Exe.-10.42, 25. Ho. 12.21.1 CO.30.11.12.

The terre is not a mount.—P. ** Exe.-10.42, 25. Ho. 12.21.1 CO.30.11.12.

The terre is not a mount.—P. ** Exe.-10.42, 25. Ho. 20.11.12.

The terre is not a mount.—P. ** Exe.-10.42, 25. Ho. 20.11.12.

The terre is not a mount of the terre is not a mount. The terre is not a mount of the terre is not a mount. The terre is not a mount of the terre is not a mount. The terre is not a mount of the terre is not a mount of the terre is not a mount. The terre is not a mount of the terre is not a mount of the terre is not a mount. The terre is not a mount of the terre is not a mount of the terre is not a mount. The terre is not a mount of the terre is not a mount of the terre is not a mount. The terre is not a mount of th inable idols.— Scott.

f Ex.4.14.2.Sa.6.7, x
Ch.21.7, De.3.2.1, 22;
4.25;10.19;31.10,17,
g 2.Ti.4.10, Pr.4.23,
1s.29,13,14
r ch.3.5; 9.2.6;6.11,
12.
s. ch.3.14; 9.4-9. Ex.
20.3.4,23;34.11-17, Le.
19.4. De.4.47-28;6.14,
15;7.26;8.19;1iii;17,2-7,

o Heb. Send him away. 9 Heb. Not. m 2Sa. 8. 2. Ps. 60. title. 1 Sa. 14. 47. n 2 Sa. 8. 3; 10. 18. 1 Ch. 18. 3; 19. 6, 16-19. 1 It is probable that

A.M. 3027. B.C. 977. b ch.12. 15. 1 Sa. 26. 19.2 Sa. 24. 1;7. 14. 1 Ch. 5.26. ls. 10. 5.6. Ps. 89. 30

5.26.18.10.56. Ps.89.30

-32.

8 B.C. 1037.

c 2 Sa.8.14. I Ch. 18.
12.13. Nu.24.19. De.20.
13. Ps.60. title; 108.10.

4 Edom is here taken in some restrobably enser most rorst probably enser most probably enser en

and their respective capitals called by one name.—C. 37.

5 A little boy, aware of his danger, and capable of retaining the recollections of paternal dignity and national inflictions.—5.26.EX.215, 16. Nut.20.4; 25.1; 31.

6 Not Midian near Horeb, where Moses was when the Lord appeared to him, and the second of Moab, where the Israelites were seduced and punished, Nu. 22. 4, 7. Their capital remained in the time of Euchard Situated on Among Aronous Control of Co. 14.621.21. Nu. 13. 26. De 1. 1; 32. the Arnon.—C.

f Ge. 14.6;21.21, Nu.
13. 3, 26. De. 1. 1;33.2.
Hab.3.3.

g Ge. xii. xl.-xlvii.

Hab. 3.3.

g Ge. xii. xi.-xlvii.
ch.3.1.

h Ge. 18. 3; 39. 4, 21.
Ru.2.11.

i Household mistress, ch.15.13. Je. 13.

tress, ch.15.13. Je. 13.
18:29.2.
2 Ge.21.7.1 Sa.x.24.
7 From Ge. 21.8 in appears that among the Hebrews the weaning of a child was accompanied with solemn feasting —a custom which was accompanied with solemn feasting with solemn feasting seems to have prevailed in Egypt, and as a public ceremony, somewhat equivalent to the European celebration of a birth-day has been head to be a birth-day has been head to be a birth-day has been head to be a birth-day has been been to be a birth-day has been been been seen to be a birth-day has been seen and to be a birth-day has the want of 'natural affection' in the world, that it has been said, and too truly, that kingdoms are seldom

Ch. 18, 3:70,6/16-19.

It is probable that this statement simply means that Rezon became a successful general, and obtained such influence at the ruler. According to Josephus Hadad was at this period king of Damascus, and Rezon a powerful chief of bandits, who was permitted to settle in the kingdom, and to a the successful succe

14 ¶ And the Lord bstirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom,3

15 Fore it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom,)4

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a dittle child:5

18 And they arose out of 'Midian,' and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the 'queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes *weaned in Pharaoh's house:7 and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad theard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart,8 that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing:9 howbeit let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his mlord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.1

25 And he was an adversary to Israel 'all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

26 ¶ And PJeroboam the son of Nebat, an

sun in his splendour, now we must view him sadly clouded and eclipsed. Blessed with unexampled and uninterrupted prosperity he forgets the God who gave it, breaks his law in principle, comp. Ex. 34. 16; De. 7. 3, with ver. 1, and in the letter, comp. De. 17. 17 with ver. 3, and forfeits all his character for wisdom by the lowest act of human folly-building temples for idols, and patronizing, if not joining in, their abominable worship, ver. 7, 8.—Note, His falling away is certain, ver. 4; God's displeasure revealed, ver. 9; of his repentance nothing is said—a silence that speaks volumes of warning to backsliders who have 'forgotten their first love.' One ray of hope arises from the reservation in the word 'fully,' ver. 6; and the favourable reference to his name by our blessed Redeemer, Mat.

Solomon-the beloved of the Lord-the miracle of -the man-of prayer-the builder of the temple! How art thou fallen from heaven, O son of the morning! How ensnaring is the inordinate love of women! Every indulgence given to lewd desires only renders them more insatiable: and they who give way to one wilful sin never know when or where they shall stop. Indulgence of fleshly lusts makes the heart brutish and stupifies the conscience: and even sumptuous fare too fearfully pampers our lusts. No present attain-ment of gifts or grace, without continued watchfulness, will secure us against the most shameful falls. How sad, how stumbling, when the old age of once famous saints becomes a long and continued scene of profligacy! Alas! how Solomon's inordinate love of horses 12. 42. C.] issues in an inordinate love of base women; and this REFLECTIONS.—Lord, what is man! Is this in a multiplication of abominable idols! How the

aged saint is ensnared by youthful lusts! How the wisest sage is made an arrant fool by silly women! How the man who so often warned others against levity and whoredom, turns out a monster of vileness! How the man once so familiar with his God is plunged into the vilest depths of fellowship with Satan and his most abominable agents! Let me then always suspect my corruptions and depend on the grace that is in Christ Jesus. Let me never covet great prosperity which hath so great snares attending it. Nay, if I have made a great profession of religion, let me take heed lest Satan render me a remarkable reproach to it. Never let me expect that base ingratitude and wilful disobedience will pass unpunished. But God never deals with his people in such severity as they deserve. For Jesus' sake he defers his anger, and in wrath remembers merry. But alast how sin turns peace into members mercy. But, alas! how sin turns peace into

Ephrathite of Zereda, Solomon's servant, (whose A.M. 3007. B.C. 977. mother's name was Zeruah, a widow woman,)

mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king.

Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time, when seeing the closed.

Am. 3057, B.C. 977.

4 ch.9.15,

9 ch.9.15,

18 tis difficult to decide what Millo was abuilted by consulting 25a.5.9.1 Ki. 9.15, 24.

18 tis difficult to decide what Millo was a builted by consulting 25a.5.9.1 Ki. 9.15, 24.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of a building, and the will was a pane for a building, and the probable that ruler over all the charge of the house of a building seems to improbable that ruler over all the charge of the house of a building seems to improbable that ruler over all the charge of the house of a building seems to improbable that ruler over all the charge of the house of a building seems to improbable that ruler over a builting to the charge of the house of a building seems to improbable that ruler over a builting to the charge of the house of a builting to the charge of the house of a builting to the charge of the city of the control of the charge of the city of the charge of the city of the charge of the city of the city of the charge of the city of the city of the charge of the city of the man of valour: and Solomon reeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.4

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the Stichherden, Ex. way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and "rent it in twelve pieces."

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon and will give ten tribes the hand of Solomon, and will give ten tribes to thee:

32 (But "he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me,6 and have worshipped Ashtaroth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

The hath; Dathe, he and his people have. The hath; Dathe, he and his people have. The hath; Dathe, he and his people have. The hath; Dathe, he hath; Dat and Milcom the god of the children of Ammon,

dom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten

36 And unto his son will I give one tribe,9 that David my servant may have a elight alway before me in Jerusalem, the city which I have chosen me to put my name there.

87 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

8 Heb. clased * Pr. 14. 35; 22. 29. ver.11.

5-15.ch.12.4

4 The part of the building allotted of Ephraum and Manasseh, the expense and labour of which, to gether with the probable character of the data citized, not for expension of Jerobam's rebellion—C. fch.12.13.14.2 [or fch.13.13.14.3 [or fch.13.14.3 [or fch.13.

1Sa15-37-28513-1424-5

San These were symbolical of the whole tribes. The whole emblematic seems to imply ction seems to imply cand the garment belonged to the propher, and not to Jeroboam. He had purposely provided himself with a new garment, and he 'gave' ten parts of it to Jeroboam.—/.

x ver. 11-13, 32, 34-36; ch. 12.1, 16,19,20, 2 Ch. 10.15,16,19, y ver. 13; ch. 12,17,20.

ch.3.14; 0.6.7; 12.5; 22.43; 2.3, with 2 Ki. 21.22; 20.3. ver.-11. 6 Boothroyd, following some MSS and versions, reads 'he hath,' Dathe, 'he and his people have.'

nistory of churches and kingdoms.—C.

a ver.12,13,31. Hab.
2,2. Ps. 10,4. Do 10. In 16.
La.3,32. Ho.1, 18.
b ver. 12, 13; ch. 12.
15-20.2 Ch.10.15-19.
b Neither the design of God, nor the declaration of the prophet.
La.0,32. Hollow the secure of the prophet.
La.0,32. Hollow the secure of the prophet.
La.0,4. La.0,4.

himself and himself and terity.—I.

See note on ver. y See note 13.—C. c Heb. lamp or canalle, 2 Sa. 21. 17. 2 Ki. 8. 19. 2 Ch. 21. 7. Ps. 132.17. ch. 15. 4. Je. 33. 20-26. d I Ch. 17. 24. ch. 8. y6. 44.

FEx.19.5 De.4.1;15.
5-ch.3.14;9-4,5.
g De. 31. 8. Jos. 1. 5ch.9.5. 1 Sa. 2.30,35. 2
Sa. 7. 16, 27-29. Je. 3320-26. Sa. 7. 10, 27-29 20-26. A ch. xii. xv. 2 Ki, xiv.xvi.;7.21. Ps. 89. 30-32.38-46. i Lu.1.32,33; 2.4,11. Is.7.14;9.6,7.

illar on the Carnac.—C. /2 Ch.9.29,30. ver.4: (b.14.19,39,15,7,23,31; 16,5,14,20,37; 22,39,45; 2 Ki. I. 18; 8. 23; 10,34; 12.19; 13.8,12; 14.15,18, 28; 15,6,11,15,21,26,31;

28: 15.6.11.15.21.26.31.
35 There is no reason for supposing this a separate history now lost, it is much more likely to describe the additional notices embodied in the Chronicles, and kept in a separate roll or book.

4 See introductory note to this book.—P. % ch. 2. 10. Is. 57.: Ge.15.15;25.8;49.33. B.C. 975.

CHAP. XII.

B.C. 975.

a 2 Ch.10.1. Mat. 1.

7. Ch.3.10.

b Jos. 24. I. Ju. 9. I. Cerin. Gassembly being held at Shechem do not appear. The most probable are:

(1) It was situated between Ebal and between John Company and the place of assembly of John Sassembly than any assembly than any assembly than any affection and between of dissafection of a formation of the Ball and Between Ebal affection of a formation of the Ball and Ball

groves.—C. c ch. 11. 40,43. 2 Ch

10.2-5. d With ch.4.7,22,23 18: 0. 15. It seems a With ch.4.7.22,23; 5.18; 0.15; 5.18; 0.15; 5.18; 0.15; 5.18; 0.15; 5.18; 0.15; 0.1

38 And it shall be, If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this hafflict the seed of David, but 'not for ever.

40 Solomon sought therefore to kill Jeroboam:1 and Jeroboam arose, and fled into Egypt, unto *Shishak* king of Egypt, and was in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the books of the acts of Solomon?4

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon "slept with his fathers," and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, rejusing the old men's counsel, by the advice of young men, unswereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to fiee. 21 Rehoboam, raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 26 and by the idolatry of the tang calmes.

AND Rehoboam^a went to ^bShechem:¹ for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him: and Jeroboam and all the congregation of Israel came,

and spake unto Rehoboam, saying,

4 Thy father made our dyoke grievous: now therefore make thou the grievous service of the father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me.2 And the

people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou

e Je.42.2,5;43.2, with Job 12.12,13;32.7.2 Ch.10.6,7, f 2 Ch.10.7. Pr.15.1;29.15. Ec.3.1.

war! From the most abject and low condition God! can raise up the most terrible instruments of his wrath: and when he intends to chastise he never wants a rod, but makes men's sinful ambition the means of his just but awful rebukes. Diligence paves the way to advancement, and advancement inflames ambition. But hopeless is the case when God gives men kings in his anger: and it is impossible to keep down the scourge nopeless is the case missible to keep down the scourge anger: and it is impossible to keep down the scourge which the Lord stirs up. God generally renders sinners inexcusable by the fair warnings which he gives them of their danger. But it is shameful and very detection when his people die under divine frowns. To pressing when his people die under divine frowns.

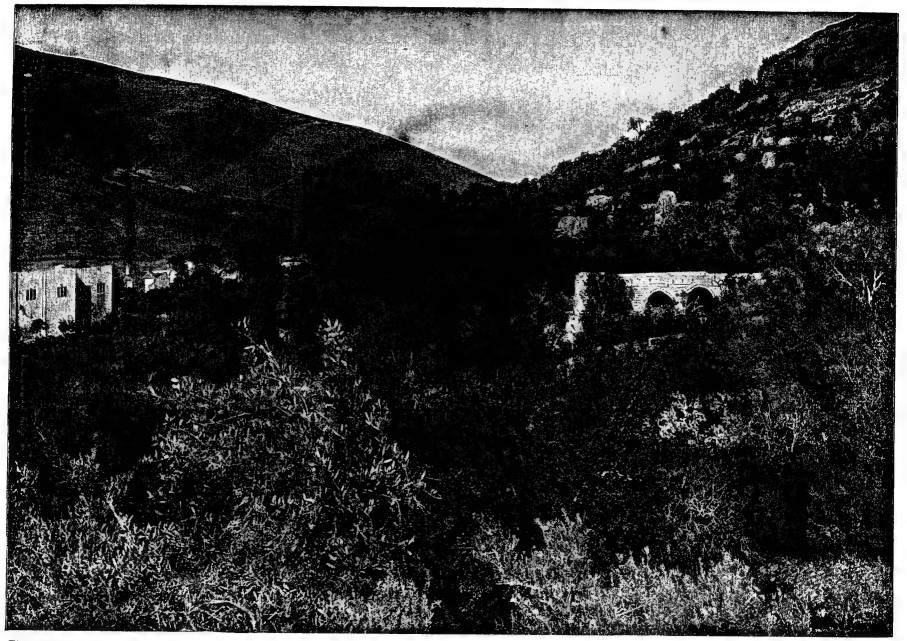
what a tremendous length and degree God may carry the just chastisement of his dearest saints!

CHAPTER XII. [Ver. 1. Shechem was the capital, CHAPTER XII. [ver. I. Shechem was the capital, stronghold, and gathering-place of the great tribe of Ephraim, which had from the time of the exodus disputed the supremacy with Judah. There was a traditional glory, too, about Shechem. There the patriarchs Abraham and Jacob pitched their tents: there Jacob bought his only property in Canaan; there the first great national assembly was held on entering Palestine; and there the law was publicly read, and

adopted as the national code, both civil and sacred. Rehoboam was doubtless aware of the growing discon-

tent, and he wished by going to Shechem to conciliate the powerful tribe of Ephraim. P.]

Ver. 28. [Made two calves of gold. The worship of the bull was the chief idolatry of Egypt, where Jeroboam was educated, and a form that Israel was known to be ready to receive Ex. 22.4—Note He that comboam was educated, and a form that Israel was known to be ready to receive, Ex. 32. 4.—Note, He that commits a sin once is always in danger of being tempted specially to the same sin again. C.—Jeroboam cun. ningly pandered to popular superstition, while he carefully abstained from shocking national feeling. The



ARDENS OF SHECHEM—WHERE REHOBOAM WAS CROWNED KING OF ISRAEL.

[I. KINGS, xii:1.]—"And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king." Rehoboam was the son of Solomon, by the Ammonite princess Naamah (I. Kings, xiv:21.) He selected Shechem as the place of his coronation, 975 B. C. The people at Shechem demanded a remission of the severe burdens imposed by Solomon, but Rehoboam rejected the advice of his father's

counsellors, and followed that of his young courtiers, and returned an insulting answer, which resulted in an open rebellion among the tribes. He fied to Jerusalem, the tribes of Judah and Benjamin alone remaining true to him. Jeroboam was made king of the Northern tribes. During Rehoboam's lifetime peaceful relations between Israel and Judah were never restored. In the fifth year of Rehoboam's reign Jerusalem was captured by the Egyptian Shishak.

wilt be a servant unto this people3 this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

- 8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:
- 9 And he said unto them, hWhat counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke
- have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

 10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, 'My little finger shall be thicker than my father's loins.

 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

 12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

 13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

 14 And spake to them after the counsel of the young men, saying, 'My father made your the spoke and indicate the sorpion is a poisonose and whose sting to reven death. It is poisonose and whose sting or even death. It is poisonose and whose sting or even death. It is poisonose and whose sting or even death. It is poisonose and whose sting or even death. It is the suppropriate course of the suppropriate countries for a scourse with the suppropriate countries for a scourse with the suppropriate countries for a scourse with the suppropriate emblem of the suppropriate emblem of the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

 13 And the king answered the people roughly, and forsook the old men's counsel the scource and with roughly denote a suppropriate of the service of a scourse of the suppropriate committed the scorpe and patient of the scource and t

- 14 And spake to them after the counsel of the young men, saying, *My father made your yoke heavy, and I will add to your yoke: mv father also chastised you with whips, but I will chastise you with scorpions.
- 15 Wherefore the king hearkened not unto the people: for the cause was from the LORD, that "he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.
- nat **he might perform his saying, which the order of the barbon of Nebat.

 16 \$\Precest{T}\$ So when all Israel saw that the king parkened not unto them, the people answered to king, saying, *What portion have we in a varied? neither have we in the protect of the consumants is looking to the consumants of the proceedings and following the king, saying, *What portion have we in the varied of the proceedings of the proceedings of the proceedings of the proceeding with the proceeding of the proceeding with the proceeding of the proceeding with hearkened not unto them, the people answered the king, saying, "What portion have we in David? neither have we in pritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
- dwelt in the cities of Judah, Rehoboam reigned over them.
- was over the tribute;5 and all Israel stoned him

A.M. 3029. B.C. 975.

state, a sentence em-bodying more sound political truth that whole volumes of human theories. It is likewise the best description of a father and a mother; nor less of those who rule, yet minister (do ser-vice) in the church of Christ.—C.

g ver.6,7,9-11. 2Ch. 10.8-11,

A 2 Ch. 10.9;18.5-7. i Pr. 18. 6, 7; 10. 6, 11, 14. 2 Ch. 22. 4, 5; 10. 10. Ps. 7. 16; 140. 11. ver. 13.

ver. 10. Pr. 12. 13; 18.6,7.

/ Ju. 14.4;9.23. ch. 22. 23. 2 Ch. 10 15;22.7; 25. 20. 2 Sa. 24.1, Am. 3. 6. De. 29.4 m 1 Sa.15.29. ch.11. 29-38.2 Ki.9.36;10.10.

Pr. 15. 1; 18. 6,7. 2 Sa. 20. 1. 1 Sa. 22. 7 och.11.13,32,35;ver.

29.25; # Ex.1; 10.15; 30; 17.

Ex.1; 10.15; 30; 17.

13.38; # Ge.3.5; Ex.32.1, 4,

8.2 Pe.2:19; 12.8; 31.

13.35; 13.0, Jos.7.2; 8.9;

Ho.4:15; # With in the control of the control of

rio.4.15.

4 Within twelve miles of Jerusalem, on the north, so that idolatry stands at the very threshold of the temple.—C.

Ju. 18. 29-31. Jos. 19.47.
o Ch. 13. 34. 2 Ki.10. 31;17.21. Ho.5.11.

11.

6 The people of the northern parts went for their private sacrifices to Dan, but the king appointed their public national feasts at Bethel.—C. g ch.13.32. Eze. 16. 25.Ho.12.11.

8 Heb.strengthen himself.

** Or, fell away,
Ki.17.21.Pr.5.11-14.

** To the time of

To the time of Ezra.

8 Theday or period in which the author lived. I have stated in the introduction that Jeremiah seems to have been the action of Kings; if so, then these worth about the winter about after written about after events occurred.—P.

5 ISA. 10. 24. Ho. T.

F i Sa. 10. 24. Ho. 1 10,11; 8.4. Ps. 75, 6, 7 Da.2.21;4.34,35.

Da. 2274. 34.33.

No whole tribe, ch. 14.13, 33, 36. Ec. 10. 16. ver. 17.

This is reconciled with ver. 21. not by considering Benjamin a mere appendage to Judah, but by a very natural by a very natural by a very natural tribe of Benjamin the of Benjamin the of Benjamin the of Benjamin the ota first join 1 im, but were induced to so after he had come to Jerusalem.

y ch.13.1.1 Sa.9.6. a Ch.12.5.15. y ver.27. 2 Ch.11.13

16. Refugees from the other tribes who maintained unshak en their loyalty to the house of David.

@ Nu.14.42. 2 Ch.11. 4;25 7,8;28.13. b ver. 15; ch. 11.29

b ver. 15; ch. 11.29-38.
2 Not that the people should rebel against legitimate authority, but that a foolish and cruel king should be punished by the disaffection of his people and dismemberment of his kingdom.—C.

c 2 Ch. 25. 10; 28.13. Pr.21.3.1 Sa.15.22. fr.21.3.1 Sa.15.22. d ch. 9. 15-18. 2 Ch. 11.5-11. e Ge.12.6; 34. 2. Jos. 21.2124.1.Ju.9.1. Jn.4. 5.Ac.7.16.

5.Ac., 1.6.

*Ge. 32.30. Ju. 8. 17;

9.45.

So called by

Jacob, Ge. 32. 30. It
was situated on the
Jabbok, about four
niles east of Jordan,
and not a ruin remains to point out its
precise locality.—C.

*P. St. 11. Roy and

g Ps.14.1.Ro.1.30;8 7,8.Ge.6.5.Je.17.9. A De.12.6,7. 1 ch. 11.9; 13.34. Pr

5 A breach of the first, ver. 28, and second commandment, Ex.20.3.—C. pver.29. Ju.18.7,27, 28,20.21.25a.24.2,6;17, Ix.

with stones, that he died: therefore king Rehoboam made speed6 to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto⁷ this day.⁸

- 20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was tnone that followed the house of David, but the tribe of Judah only.9
- 21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
- 22 But *the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people,1 saying,

24 Thus saith the Lord, 'Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; bfor this thing is from me.2 They chearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25 ¶ Then Jeroboam *built *Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

- 27 If this people 'go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.
- 28 Whereupon the king *took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.
- 29 And he set the one in "Beth-el," and the other put he in *Dan.
- 30 And this thing obecame a sin:5 for the people went to worship before the one, even punto Dan.6
 - 31 And he made an chouse of high places,

Israelites had from the time of the exodus manifested a desire to have some visible embodiment of their God.

desire to have some visible embodiment of their God. They did not reject JEHOVAH. They did not wish to do so. Jeroboam gave them their wish. He set up the two calves, and said, 'Behold thy gods, O Israel, which brought thee up out of the land of Egypt.' P.]

Ver. 33. [Devised of his own heart. The sin of Cain—not in the offering, which here was a proper sacrifice—but in the principle, a sacrifice in object, place, time, and priestlood the device of the worshipper's own heart.—Note, God will be worshipped, but in the

manner of his own order. 'No man cometh to the Father, but by the Son, Jn. 14.6. C.]

REFLECTIONS.—Sin is but a bad way of build-

₹ Ac.7.57,58.

ing families. By all his wives Solomon seems to have had but one son, and he a fool. Neither wisdom nor grace runs in the blood. And often the best instructions are thrown away upon children; especially if the parent has practically disregarded them himself. Some factious spirits are always ready to blow up the coals of sedition; and often their vile designs lurk under the most specious appearances. It is astonishing that we

hear no complaint of Solomon's idolatry when we hear so much of his oppressive servitude. men seek their own, not the things of Jesus Christ. They are more concerned to save their money than their souls. That government is but in a tottering their souls. That government is but in a tottering condition which subsists by severity, and where the king does not reign in the hearts of his subjects. They are our best friends who dissuade us from our rash designs, and they our worst enemies who soothe our folly and flatter our pride. It is mad to give true It is astonishing that we causes of provocation to those who are already provoked

and made priests of the lowest of the people,

which were not of the sons of Levi. 7

32 And Jeroboam ordained a *feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the altar, (so did he in *Beth-el,) sacrificings unto the calves that he had made: and he placed in Beth-el the priests of the places which he had made.

33 So he offered upon the altar 9 which he eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he *offered upon the altar, and burnt incense.¹

**A.M. 3029, B.C. 975.

**Pakity, 32-3Ch.H.

**Sity, 32-3Ch.

**Sity 42-3Ch.H.

**Sity 42-3Ch.H.

**Sity 42-3Ch.H.

**Si

upon the altar, and burnt incense.1

CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Bethel, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Bethel. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 stain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam still persisteth in his evil courses.

ND, behold, there came a man of "God A out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he acried against the altar in the word of the Lord, and said, O altar, altar!

thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, Entreat now the face of the man of God, Entreat now the face of the man of God, Entreat now the face of the man of God, Sayang with the strength of the sign which the man of God had given by the word of the Lord.

8 And the king answered and said unto the man of God, Entreat now the face of the make it is common at courts to study the there should make us not the sign without cause. But it is common at courts to study the three should make us not the sign without cause. But it is common at courts to study the three should make us not the sign work the sign without cause. But it is common at courts to study the three should make us not the sign without cause. But it is common at courts to study the three should make us not the sign work the sign without cause. But it is common at courts to study the three should make us not the sign work the sign without cause. But it is common at courts to study the three should make us not the sign work the sign was an administing the hadron of the sign with a side that a sign with a side that a sign with a s word of the LORD, and said, O altar, altar!

CHAP. XIII. B.C. 974. & 2 Ki.23. 17. ch. 12.

a 2 Ki. 23, 17; ch. 12.
22.
b ch. 14.7, 8. 2 ch. 9.
20, Exe. 27, 31.7; Je. 23.
28. Mat. 28. 20.
c Or. 10 offer, ch. 12.
33.2 Ch. 26. 18.—[Like gods, like priest. Let there be a departure from the true wor. 3hp of Jehovah, and would not be partially so that while he was glad to make men priests out of any tribe, he dared to assume the functions of the high-plants. 12. 28.
29. Ho. 8. 10. 23. 21.
29. 41. 21. 21. 23. 24.
29. Ho. 25. 10. 23. 14.
21. 15. 42. 21. 23. 14.
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A.M. 3030. B.C. 974.

A.M. 3030. B.C. 974.

A Matt S.44. Ro. 12.

20. Ja.S. 140. G.1. Ex.

8.12.13.

1 (Ge. 18.5 Jul. 3.15.

De. 12. 32. Job 23. 12. Jn. 4. 34. \$2 Jn. 10. Ro. 16. 17. 1

12, Jn.4.34.

2 Jn.10.Ro.16.17.1

Co.5.11.

4 This would have been a symbol and seal of mutual friendship and peace, and it sufficiently explains the war for biddle of the sufficient of the war for himself in this evil place.

5 To extend his witness against idolatry as far as the time of his mission would permit, his appearance in every new form of the sufficient of th

who had sent him.—C, q ver. 20,21. 2 Ki. 23. 18. Nu. 2. 5. ch. 18. 20. Je. 2. 8. Eze. 13. 2. Mat. 7. 22,23. 2 Pe. 2. 1. Nu. 22. 21. Ju. 5. 10; 1. 14; 10. 4. 1 Sa. 25. 20. 2 Sa. 10. 26. ver. 27.

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LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.

7 \P And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a "reward.2"

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water3 in this place:

9 For 'so was it charged me by the word of the Lord, saying, PEat no bread, nor drink water,4 nor turn again by the same way that thou camest.⁵

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, *Saddle me the ass. So they saddled him the ass: and he rode thereon:

14 And went after the man of God, and found him sitting under an oak: and he said unto him, 'Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, "Come home with me, and eat bread.

16 And he said, "I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet⁶ also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

without cause. But it is common at courts to study the pleasure of the king more than the profit of the kingdom. And God fulfils his purposes, promises, and threatenings by the follies as well as by the crimes of mankind. When people once become unreasonable, they will not stick to contemn and calumniate the pest of kings and the best of governments. And they who by oppression drive men into rebellion must blame themselves for the mischiefs which they incur. Princes, once infatuated in their counsels, readily add one blunder to another, running to the various extremes of haughtiness, silly compliance, and open violence. We often see the miseries which our follies occasion when it is too late to remedy them. Hasty words often produce endless mischiefs. But love to our

brethren should make us put up with many injuries, rather than seek to redress them in a manner which may be ruinous to both: and when God's will contradicts our designs, we must submit without delay. we fight against him, there can be no hope of success. Wicked princes soon forget the express conditions on which God granted them their power. their subjects, they model the worship of God after patterns of human invention which they have seen, or as they hope will best answer their carnal purposes; or which, by contrariety to what God has appointed, most gratifies their enmity against him. But to secure our safety by sin is only to hasten our ruin. Great men's examples are grievously infectious: and most

subjects are ready to comply with any form of religion which their rulers please to appoint.

CHAPTER XIII. REFLECTIONS.—God warns men before he strikes. And his prophets must, without fear of the greatest or the worst, faithfully declare his messages. Nothing, however contingent or distant in futurity, is unknown to God: he has definite complete knowledge with respect to even the smallest cir-plete knowledge with respect to even the smallest cir-cumstances of our lot. Shame and disgrace attend sin and sinners at last. Most daring is their presumption who persecute the faithful messengers of God: but faithful rebukes will often provoke proud wrath. Faith-ful preachers are the butt of wicked men's malice; but God will protect them. In the way of duty we need

20 T And it came to pass, as they sat at the table, that the word of the LORD came unto

the prophet that brought him back:8

the prophet that brought him back.8

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, as 22 But camest back, and hast eaten bread the control of the Lord seeming to the commanded thee, as a control of the Lord seeming to the Lord seeming t

22 But camest back, and hast eaten bread and drunk water in the place of the which the Lord did say to thee, Eat no bread, and drink no water; 'thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, da lion9 met him by the way, and slew him; and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto

It is the man of God, who was disobedient unto the word of the Lord; therefore the Lord hath hath the word of the Lord; therefore the Lord hath the word of the Lord; delivered him unto the lion, which hath torn Job 38.11.ver.24. him, and slain him, according to the word of the Lord, which he spake unto him.

27 And he spake to his sons, saying. Saddle me the ass. And they saddled him.

28 And he went, and found his carcass cast and the way and the ass and the lion standing.

in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass nor torn the ass.1

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back; and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, saying, Alas, my brother 2

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I

a Nu.23.5. Jn.11.51. Mat.7.22,23.ver.11.

b ver.9.17. Ga.1.8,9. Ge.2.17;3.6–19.

d ch.20.36. Ec.9.2.2 Sa.6.7.2 Ki.2.24.1 Co. II. 30. Le.10.2,3. 1 Pe. 4.17,18.

4.17,18.

9 In 2 Ki. 2, 24 we find that there was a wood near Bethel, out of which came two she-bears; and it is probable that this inon came from the same wood. All the circumstances of this transaction, 'the clustrales' (as invaled).

f ch. 14.13 Je. 22.18.

2 An anxious curiosity, with the vanity of entertaining a dattinguished guest, joined to an unscrupulous carelesseness about truth, with a portion of that if not affection, the its substitute, seems to have been the leading motives in the mind of the prophet, in tempting the brother whom he ments, and the language of the prophet, in tempting the brother whom he ments, and the language of the control g ch.14.13. Je.22.18.

f Le.26.30.ch.12.31. Ho.12.11. & ch. 16. 24. Jn. 4. 5. Ac.8.1.14. 'Je.3.8. Am. 4.6-11. ch.12. 31-33, with Nu. 3.101.50-531xvii. 3 Jeroboam stands

2 Je. 18. Am. 4.6-rr.
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3 10.15 9-33. with Nu.
3 10.16 Per Class, who call force class, who call force class, who call force class, who call force class, which call force class with the class of the cl

CHAP. XIV

B.C. 956.

a ch.13.33.44.

a ch.13.34.

a ch.13.44.

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2 Pr. 21.30. Am. 3.7. Ps.25.14. A Ps.33.10. Job 5.13. I Heb. hard, Je. 23.28. Is. 3.11. Eze.2.7. ver.10.11.

in the man of God is buried; lay my bones be side his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way,3 but made again of the lowest of the people priests of the high places: whosoever would, he "consecrated him, and he became one of the priests of the high places.

34 And this thing "became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

CHAPTER XIV

1 Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiioh. 5 Ahijah, Jorewarned by God, denounceth God's judgments. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.

T that time Abijah the son of Jeroboam fell^b sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to a Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

3 And stake with thee2 ten loaves, and cracknels,3 and a cruse4 of honey, and go to him: he shall tell thee what shall become of the

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, "Forasmuch as I exalted thee

fear no danger. But it is infinitely dangerous to contemn God's warnings, when he can so easily make us monuments of his justice. They who in prosperity contemn the messengers of God, may soon be obliged by their troubles to have recourse to their prayers. Nor must saints ever be averse to pray even for them who despitefully use them.—Impenitent sinners are in general more affected with their sufferings than with general more affected with their sufferings than with their sins: neither mercies nor judgments will make any lasting impression upon reprobates. And men are often more ready to thank the instruments of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship, and everything which contributes to the support of it: and we should rather deny ourselves the common

comforts of life than have fellowship with the unfruitful works of darkness. How dangerous enemies ministers, who pretend intercourse with God! Men may be seduced to evil by appearances of piety, when no fears of suffering can drive them to it. And none are more ready to upbraid and torment us than those who have seduced us. God coverely unished to determine the seduced us. who have seduced us. God severely punishes the disobedience of his dearest saints; and yet how marvellously he bounds their trouble! How great his divine power in permitting the tempter to escape while the seduced is so awfully punished! How necessary is constant readiness for death! But hypocrites in vain claim kindred to and connection with the people of God, and wish their last end to be like theirs.—God

will never want witnesses for his cause. If the man of God be dead, the false prophet must attest his warnings. And how desperate those sinners who, after repeated warnings, corrections, and mercies, continue impenitent! For, sooner or later, the judgment of God will overtake the sinner, and he shall perish in his own deceivings.

CHAPTER XIV. [Ver. 14. The concluding part of this verse is very obscure. The Hebrew words may be literally translated as follows:—'... who shall cut off the house of Jeroboam.—This is the day. And what, even now!' The meaning seems to be that Ahijah, after predicting the fall of Jeroboam's house, was enabled by prophetic vision to see its near approach,

from among the people, and made thee prince

over my people Israel,

8 And "rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, "who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;"

9 But "hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and "hast cast me behind thy back:

10 Therefore, behold, "I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam "him that pisseth against the wall," and him that is shut up and left in Israel, and on impulsible trees, and will take away the remnant of the house of t 8 And "rent the kingdom away from the

and him that is shut up and left in Israel,6 and will take away the remnant of the house of be 32.21. Jeroboam, as a man taketh away tdung, till it of Esca 23.35 No. 9. be all gone.

11 Him that dieth of Jeroboam in the city Kios, every male, and the doors not and him that dieth in the doors not and him that dieth in the shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die.

18 And all Israel "shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some' good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover, the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? beven now.

15 For the Lord shall smite Israel, as a reed is shaken in the water,8 and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, prevoking the Lord to anger.

16 And the shall give Israel up, because of the sins of Jeroboam, who did sin, and who

made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died:

18 And they buried him: and all Israel | 1.32. [...] JOS. 12.24. ch. 16.6, 8.15.25, Ca.6.4. mourned for him, according to the word of the SISA.230-34. ver.

ch.11.11-13,31-38;

5 Even to a dog, 1 Sa.25.22.—C,

6 'Shut up and secure in Israel,' viz. in the walled towns that Jeroboam had fortified, ch.12.25.—C.

f 2 Ki.21.13.Is.14.23. Eze.26.4. Ch.15.29. Ps. 83.10.

x ver.17. y Je.22.18.Nu.20,29. De.34.8.

2 Ch. 19.3. Phile.6. 2 Pe.2.8,9. Ge.42.18.

a ch. 15.27-30. ô Eze. 12. 25. Ec. 8. 11, s.e. speedily.

d Is.42.24. Ho.9.12. e ch.12.28-33; 13.33 34; 15.26.34; 16.2,26. 2 Ki.3.3; 10. 29, 31; 13.2,

2 No good rea on appears for supposing with most expositors that these Chronicles are not the books of that name, but certain annals from which the sooks of Chronicles were wards of Chronicles with the sooks of Chronicles with the sooks of Chronicles with the sooks of Chronicles with the sook of the sook

ages, or statues.

g ch.15.12;22.46. Ge.
19.5.Ju.19.22. Ro.1.24,
26.27. De.23.17;18.10.2

Ki.23.7. Le.18.24.

g Idolatry led to immorality. The reason was that the

40.

1 See note on ch.
11. 40. Besides what
is there stated, it is
worthy of remark
that amongst that
sculptures is one representing thirty
communered nations at

s ch.7.51; 15.18. Ps

s ch.7.sr; 15.18. Ps.
127,12,2
f ch.no.16.2 ch.9.sr;
129, Pr.23, Ec.2.18.
2 Ch.12.no.11
x Heb. runners, 1
Sa.22.77,
y 2 Ch.12.15, ver.19;
ch.11,41;15.23;22.45,
x ch.15.6,16,32, with
ch.12.24

Lord, which he spake by the hand of his servant¹ Ahijah the prophet.

19 ¶ And hthe rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.2

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers;3 and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned4 in Judah. Rehoboam was forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there: and his mother s name was Naamah an 'Ammonitess.'

22 And Judah "did evil in the sight of the Lord, and they provoked him to jealous with their sins which they had committed, above all that their fathers had done.

28 For they also puilt them high places. and images,8 and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.9

25 T And it came to pass, in the fifth year of king Rehoboam, that 'Shishak king of 'Egypt

came up against Jerusalem:

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam "made in their stead . brazen shields, and committed them unto the hands of the chief of "the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guardchamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there *was war between Rehoboam and Jeroboam all their days.

and then he broke out into the abrupt exclamation-This is the day? i.e. the time is at hand when it shall tappen. 'And what even now' is about to occur? The son and heir of Jeroboam is just expiring. His only hope of succession is gone. P.]

Ver. 17. [Tirzah was an ancient city of Ephraim, in

the mountains, beautifully situated, about 4 miles north of Shechem. Its site is now occupied by the large village of Tellwah. P.]

village of Tellucah. P.]
Ver. 26. [A fuller account of Shishak's invasion is given in 2 Ch. 12. 2-9. He has been identified as the first of the Diospolitan dynasty. His name occurs on Egyptian tablets in the form Sheshouk. He appears to have been an Ethiopian, and to have dethroned Pharaoh, Solomon's father-in-law. In Karnac there is

a bas-relief representing him bearing to the feet of his gods the chiefs of vanquished nations; and among them is one with a Jewish physiognomy, and having the inscription Yuda Melki, 'kingdom of Judah,' P.]

REFLECTIONS.—When God visits our family

with his rod, we ought to search out the sinful cause. And as sickness and death are equally the lot of young and old, we should always expect and prepare for it. It is common for sinners to be more anxious about the removal of their troubles than of their sins; and under removal of their troubles than of their sins; and under trouble to apply for the assistance of God's ministers, whom they heartily hate. But it is absolute folly for those who do evil to expect from God's faithful ministers an answer of peace. It is daring to attempt

as no covering can hide the hypocrite from the eye of God, no presents, nor compliments, nor flattery must ever divert a minister from a bold and free declaration of the mind of God. Fearfully confounded to the mind of God. will such imposers appear when he discovers themespecially at his awful bar. And ingratitude for singular favours, and seduction of others to sin, entail upon the transgressors the most terrible ruin. God tenderly bestows his grace upon all, even the worst of families. He takes of such the greatest care, and often removes them from the evil to come by an honourable death. How amigble is early at the company of the compan whom they heartily hate. But it is absolute folly for those who do evil to expect from God's faithful ministers an answer of peace. It is daring to attempt imposing upon them, however aged and blind. But

31 And aRehoboam slept with his fathers, and was buried with his fathers in the city of David; and his mother's name was Naamah an Ammonitess:3 and Abijam his son reigned in his stead.

CHAPTER XV.

1 Abijam's wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and Asa causeth him to make a league with Benhadad. 23 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha conspiring against him executeth Ahijah's prophecy. 31 Nadab's acts and death. 33 Baasha's wicked reign.

- Now, in the eighteenth year of king Jeroboam the son of Nebat reigned "Abijam" be reconcied with that is a concurrence, viz. the occurrence, viz. the neart of Abishalom.\frac{1}{3} And he "walked in all the sins of his father, which he had done before him: and his most of David his father.\frac{1}{3} And he Concurrence with the Lord his God, as the least of David his father.\frac{1}{3} And he Concurrence with the Lord his God, as the least of David his father.\frac{1}{3} And he Concurrence with the Lord his God, as the least of David his father.\frac{1}{3} And he Concurrence with the Lord his God, as the least of David his father.\frac{1}{3} And he Concurrence with the Lord his God, as the least of David his father.\frac{1}{3} And he least of David his father his father.\frac{1}{3} And he least of David his father.\frac the heart of David his father.
- e heart of David his father.

 4 Nevertheless, 'for David's sake, did the God sive him a large in Large large. Lord his God give him a lamp² in Jerusalem, to set up his son after him, and to establish Jerusalem:
- 5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.3

6 And there was war between *Rehoboam* and Jeroboam all the days of his life.

- 7 T Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jero-
- 8 And *Abijam slept with his fathers; and they ouried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his 'mother's name was Maachah, the daughter of Abishalom.

11 And Asa did that which was "right in the eyes of the Lord, as did David his father.

12 And he took away the "sodomites out of the land,5 and oremoved all the idols that phis fathers had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove: and Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed:6

2 Ch.12.13,16. ch. 11.43; 15.8,24; 22.50; ver.20.

ver.20.

2 B.C. 958.

3 This is not a mere repetition, but a repeated warning in the history of an idolatrous son and an idolatrous mother.—

CHAP. XV.

a Or, Abijah, 2 Ch. 13.1.1 Ch.3.10. Mat.1. 7. b 2 Ch. 13. 2; 11. 20 22;15.16.ver.10,13.

2 Or, candle. fch.11.6,33,34; 14.8, Ac.13.22,36, Ps.110, 6, Lu.1.6, Re.2, 10, 2 Ti.

#/. g 2 Sa. 11.4;12.9. Ps. li.xxviii.

If you have to the control of the co

A Abijam, the son of Rehobout, the son of Rehobout, the son of Rehobout, and the son of the son

12 Ch. 13. 2-22. ch. 14.29, 30;11:41. h 2 Ch. 14. 12. ch. 14. 31:2.10;11:43. l That is, grand. mother's, ver. 2, 13. 2 Ch. 12.20, 21. m 2 Ch. 6.7; 16. 7, 10, 12.ver. 5.

12.ver.5. # ch.14.24;22.46.Ro. 1.26.27

5 Either by banishment or death, as the law of God directed, Le. 28.13.—C.

02 Ch. xiv. xv. p ver. 3; ch. 14.23; 11. 7. Eze. 20, 18.

7.E2e.20,18, 9.2 Ch.15.16. De.33, 9.2 ec.13.3 ver.2,10, 7 De.7.5. Ex.32, 20-2 Ch.15.16.2 Ki.23,12, s ch.22.43.2 Ki,12.3; 24.4;15.4.35, with 2 Ch. 14.3. Le.20.30, De.12,

A.M. 3053. B.C. 951.

#ch.11.4. # 1 Ch 26. 28. ch. 7. 51.2 Ch.13.15;14.13;15.

8. ⁷ R.C. 951. ⁸ Heb. *holy things* 8 Heb. holy things.

9 From the character of Abijam, we would scarcely expect him to dedicate the state of th

x ch.14.30; ver.6,32, with 2 Ch. 14.1, i.e. after. y 2 Ch.16. 1; 11. 13-

after.
y 2 Ch. 16. 1; 11. 13-17.

Jos. 18. 25. Je. 31.
15.152.7.17.

1 B.C. 999.—[Ra-mak. as its name implies, stood on a hill in the terminant of the man and the stood of the rival kingdoms of Judah. It was a strong position, and commanded of the great road from the The king down the stood of the rival kingdoms of Judah. It was a strong position, and commanded of the great road from the The king the result of a fortress in such close proximity to his capital, so he stopped the work by brobing the Syrians and the stopped the work by brobing the Syrians and the stopped the morthern Palesting and the carried materials.

Jos. 18. 25. Je. 25. 26. Lis. 28. 29. 29. 28. 28. 29. 28. 29. 29. 28. 20. 28.

39. 2 Ch. 16. 5. # ch. 14. 17. Ca. 6. 4. # 2 Ch. 16. 6.

i Jos.21.27; 18.23,26. I Sa.7.5,7,16. Je. 40. 6, 8. 4 Geba lay about two miles east of Ramah, and Mizpeh four miles southwest.—P.

4 2 Ch. xiv.—xvi. ch.
11.41-43;14-29-31; ver.
7,8.

7,8, 12 Ch. 16, 12,13, Ec. 12.1,2,Ps.90,10, He.12, 6–10, Re.3,19,

5. The precise nature of the disease we have not reliable to the common to that kinds are the common to form the common to for in the days of our youth, before the years, we have no pleasure in the days of our youth, before the which which we shall say, we have no pleasure in them.—C.

in them. — C. 6 B.C. 914. 2 Ch. 16. 14; 17. 1, 1 Ch. 3. 10. Jord 3. 12. Mat. 1.8 ch. 12. 41–43. 7 B.C. 954. # ch.12.3c -33;13.33: 14.16;16.2.0.26 nevertheless Asa's heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.9

16 ¶ And* there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent2 them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 There is a cleague between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; s come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then *king Asa made a proclamation throughout all Judah, (none was exempted:) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them 'Geba' of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.5

24 And Asa slept with his fathers,6 and was buried with his fathers in the city of David his father: and "Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam Thegan to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he "did evil in the sight of the

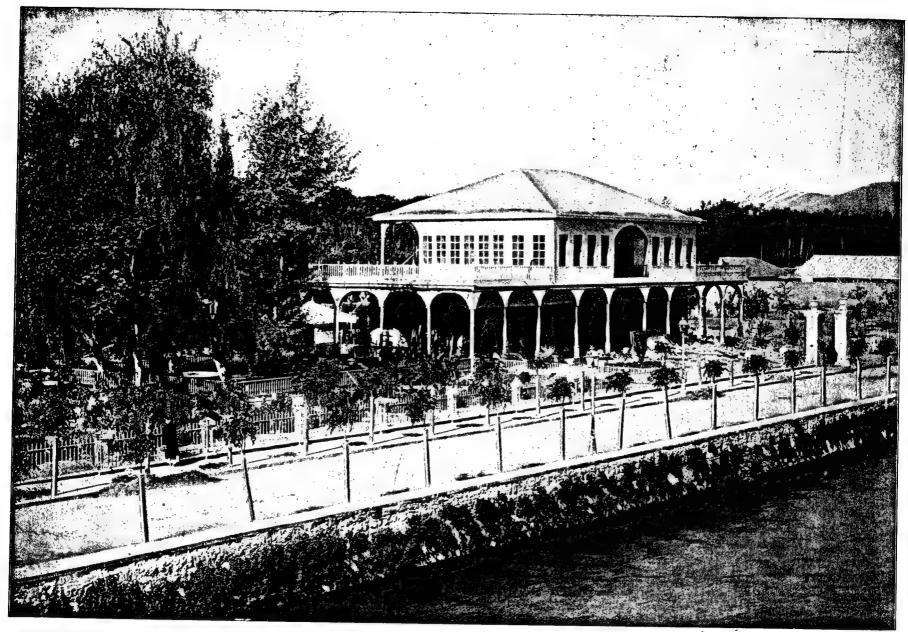
die out from among them. Alas! that, notwithstand- and sin quickly reduces the wealthiest to poverty and ing warnings and judgments upon the wicked, their pattern should be so greedily followed! Even amidst weakness and distress men will become more and more wicked; while God, to punish former sins, gives them

debasement. Jerusalem is now emptied of he. gold and silver; yet not chiefly Shishak, but sin hath done it.

Gibeah, and bare him Maachah, who was the mother of Abijam. This illustrious descent will account for the

mention of the grandfather rather than the father. P.]

Ver. 20. [Ijon lay in a beautiful plain on the norther border of Naphtali, between the ranges of Lebanon and Anti-lebanon. Abel-beth-maachah was a few miles where wine coal, to punish former sins, gives them by to their hearts' lusts, till they have ripened themselves for his judgments. God's instruments are always ready at hand for chastising even his professed people: daughter Thamar appears to have married Uriel of the valley of the Upper Jordan as far as the Sea of



OVERNMENT CAFE, DAMASCUS—THE CITY WHERE BEN-HADAD LIVED, TO WHOM ASA SENT THE GOLD AND SILVER THAT WERE IN THE HOUSE OF THE LORD. [I. Kings, xv:18.]—"Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hands of his servants: and King Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt in Damascus." Ben-hadad was the name which several of the princes of Damascus bore, as Pharaoh was the name of the kings of Egypt.

Damascus is the oldest city in the world. Shakespeare refers to the story that the murder of Abel took place here in King Henry VI:

"Winchester:—Nay, stand thou back, I will not budge a foot;

This be Damascus, be thou cursed king

To slay thy brother Abel, if thou wilt."

This city was founded before Balbek and Palmyra. It is in the midst of a desert, and the Abana river is its life. The government cafe is simply one of the many coffee gardens of the city. coffee gardens of the city.

LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, *conspired against him: the house of Issachar, *conspired against him and Baasha smote him at *Gibbethon,* which belonged to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)

28 Even in *the third year of Asa king of Judah did Baasha slay him, *and reigned in his stead.

**The third state of the tribe by mand the property of the Leries, Judah to Le

stead.

29 And it came to pass, when he reigned, that 'he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

31 Now* the rest of the acts of Nadab, and ing of the LORD, which he spake by his servant

he sinned, and which he made Israel sin, by his provocation wherewith he provoked the

Lord God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?3

32 ¶ And there was war between Asa and

Baasha king of Israel all their days.4

33 In the third year of Asa king of Judah began⁵ Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he adid evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAPTER XVI.

1,7 Jehu's prophecy against the house of Baasha. 5 Elah succeedeth kim. 8 Zimri conspiring against Elah succeedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri, made king by the soldiers, foreeth Zimri desperately to burn himself. 21 The people being divided, Omri prevaileth against Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab succeedeth him. 29 Ahab's most wicked reign. 34 Joshua's curse fulfilled upon Hiel the builder of Jericho.

THEN the word of the Lord came to "Jehu

the son of Hanani¹ against Baasha, saying,

2 Forasmuch as I bexalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam

The son of Nebat

Baasha, saying,

Carchiaga, and character for plainness of speech, in character for plainness of speech, in character for plainness of speech, and stemness of replainness of speech, and stemness of replainness of speech, in the integrity of his heart, and stemness of replainness of speech, and the posterity of his house; and will make thy house like the house of Jeroboam

Printy Line world of the action, but that little liburates for plainness of speech, and stemness of replainness of speech, an

Galilee, the region round which was called Cinneroth. Then they probably turned back across the mountains of Naphtali. P.]

REFLECTIONS.—How few great men, especially their subjects is their want of it! Parents' ill example is very pernicious to their children: and it is a double reproach on those who degenerate from the piety of their ancestors. Sin often shortens men's days, and hastens them to an untimely end. But what a remarkable blessing to nations and families are God's true children! Even after their death God often pities, from regard to them, and to his promises made to them. It is a mercy when God shortens the reign of wicked rulers to make way for better, and who will begin re-formation at themselves and their court. Many defects are in the best; much imperfection in their works of A.M. 3050. B.C. 954.

o Not ch.11.29; 14.2. p ch. 16. 9. 2 Ki. 12. 20;15.10,25,30. g Jos.19. 44; 21. 23. ch.16.15,17.

2 This tragic fulfilment of prophecy took place only about two years after the prophecy itself was uttered, thus confirming the interpretation given of ch. 14. 14. 14.

ch. 14. 19; 16. 5, 14,

4 Constant inroads and skirmishing between the border tribes—C.

5 B.C. 053.

2 Ch.16.8.

2 ver.26; ch. 12. 26y ver.26; ch. 12, 26-33;13,33; 14,16; 16, 2, 7,

CHAP. XVI.

A.M. 3073. B.C. 931.

d ch.14.11;21.24. Je. 15.3; 16.4;22.19. Is. 66. 24. Re.19.17. Eze.39.17 -20. Ec.6.3,4.

-20, Ec. 6, 3,4.

& ch. 14, 19; 15, 23, 31;
11.41

f ch. 14, 20; 15, 8, 24.

2 B. C. 930.

& ch. 14, 17; 15, 33;

ver. 8,0, 13.

& Ministry, ch. 8, 53;

ver. 2-4.

8 Either by his hand lifted up in prophetic denunciation, or, more probably, by a written message under the prophet's hand.—C.

hand.—C, 2 Ps.115.4. Is.2.8;44.9 9-20. De.32.21.ch.14.9, 22,23;9.6,7;11.10. & ch.15.27-29. Ho.1. 4 Ps.140.11.

A ch.15.27-29.110.1.

A It was sugrested (see editorial note on ch.15.6), that instead of solving the difficulty by the common rof as the second of the error of a common rof as the second of the error of a common rof as the second of the error of a common rof as the second of the error of a common roman r

/ cb. 15. 27. 2 Ki. 12. 20;15 10,25,30. 22 Sa.13.28,29. Da. 5.2,30. Lu.21.34. # ver. 15. Job 20. 5. Ho.8.4;13.10,11.

o ver. 1-4, 7. Ju. 1. 7. Mat. 7.2 ch. 15.29. # 1 Sa. 25. 22. ch. 14. 10, s.e. males.

6 Not a dog.-C. q ver. 1-4.7. Heb. by the hand

of. ** Is.3.11; 10.6, 7. Ps. 18.26,27;9.15,16. ch.15. 29,30. Je.2.19. ver.2, 7. Pr.1.31;13.21;5.22.

* De.32.21. 2 Ki. 17. 15. Is.41.28,20, Jon.2.8. Je. 10.3-16.1 Co.8.4;10. 19,20. * ch.14.19; 15. 31; 16. 5,20,27;22.39;11.41. # Job 20.5. Ps.37.35. 36.2 Ki.9.31.

\$ journey was no doube executing the prophetic denounce-prophetic denounced and thereby fulfaige his will, ver. 12; yet this did not excuse his wickedness, for he merely sought self, and not the honounced by the merely sought self, and not the honounced by the merely sought self, and seven days of successful conspiracy against his king, are succeeded by defeat and suicide.—C. 2c h. 15, 27, Jos. 19. e ch. 14.10, 11; 15. 29, and suicide.—C.

** ch. 15. 27. Jos. 19.

4 Himd that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of

6 So Baasha slept with his fathers,2 and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the "hand" of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he *killed4 him.5

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half his chariots) conspired against him, as he was in Tirzah, "drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that ppisseth against a wall,6 neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their

14 Now the-rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign "seven days in Tirzah: and the people were "encamped against Gibbethon, which belonged to the Philistines.

reformation; and great proneness to rely upon an arm of flesh in the time of trouble. But God generally imbitters to his people the success of their own sinful projects. How wretched are nations when one wicked prince still follows another! when successors murder their wicked sovereigns, but continue cleaving to their ruinous wickedness

CHAPTER XVI. [Ver. 33. Ahab made a grove. When a grove is said to be planted or cut down, there is no difficulty in the interpretation; but when the word occurs as in 2 Ki. 21. 7; 23. 6, it must be under stood of an image, such as was ordinarily worshipped by the heathen in a grove. C.—The special aggra-vated sin of Ahab was this, he set aside Jehovah altogether from being the national God of Israel. His predecessor Jeroboam had only set up an idol to re-

present Jehovah; whereas Ahab made Baal the national deity, and built a temple of Baal in the capital. was the supreme male deity of the Canaanites. The name signifies 'lord,' but in the sense of master or possessor, rather than ruler. It has always the article in Hebrew when a proper name, so that there is no difficulty in understanding in what sense it is used in any given passage. Here it is unquestionably the proper name of the Phoenician god. The worship of this god, when established in Israel by Ahab, was appointed with great pomp and ceremony. His priests were very numerous, were dressed in pontifical robes, burned incense, offered sacrifices, which were sometimes human victims. The officiating priests danced with frantic gestures and shouts round the smoking sacrifices, and cut themselves with knives to excite the attention and compassion of the god. P.]

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made 'Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire; and died.

19 For his sins which he sinned in doing evilb in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.9

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not

his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri

the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel2 twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of 24 And he bought the hill Samaria of Shemer for two talents of silver, and built on superior he built, after the name of Shemer, owner of the hill, /Samaria.4

25 ¶ But Omri wrought evil in the eyes of the LORD, and did gworse than all that were before him.

26 For he "walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

y Mi.6,16. z 2 Sa.20.15. Ju.9.45, 50. Lu.19.43.

a Ju.9.54. 1 Sa. 31.4, 5.2 Sa. 17.23. Mat.27.5.

δ ch. 15. 30; ver. 7,13. Ps. 9. 16. Is. 3. 11. Je. 2. 19. Ro. 2.8,9. Pr. 1. 31;5. 22;13. 21.

9 Uninspired his-torians almost invari-ably trace disasters, to any origin but sin. And even when im-propriety of conduct, such as cruelty, covet-cissess, or luxury, is admitted, it is seldom. If ever, condemned from the condemned trace disasters to sin, and characterize sin as direct rebellion against God.—C.

c ver.5,14,27; ch. 14, 19:15,31; 22,39; 11.41, 2 Ki.1.18; 10, 34; 13,8,12; 14.15, 28; 15, 11, 15, 21, 26,31.

d Ju. 5. 8. Pr. 28. 2. The civil war lasted about five years.

his election is re-corded, ver. 16; his reign over all Israel, on the overthrow of Tibni, commences ver. 23, and ends ver. 29.—C.

e From the death of Elah, ver.8.

4.1.

4 This city was situated on a large insulated hill, 40 miles north of Jerusalem, and seens to have been selected for its capalities of the control of

g He established the idolatry by a law, Mi.6.16.Ho.5.rr.

ver.2.7, 13, 19; ch. 12.26-33;13.33,34; 14.9, 16. f wer.5,14,20; ch. 14. 10;15,31, A.M. 3086. B.C. 918.

k ver.10,15,23. l ch.14.6; 21.25; ver. 25,33.2 Ki.3.2. 5 Heb. was it a light thing, &c. m ch.18.4; ct. 7,25; 11.6.Ge.6.2.Pr.23.2. n Ju.2.11,13; 3 7; 10. 6.

6.

0 2 Ki. 10.21, 26, 27,

p Ex. 34.13, 2 Ki. 13,
6;17.16;21.3, 2; ch. 22.6,
8;21.4,19,20,25;20,42,

r Ge.28.19; 35.1. ch.

To the constraint of the price of the price

CHAP. XVII.

B.C. 910.

Lu.1.1714-24-25.

I The rendering of the Septuagint seems, when given in literal English, much more agreeable to the Hebrew, and also

the February, and also the February, and also filed. — C. A. Ri. 3.14. De. 10.8. Ja. 5.7. Re. Life. Di. 4.2. Life. S. Life. Di. 5. Life. Di. 6. Life

Technical Process of the Control of

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two

30 And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

31 And it came to pass, as if it had been a light thing⁵ for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife ^mJezebel, the daughter of Ethbaal king of the Zidonians, and went and served "Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab pmade a grove; and Ahab and amore to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son 'Segub, 'according to the word of the LORD, which he spake by Joshua the son of Nun.⁷

CHAPTER XVII.

1 Eliiah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. 8 He is sent to a widow of Zarephath. 17 He raiseth the widow's son: the woman believeth him.

ND Elijaha the Tishbite, who was of the in-A habitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.2

2 And othe word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and thide thyself by the brook Cherith, that is before Jordan.3

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did faccording unto the word of the LORD: for he went4 and dwelt by the brook Cherith, that is before Jordan.

6 And the gravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

REFLECTIONS.-For the wickedness of a land | many and bad are the princes thereof: and they multiply their murders and massacres one of another. short-lived and troublesome is the power and honour procured by murder. How eagerly do men follow the very sins, or worse, which ruined their predecessors before their eyes! But if thus they harden themselves in their ingratitude, their blood must be on their own heads. God indeed sometimes permits wicked men to die in their beds, and leave their wicked children to pay off their awful reckoning. Drunkards fearfully expose themselves to death in a thousand forms. And it is terrible to be hurried drunk to the tribunal of a holy God! Rebellious projectors often perish in the flames which they have kindled; and revenge and envy

attend them in death. And it is terrible when God | punishes men's harmony in wickedness with civil wars and discords. Dreadful is his case who is married to a wicked and abandoned woman: nothing is so base or horrid but she can persuade him to it. When kings are monsters of wick edness, the subjects will strive to outdo them in contempt of God. But such as despise his curse shall feel the weight of it.

CHAPTER XVII. [Ver. 6. Ravens brought him bread and flesh in the morning. There was a rock called 'Oreb,' Ju. 7. 25, and there may have been a village of the same name, whose inhabitants secretly supplied the prophet; and the same word may be transRavenstown.' But against this interpretation (1) we have—no mean authority—nearly all translations. (2) If any people brought food, they could have brought water, see ver. 7. (3) Hence we conclude he was literally supplied by ravens carrying away the flesh and bread dedicated in the groves to heathen idols. Thus the worship of the false, ministers to the prophet of the true God. C.1

true God. C.]

REFLECTIONS.—God will have his witnesses in the worst of times, and will endue them with gifts and graces proportionable to the difficulties with which they are called to struggle. Great and inexpressible is the power of fervent prayer with God. But it bodes ill for a people when God's prophets are driven into corner lated 'ravens,' or as it would be in English, 'people of and when obscurity becomes their duty by the call of



PALACE OF HEROD, SAMARIA—THE REMAINS OF THE PALACE, "And he bought the hill Samaria of Shemer for two talents of silver." The city of Samaria was built by Omri about 925 B. C. For two centuries it was the capital of the Ten Tribes of Israel It was a seat of idolatry; a temple of Baal was built here by Ahab and destroyed by Jehu. Ahab was buried here. After the capture of the city by Shalmaneser

and the exile of the Ten Tribes, Shechem became the capital of the new residents. The pillars we see in the picture are supposed to be the remains of the palace built by Herod in honor of Augustus. The site of this city is now occupied by the village of Sebustieh, and it is built chiefly out of the ruins of the ancient city. It is one of the most beautiful sites for a city in Palestine. Its strength, fertility and beauty have been praised by all who

- 7 And it came to pass after a while,4 that the brook dried up, because there had been no rain in the land.
- 8 ¶ And the hword of the Lord came unto him, saying,
- 9 Arise, get thee to 'Zarephath,' which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman6 there to sustain thee
- 10 So he arose, and went to Zarephath: and when he came to the gate of the cies, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
- 11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
- 12 And she said, "As the Lord thy God liveth,7 I have not a *cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and odie.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof after make for thee and for thy son.

14 For thus saith the LORD God of Israel, 14 For thus saith the LORD God of Israel,
The barrel of meal shall not waste, neither Kitas Nu. 23 19.
The barrel of meal shall not waste, neither Kitas Nu. 23 19.
The barrel of meal shall not waste, neither Kitas Nu. 23 19. shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.8

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

id the cruse of oil fail, *according to the word the Lord, which he spake by Elijah.

17 And it came to pass after these things, at the *son of the woman, the mistress of the buse, fell sick; and his sickness was so sore, at there was no breath left in him.

18 And she said unto Elijah, *What have I do with thee, O thou *man of God? *art thou the bush my son?

19 And he said unto her, Give me thy son.

**And the barrel of the word in the word in the word in the state of an interestical content of the word in the word that the tson of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

to do with thee, O thou *man of God? *art thou come unto me to call my sin to remembrance,1 and to slay my son?

4 Heb. at the end of days, h ver.2.Ge.22.14.Is. 41.17.Ps.46.4.Ju.15.19. i Ob. 20, called Sarepta, Lu.4.26.

8 Situated between
Tyre and Sidon, and
so beyond the jurisdiction of Ahab.
Thus the heathenism
that will not acknowledge God, unwritingly affords an
asylum for his servant.—C.

want.—C.

6 'Strange comfort this to mere natural reason! A woman who has herself lost her chief earthly sustainer; a Fheomician, can always and the company of the company

& ver.4. Is. 33. 16. Ps. 24.1. Lu. 4. 25, 26. Ge. 18.4;21.15. He. 11. 37. / Ge. 21. 15. He. 11. 37. Mat. 10.42.

m ver.1. 4 Sa.25.26,

7 How she recognized him to be a worshipper of Jehovah is not recorded, probably by his Hebrew accent or prophetic garb.—C.

Ge.18.6.2 Ki.4.42. ø Ge.21.15,16.

1 Pe. 1.7. Ge.22.1. Ju. 7 2-4.

r 2 Ch.20.20, Is. 7.9, Mat.15.28, Mar.12.43.

9 Heb. by the hand

f2 Ki. 4. 18-20, 1 Pe. 4.12;1.7. Ja.1.2-4. Jn.4. 49,50.

Lu.5.8.2 Sa.16.10. Ro.2.4.

De.33. r. Jn. 13. 6. r Sa.9.6,8.ch.13.1. y ch. 18, 9, Lu. 5, 8, Mat.14.26.

A.M. 3095. B.C. 909.

Ac.9.39;1.13.Mar.
14.15.
Ex.14.10. Ja.5.13,
16.Phi.4.6. Mat.7.7;21.
22. Is.45. 11. Jn.14.10.
23.15.71. Jn.5.14.
6 ver. 9. Pr. 14. 21.
Jos.7.9.

Action 25:17/13 June 20:0 ver. 19. Pr. 14. 21. Jos. 7.9. Ca Ki. 43. Ac. 20. To. 23 Ki. 43. Ac. 20. To. 23 Ki. 43. Ac. 20. To. 23 Ki. 43. Ac. 20. To. 24 Ki. 43. Ac. 20. To. 25 Ki. 43. Ac. 20. Zi. 3. 5. 15. To. 27. 30. Zi. 3. 2. 5. 25. Ac. 20. Zi. 4. 25. 20. Zi. 4. 25.

ready to say some thing greater still, 'know that my R. deemer liveth.'-Krummacher.

CHAP. XVIII.

B.C. 996.

Lu.4.25 Ja.5.17.

b of his abode with the widow, ch.17.9.18.

I The Hebrew calculation omits any additional months, and mentions merely

additional months, and mentions merely the full years, unless where peculiar circumstances require the months to be specially noted. This fact (or the conjecture of Brown) will reconcile the text with Lu.4.25, Ja.5.17,—C.

-C. cvcr.18-41.
d De. 28. 12, 22, 23.
Le. 26, 4 Am. 4.7. Mal.
3.10. Zec.10. 1, Job. 10.
e He. 13-5.6. Ps. 119.
d Te. 39.4.5;41. 38-40.
g Ge. 42.18. Ne. 7. 2.
2 Ki. 4. r. Pr. 14. pr. 28.
14. Mal. 3.16. Ac. 10. 2;
24.16.

14. Mal. 3.16. Act. 10.2;

4. Med. 3.16. Act. 10.2;

4. Med. 74. 46.

1. Ver. 13. Makt. 16. 46.

2. Most probably their sole food, according to the abort of the proposes.

1. 12. Mar. 14. though the phrase 'bread and water 'may be considered as inclusive of every other necessary. See Ex. 12. Mar. 15. 23. 16. Mat. 6. 12. — 12. Mar. 24. mar. 27. 15. 15. 3. 16. Mat. 6. 12. — 12. Where water yet 3.—C. 8 Where water yet

8 Where water yet spring or ran.—C. & Job 8, 11, 12. Ps. 104.14.
4 Heb. that we cut not off ourselves from the beasts.

And he took him out of her bosom, and carried him up into a *loft where he abode, and laid him upon his own bed.

20 And he "cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he estretched himself upon the child three times,2 and cried unto the LORD, and said, O Lord my God, I pray thee, let this child's soul come into him again.

22 And the LORD theard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God,3 and that the word of the Lord in thy mouth is truth.4

CHAPTER XVIII.

1 In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah, reproving Ahab, by fire from heaven convinceth Baul's prophets. 41 Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

ND it came to pass after many days, that A the word of the Lord came to Elijah in the bthird year,1 saying, Go, show thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab: and there was a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which was the governor of his house: (now Obadiah generated the Lord greatly;

4 For it was so, when Jezebel *cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water:)2

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks;3 peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.4

6 So they divided the land between them to pass throughout it: Ahab went one way by

God. They who dare to be bold for God may trust him with their protection; he will take care that they shall not starve. He can make the most ravenous or the most destitute creatures on earth to provide for them. When one created source runs dry, he can make another to break forth. And plentifully he rewards those who cheerfully supply the wants of his servants. Yet to what straits and perpetty may these servants. Yet to what straits and perplexity may those who fear his name, or their children, be reduced before he appear for their relief! But in our deepest distresses God is nearer to relieve us than we think, and faith God is hearer to relieve us than we think, and faith must silence all objections. A promise of God is instead of a thousand arguments. They who can trust God with their all, will find themselves no losers by him: and works of piety and charity bring us our own again with usury. God often exercises his people with the heaviest trials after they have met with remarkable layours. And the more unexpected the extendable. And the more unexpected the stroke, the

harder it is to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humbly to search out, confess, and acknowledge our sin, which is the cause of them. the cause of them. And if others be in trouble, our business is to sympathize with them, and intercede with God in their favour. And great is the mercy when troubles and deliverances concur to strengthen our faith and increase our knowledge. But how great the con-descension of God—he hath chosen the poor, rich in faith, and heirs of his kingdom! How great his compassion in raising the monuments of his special A Canaanitish widow is regarded, is honoured with miracles, when multitudes in Israel, destitute as she, are overlooked!

CHAPTER XVIII. [Ver. 40. The site of Elijah's | the bank of the river is a mound called 'the hill of

sacrifice is pointed out by local tradition; and its present name, el-Muhrakah, 'the sacrifice,' with the general features of the district, leaves no doubt as to its identity. It is a rocky projection, over-looking the plain of Federal on and the state of th looking the plain of Esdraelon, and forming the eastern looking the plain of Leoraelon, and forming the eastern termination of the ridge of Carmel. Here in a thicket of evergreens is a terrace of natural rock, in the midst of which are the remains of a building of large hewn stones. Upon this spot stood the altar of the Lord which Jezebel broke down and Elisha repaired. Close beneath, on a wide upland sweep, round a copious fountain, which may have supplied the water which the prophet poured on the altar, must have been ranged the prophet poured on the altar, must have been them the people of Israel headed by Ahab. Before them opened the whole plain of Esdraelon, with the city of legreel visible on its eastern border. Beneath them,

himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was min the way, behold, Elijah met him: and he knew him, and fell" on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord. Behold, Elijah is here.

9 And he said, PWhat have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 Asa the Lord thy God liveth, there is no nation or kingdom5 whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so

when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah said, As the Lord of hosts iveth, before whom I stand, I will surely show nyself unto him to-day.

16 So Obadiah went to meet Ahab, and told in the shall slay me.

17 Show not; and so Deligain. Science 25 John 19. The stands of the stands of the stands of the stands of the same in the stronger of the stands of the stands of the same in the stronger of the stands of the same in the stronger of the stands of the same in the same in the stronger of the same in the same i

Behold, Elijah is here: and he shall slay me.

liveth, before whom 'I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that "troubleth Israel?"

18 And he answered, I chave not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel,8 and the bprophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, 'How long halt ye between two opinions p1 if the LORD be God, follow him: but if Baal, then follow him.2 And the people answered thim not a word.

22 Then said Elijah unto the people, I, even

A.M. 3098. B.C. 906.

/ Je.14.3. m ch.11.29.2 Ki.1.8. m Ge. 18. 2; 50. 18. 1 Sa. 20. 41. 2 Sa. 19. 18. 1 Ti.5.17. o Ahab, ver.3.

ver. 12; ch. 17. 18.
Lu. 5. 8. Mat. 14. 31.
Mar. 5-36.

Ju. 8. 19. 19. 6; 29. 6. ch.
1.29; 2.24; 7.1,12; ver.
15.

15 In ver. 5 all 'fountains and brooks' evidently signified all likely to afford water: signify every matter that the significant of the significa

P Ps.10.2; 69.26. Je. 26.20-23. Jn.5.16.
5 2 Ki. 2.11,16. Eze. 3.14. Ac. 8.39.

3.14. A.c. 8.39.

6 A striking example of the Junction of infidelity, cruelty, and desportsim.—C.

f 2 Ch. 34.3.2 Ti. 3.25.
TSA.1.27.28 TSA.1.27.11.7.

w ver. 4. Mat. 10.40-4275.35.

x Ge. 2. 1. De. 4.20.
PS. 103.21; 148.2; 24.9.
10.

y ch.17.1. Ge.18.22. De.1.38;18.5.

Ac.24.13. Mat.14. 4. Eze.3.8. 2 Sa.12.7. 1 Sa.12.25. Pr.11.19; 13. 21.15.3.11. Ro.2.8.9.

Salizas, Francis, so 22.15.3-11. Roz.26.9.

8 A mountain of Is-sachar, abutting upon the sea on the south of the Bay of Acre; estimated by some at 1500, by others at 2000 feet. The grad-ual descent to the brook Kishon and plain of Estraelion on pain of Estraelion of probasis was most probasis was most probasis of the sea of the control of the sea of the first probasis of the sea of the control of the sea of the control of the sea of the sea of the probasis of the sea of the sea of the probasis of the sea of the sea of the probasis of the sea of the sea of the probasis of the sea of the sea of the probasis of the sea of the sea of the sea of the probasis of the sea of the sea of the sea of the probasis of the sea of the sea of the sea of the probasis of the sea of the sea of the sea of the sea of the probasis of the sea of the sea of the sea of the sea of the probasis of the sea of the se

b 2 Pe.2.1. ch.16.33; 25.13; 22.6. 2 Ki.13.6; 10.10. 9 Or Ashtaroth, the Syrian goddess of li-centiousness.—C. c Mat. 6. 24. 2 Co. 6. 14. Re-3.15. Jos. 24.15.

14. Re-3.15 Jos. 24.15.

1 Literally, 'leap ye from upon two branches,' as a bird or other unsettled creature; everything by turns, and nothing the denounced, especially in the word of God, Ge.46.4. Ja.1. 6-8.—C.

d Ro. 3, 19, 20; 6,21, Ge.44.16. Job 40.4;9.3,

Ge. 44.16. Job 40.459.3. Mat.22.12. e ch.19.10.14.
2 The heathen are sometimes praised by infidels and semi-infi-deis for their toleration, a praise which Ahab and Jezebel habe and Jezebel habe and the seminoral praise with the seminoral praise with Ahab and Jezebel habe and Je

in this way, and in this way, and in this only, was tolerant to those who could degrade the worship of Jehovah, by joining it with idols—a junction which the prophet publicly denounces.—C.

A.M. 3098, B.C. 906.

f ver. 19,20; ch. 22.6 Re.9.3. g Le. 9. 24. 1 Ch.21. 26.2 Ch.7.1. Ju.6.20,21;

Comp. 1, Ju. 6, 20, 21; 13-19, 20.

3 From the earliest period the answer by period the answer by fire was the universally recognized test of the period the secretarian of the fire and the secretarian of the secretarian

4 And it was 'we spoken' as an experimental test: but ho degraded the cond tion of the idolatrou people to whom the experiment was no cessary!—C.

cessary!—C.

§ On, answer.

§ One of those 'vair repetitions' of the same words which our Lord condemns. Mat. 6.7. In Hindostan a prayer to an idel often consists of a single word repeated for hours together.—C.

A Ps. 115.5. Is. 44.17; 45. 20. Je. 10. 5, 14. 15. Hab. 2.18,19. 1 Co. 12.

2;8.4
7 Or, heard.
8 Or, leaped up and down at the altar.
9 Or, 'danced a-round the altar.'—C. i ch.22.15.2 Ch.25.8 Ec.11.9. La.4.21. Am. 4.45. Eze.20.39.

2 Gr. A. ... # Ps. 121.4.

/ Le.10.28, De.14.1 Mi.6.7. Ezc.16.36. # 1 Sa. 18.10. ch.22 10. Ac.16.16,17.

8 Worshipped, a sense in which prophesying is sometimes used, 1 Sa. 10.5, 6,10,13. I Ch. 25.2,3.—C.

Je.10.15.Ps.115.4 7; 135.15-18. 2 Ti.3.9. Co.8.4; 12. 2. Is.45.20 46.1,2.Hab.2.19.

4 Some ancient altar erected to Jehovah, the emblem of a revived and reformed church.—C. ø ch. 19. 10, 14. 2 Ki. 16.17.

Jos.4.20, Ezr.6.17 Ex.24.4; 1.2-5, 1 Co.1. 10.Ep.4.3-6. 9 Ge. 32, 28, 2 Ki.17.

34. ** Ju. 21. 4. 1 Sa. 7. 9. 17. 1 Co. 10. 31. Col. 3. 17. 1 Pe. 2. 4.5. Mi. 4.5. ver. 36. ** Ge. 22.9. Le. 1.6.7.

I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire

24 And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be And all the people answered and said, God.3 It is well spoken.4

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered.7 And they sleaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god;1 either he is talking,2 or he is pursuing, or he is in a journey, or peradventure he sleepeth, kand must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they "prophesied" until the time of the offering of the evening sacrifice, that there was "neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the Lord that was broken down.

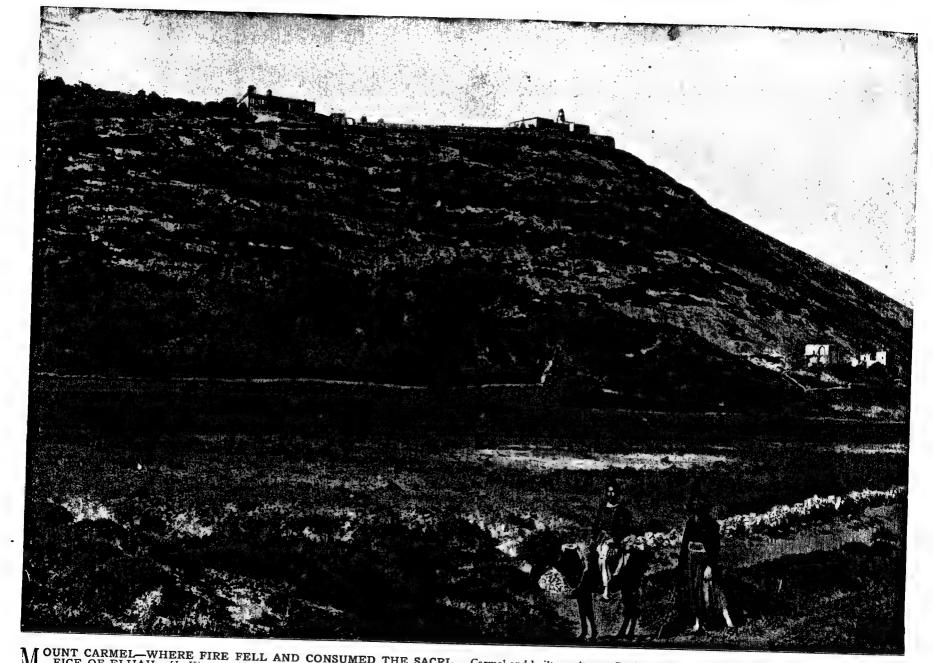
31 And Elijah took **ptwelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name;

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he 'put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and 'pour it on the burnt-sacrifice, and on the wood.

34 And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time.

slaughter,' which probably marks the scene, as it preserves the memory, of the slaughter of the 850 prophets of Baal. The Mediterranean is not visible from however, can be ascended in a few minutes, and then little cloud 'like a man's hand.' P.]



OUNT CARMEL—WHERE FIRE FELL AND CONSUMED THE SACRI-FICE OF ELIJAH. [I. Kings, xviii:42.]—"So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." Carmel is first mentioned in Joshua, xix:26. Its name signifies "a fertile field." Ahab, the king of Israel who had married Jezebel, a Sidonian princess, introduced the Phænician worship upon

Carmel and built an altar to Baal there. It was here that through Elijah the relationship of the Israelite worship and that of the Phænicians was brought into marked contrast and Carmel was brought into prominence by being the scene of it. Mountains were regarded as sacred places, as we learn that Tabor was in the time of Deborah, and when Samuel lived he sought the heights of Mizpah as a place of worship, and we are told in Micah. vii:14, that Jehovah himself dwelt upon Mount Carmel.

35 And the water ran⁵ round about the altar; and he filled the "trench also with water.

36 And it came to pass, at the time of the offering of the evening sacrifice,6 that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, *let it be known this day that thou art God in Israel, and that I have done all these of the servant, and that I have done all these of the servant. things at thy word.

37 Hear me, O Lord, hear me, that this hear me, that this he as 33; 31.18.1 people may know that thou art the LORD God, and that thou hast burned their heart back

38 Thene the fire of the Lan fell," and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the rater that was in the trench.8

In their faces: and they said, The Lord, he is the God; the Lord, he is the God. the God; the LORD, he is the God.

40 And Elijah said unto them, Take the prophets of Baal, let not one of them escape. And they took them: and Elijah brought them down to the brook & Kishon, and slew them there.9 .

41 ¶ And Elijah said unto Ahab, Get thee up, heat and drink; for there is a sound of abundance of rain.1

42 So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he' cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, 'Go up now, look ward the sea. And he went up and look desid The sea. And he went up and look desid The sea. toward the sea. And he went up, and looked, and said, There is nothing. And he said, "Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth "a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare2 thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and othere was a great rain. And Ahab rode, and went to PJezreel.3

5 Heb. went. # ver.32,38. # Ezr.9.5. Ex.29,39

6 The prophet waits to demonstrate the reality of the miracle to the excited and continued attention of the people.—C.

a ver. 24, 29,36. Phi. 4.6. Jn.14.13,14. Ps.65.

Ch.21.26.2 Ch.7.1.

7 The fire fell and did not ascend, to show that it was by the power of God from heaven.—C.

8 All was consumed as additional proof that it was no ordin-ary and earthly fire. d Le.9.24. Ju.13.20. 1 Ch.21.16.

9 As leaders in idolatry, they were liable to death by the law of God; but, as heathen priests, they were the abettors, counsellors, and most probably the agents of the murderous Jezebel; and as such, were liable to capital punishment, Ge. 9. 6. De. 13, 2,5.—C. A Jos. 7. 6. 2 Sa. 27.

De.13.2,5—C.

A Jos. 7. 6. 2 Sa. 27.

1 Most probably a peculiar sound from the sea, by which, according to the quarter from which according to the quarter from which according to the come, rain is often prognosticated with great accuracy.—C.

f Mat.17.1. Ac.10.9.

A 2 Sa. 23. Da. 0.2

11.8. Ge. 32.26. Hab. 2.
3. Lu. 18. r. Ep. 6. r8.
He.ro. 50.37.
** Zec. 4. ro; ro. I. Job
8.7. 18. 60.22.
2. Heb. Tie or
bind.

o Nu. 16. 50; 25. 8. 2 Sa.21.14 ver. 39.40. Ju. 5.16. Mal. 3. 10. Joel 2. 23. Je. 10. 13; 51.16. Joh 37.6.

37.6. 37.6. 21. Job 3 Jezreel stood at the castern side of the great plain of Esdraelon, on a pro-jecting western spur of Mount Gilboa. The site was a noble the site was a noble the site was a noble while we will a lew ruins, and a lew ruins, and a lew ruins, and a site was number of subterrain. ean magazines for storing grain. The name of the village is 2erain, an Arabic corruption of Jezreel.

q 2 Ki.3.15. Eze.1.3; 7 2 Ki.o.r. Je.r.17. Pe.r.13.He.12.1.

CHAP, XIX.

a ch.18.19-40. b Ru.1. 17. ch. 2. 23 20.10.Ac.23.12. Ex.15 9.

c Pr.1.16; 4, 16; 2, 14 15. Is. 59. 7. Ro. 3. 15. d 1 Sa.27.1. Mat.26 56.2 Co.12.7.

€ Ge.21.31. Ju. 20. 1. ch.4.25. I Generally considered about 90 miles from Jezreel.—C.

2 He was afraid to continue in Judea, because Jehoshaphat was Ahab's friend.

⁸ The wilderness of Paran, 20 miles far ther south.—C.

fch.13.14. Ge.21.15. jn.4.6. g ver.3. Jon.4.3. Nu. 11. 15. Job 3. 2, 20-22. Ja.3.2.

4 That I should outlive their years.—

и Ge.28.11-16.Не.1. 14;13.5,

14:13.5.

§ The modern Arabic word, which is the same as the Hebrew Signifies, a kind of brown still grows abundantily in Paran, and the scanty shade of which may have served to suggest the despondency of the prophet.—C.

i He.13. 5. Is. 33. 16. Ps. 37-3; 34-9,10; 121. 5. Mat.6.26-33.

6 Heb. bolster.

Ps.103. 13, 14. D 33.25. 1 Co.9.7; 10.13. Co.12.9, / Da.1.15. Hab.3.19. Mat. 4. 4. Phi. 4. 13. 2 Co.12.9.

m Ex.34.28. Mat. 4 2. Mai. 4.2.

Ex.3.1;19.18.

7 Horeb was evidently either a part of Sinai, or another top of the same mountain range; its distance from Paran, where the prophet was, might be about 150 miles in a direct line.—C.

o Ex.33.21, 22. Je. 9 2.He.11.38.

8 An appearance of Christ, 'the Word of the Lord,' and whom Elijah calls (ver. 10) 'the Lord God of hosts,' the object of the altar worship, and Lord of the holy prophets.—

ver.12 Ge. 16 8. 9 Nu.25.11. Ps. 69.9; 119.139. Jn.2.17,

* Ho. 5. 11. Mi.6.16 ch.18.4,30;ver.14.

46 And the ahand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER XIX.

1 Elijah, threatened by Jezebel, Reth to Beersheba. 4 In the wilderess, being weary of his lije, he is comforted by an angel. 9 At Horeh lod appeareth unto him, sending him to anoint Hazael, Jehu, and Kisha. 19 Elisha, taking leave of his friends, jolloweth Elijah. God appe

ND Ahab told Jezebel "all that Elijah had AND Ahab told Jezever an that all the done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, the arose, and went for his life, and came to Beer-sheba,1 which belongeth to Judah, and left his servant there.

4 T But2 he himself went a day's journey into the wilderness,3 and came and sat down under a juniper-tree: and he requested offor himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.4

5 And has he lay and slept under a junipertree,5 behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head:6 and he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the 'strength of that meat "forty days and forty nights unto "Horeb" the mount of God.

9 ¶ And he came thither unto °a cave, and lodged there; and, behold, the word of the LORD came to him,8 and he said unto him, PWhat doest thou here, Elijah?

10 And he said, I have been every jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with

REFLECTIONS.—God can turn a fruitful land into barrenness for the sins of them that dwell therein: into barrenness for the sins of them that dwen therem: but judgments, instead of humbling, enrage the impenitent. When persecutors cannot wreak their malice and fury on God they do it upon his servants. But what a mercy is it that God, even in wicked courts, hath those who fear him and protect his ministers. is very honourable when saints are so faithful in relative duties that such who hate their religion cannot but show them distinguished regard; and when persons in high station lay out their influence or wealth for the support of God's faithful ministers and people. But God often, when his people's condition is seemingly desperate, raises up helpers where they could be least expected. It is proper that exists be certified in It is proper that saints be cautious in dealing with enraged persecutors: but sometimes they are apt to overdo in their caution. The faithful servants of Christ are often calumniated as enemies to the state: and even when they bring the best of tidings the impenitent brand them as their troublers. Vol. 2-12

they who by their sins provoke God against a nation, are the real troublers of it, and ought faithfully to be told it. God can overrule the hearts of his most inveterate enemies, and make them to grant what his servants demand for his honour. Unsettled notions of religion lead to unsound practices: and there can be no communion betwixt Christ and Belial. Let us then never, in inclination, profession, or practice, halt between God and his rivals. Nor must the ministers of Christ be discouraged when they see multitudes against them: it is enough that God is on their side. He can take the wise in their own craftiness, and turn the counsel of the froward headlong; and the hope of the hypocrite perishes. It is a poor religion that conthe hypocrite perisnes. It is a poor rengion that consists chiefly in externals; and a devilish one that requires inhuman severities. Nothing, neither disappointment nor public shame, will undeceive those whom God hath given up to strong delusions. But

he answers the fervent prayers of his zealous servants: and gloriously he overcomes when he is judged. Dreadful is the ruin of such as obstinately dispute his supremacy. But when false prophets and evil ministers are removed from a land God will return and refresh it. Secret, importunate, and repeated prayers must indeed be used to draw down the promised blessings; and great mercies may arise from the very smallest begingreat mercies may arise from the very smanest begin-nings. But distinguished humility, and dependence upon an all-strengthening God, ought to attend upon and flow from the receipt of such most distinguishing

CHAPTER XIX. [Ver. 15. 'The wilderness (i.e. the midbar, 'pastoral region' as distinguished from cultivated ground) of Damascus' lay to the south and south-east of the city. The plain of Damascus, so far as it can be irrigated by the waters of Abana and Phar-But low condescending was it in God to put his own pre-eminence, or rather Godhead, to the trial! Graciously and most beautiful in the world. Outside the circuit

the sword; and I, even I only, am left; and A.M. 3008. B.C. 906.

they seek my life, to take it away.

11 And he said, Go forth, and tstand upon the mount before the Lord. And, behold, the" LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire va

Lord was not in the fire: and after the fire "a still small voice."

13 And it was so, when Elijah heard it, that he' wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, and left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the "wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of "Abel-meholah" shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that

18 Isla mall voice, and itentic listener, Is 553.—

55.3.—

55.3.—

62. 16. 13 18 27.

17. 18 angel of the Lord cappears have for shared at the strowledge of this question seems that of the journey, ver.7, which this question seems that of the journey, ver.7, which this question seems that of the journey, ver.7, which this question seems that of the journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which this question seems that of the Journey, ver.7, which the seems are the Card adult of the Journey, ver.7, which the seems are the Card adult of the Journey, ver.7, which the seems are the Card adult of the Journey, ver.7, which the seems are the Card adult of the Journey, ver

17 And it shall come to pass, that him that escapeth hthe sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall *Elisha slay.

18 Yet' I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not "kissed

19 \$\square\$ so he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and "he with the twelfth: and Elijah passed by him, and cast his omantle upon him.

20 And he pleft the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow

s Ro.11.3. ch. 18.22; ver.14. f Ex.19.20; 24.18; 34. Ps. 19.20; 24.18; 34. 2;33.21. ** Ex.33.21,22; 34. 6. Ps. 50.3; 97.2-5. Na.1.3

-6.

x Ex. 19, 18. Exc. 3.
1237, 9.Px 50, 3-5.
y Zec. 46. Ac. 2, 37,
39. Job 4.16. Ex. 3.46.
He are a serial seria

to testify against sin and sinners to all generations.—C.

•• o'ver, 10. Ro. 11.

•• 2. Ps. (0. Ro. 11.

•• 2. Ro. 11

e Le.26.25.De.28.5 2 Ki.6.24,25;17.5,6. d Is. 36. 2, 3; 37.9,20 2 Ki.18.4;19.9.

fver.7.De.28.48.

g De.28.29-48. 2 Se 24.14. Pr.12.3,10; 13.5 10,20,21; 16.18; 18.6; 12; 10.8,14; 11.2,28; 14 16;15.25.

2 First he demanded the king's property, which the king pusillanimously tendered: now he demands the plunder of the whole city, which the elders and people magnas.

8 Heb. desirable, Å Le. 4. 15. ch. 8. Pr.11.14; 15.22; 24.6. Ch.13.1;28.1.

2 Ki.8.12;10.36;12.
17,18:13-3,7,22.
22 Ki.11.1.Am.2.14.
Is.24:18.16.49.44.
Je. 1. 10. Ho.6.5.2
Ki.10.32;13-3.Is.11.4.
RO.11.4. Is.1.9; 20. m Job31.27. Ho.13.2. m Am. 7.14. Ps. 73.70, 71. Ex. 3. 1. Ju. 6. 11. Mat.4.18,21. o 2 Ki.2.8,13. ver.13. p Mat.4.20;2.9;8.21, s Pr. 1.19; 4.16, 1 Ti 6.10, Ro. 3.13-18, Is.59

/ ver.6.

ne.—C. A 2 Ki.8.12;10.32;12.

A.M. 3098. B.C. 906.

the mantle was the phetic office. A similar custom, most probably derived from this account, still prevails among the Soofees in Persia, where the older the mantie it is counted the more valuable and honourable.—C. x Ex. 19. 18. Eze. 3.

r Lu.5.29.2 Sa.6.10

CHAP. XX.

B.C. 901. & ch.15.20.2 Ki.8.15. *в* Ge.14.1,2. Jos.12. -24.Ju.1.7. I The kings of small cines and terri-

small cines and terratories, each having a district and independent jurisdiction, being members of er and independent jurisdiction, being members of er and independent jurisdiction, being members of er and independent jurisdiction of expendent jurisdiction of the property of the property of the property of the property of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory of very limited extent and govern-tounded by a territory over the others, over which it arrogated a species of this number was Damascus. But this dominion was no more than a forced alli-ance, which only of unrus in the property of the property o

¢ Ex. 15.9. ver.5. Pr. 16.18;18.12.

h Heb. I kept not back from him, vet.

thee. And he said unto him, Go back again: for what have I done to thee?6

21 And he returned back from him, and took a yoke of oxen, and slew them, and aboiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

CHAPTER XX.

1 Benhadad, king of Syria, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet the Syrians are
slain. 22 As the prophet had forewarned Ahab, the Syrians trusting
in the valleys, come against him in Aphek. 28 By the word of the
prophet, and God's judyment, the Syrians are smitten again. 31 The
Syrians submitting themselves, Ahab sendeth Benhadad away with
a coverant. 35 The prophet, under the parable of a prisoner, making
Ahab to judge himself, denounceth God's judyment against him for
his unseasonable lenity.

ND Ben-hadada the king of Syria gathered A all his host together: and there were behirty and two kings with him,1 and horses and chariots: and he went up and besieged Samaria, and warred against it.

2 And he desent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest,

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, gThou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy 2servants; and it shall be, that whatsoever is pleasant's in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called hall the elders of the land, and said, Mark, I pray you, and see how this man 'seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not.

8 And all the elders, and all the people, said unto him, 'Hearken not unto him, nor consent.

of irrigation it is dry and parched, and in general can only be used for pasture. P.]

Ver. 18. [Have not bowed unto Baal, and every mouth which hath not kissed him. The heathen kissed several wanth nath not sissed nim. In e heather kissed several of their idols, either by touching them with the right hand (Plin. lib. xxviii. c. 2), or by actually saluting them with the lips (Cic. in Verren). A similar practice has been transferred into those superstitious forms of Christianity where the images of saints have displaced the ancient idols and set to made an id-layer displaced.

ancient idols and set up modern idolatry. C.]
REFLECTIONS.—The promoters of false worship desperately hate those who zealously oppose their designs. And no persecutor is more malicious or furious than a profane woman. How weak and spiritless are the greatest zealots for God when left to themselves! Elijah had just commanded both king and subjects: Low he shrinks for foar of a dignified harlot. But it is

mean to desire death as a refuge from distress; and to seek to die like a wandering sheep in the wilderness, while shunning the honourable death of a martyr for God at Jezreel. When men impatiently wish for death they are ordinarily in a frame very unfit for it, and would be ready to recall their wish if God were to grant it. We ought never to desert the path of duty though it lead us through the valley of the shadow of However dark providences appear we must espair. We know not what further work God never despair. may have for us. To desire to be with Christ is laudmay have for us. 10 desire to be with Christ is faudable; but to be weary of our warfare is sinful. But God kindly overlooks the infirmities of his people; visits them when on the brink of despair; and lays meat before them when they shamefully desert his server than the state of the property of the p vice. Such as are travelling to Horeb, to the mount of God in heaven, will find strength ministered to them

for their journey, and angels to be their ministering spirits. To encourage their own peevish frowardness aints are apt to think matters in the church worse than they really are. But whom the Lord loves he will rebuke and chasten, he will direct and further employ. No place can exclude his gracious manifestations. It is the folly of human weakness to be discouraged for want of success in God's work. The sufficiency of the power is of God, not of ourselves. They that would power is of God, not of ourselves. They that would be faithful for God in bad times must put their lives in their hands and be ready to die for him.—In the most terrible manner God often introduces his mose mild and gracious intimations. God's saints are generally few; but they are often more numerous in times of general apostasy than good men think: and all of them are under the special knowledge and care of God. It bodes ill when God's children become intercessors

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed and hand the messengers departed and h messengers departed and brought him word again.

10 And Ben-hadad sent unto him, and said, The" gods do so unto me, and more also,4 if the dust of Samaria shall *suffice for handfuls

for all the people that 'follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.5

12 And it came to pass, when Ben-hadad heard this message,6 (as he was adrinking, he and the kings in the pavilions,7) that he said unto his servants, Set⁸ yourselves in array: and they set themselves in array against the city.

13 ¶ And, 'behold, there came' a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the Lord, Even by the 'young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, "Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered and tnirty-two: and after them he numbered all the people, even all the children the people, even all the children the people the children the people the people the children the people the people the children the people the children the people the p of Israel, being seven thousand.2

16 And they went out at noon:3 buty Benhadad was drinking himself drunk in the pavilions,4 he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, *Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.5

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.
20 And they slew every one his man: and the Syrians field; and Israel pursued them: and Ben-hadad the king of Syria escaped on a service contage. The surface of entering the city, and advantage and the city, and advantage are contaged in the city, and advantage are contaged and the city and advantage are contaged and the city and advantage are contaged and the city and advantage are city and city and city are city and city and advantage are city and city and city are city are city and city are city and city are city and city are city and city are city are city are city and city are city and city are city are city and city are city are city are city and city are city are city are city are city are city are city and city are city and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and | Serve_3.6 Leads. | 6 Proc. 3.6 Leads. | Jos. 3.16 Leads. | Jos. 3.

m ch.19.2.Ac.23.12. 4 This wicked im-

-C. n Is. 36. 12. 2 Sa. 17. 13. We will carry off

n 15. 36. 12. 2 3 3a. 17.

13. We will carry off everything.

o Heb. are at my feet. Ex.11.8. Ju., 4.0.

p Ec.7.8, 0.11. 1 5a. 14.6. Pr.21. 30;77.1.

6 There is much practical human wisdom in the proverb, but, as might be expected from Ahabs to the practical room of the proverb, but, as might be expected from Ahabs to differ an evident lack of direction and evident lack of direction. He that boasts himself before he begins a warfare is a vain fool—but he that boasts himself after a vain fool—but he that boasts himself after a variance of the practical lack of the pr

6 Heb. word.

q ch. 16.9. Da. 5.2,30 ver. 16. Pr. 31. 4.5.

7 Or, tents.
8 Or, Place the gines. And the placed engines.

PS.46.1,7,11. Is.33. 22-24.Ge.22.14. De.32.

36.

9 Heb. approached. s ver. 28. Ps. 7. 16; 9, 15, 16; 83. 18. 1s. 8. 9, 10. t Or. servants, Ju. 7.2.1 Co.1.27, 28, 1 Heb. bind or tie.

* 2 Sa. 17. 1-3, 11, * 2 Ki. 13.7, with ch. 19.18. Ps. 106. 40-43.

2 All the Israelites he could muster—being the number, and perhaps the very persons, who had not bowed the kneeto Baal—at once the most courageous.—C.

8 They went out in the heat of the day when the luxurious monarch and his confederates were engaged in rioting and drunkenness.—C.

4 More properly booths, constructed of boughs of trees, to protect them from the rays of the sun.—C.

the rays of the sun.—

2 1 Sa. 2.4 Ps. 7.5 S

-7.P. 1.23/10.16/18/18.12.

5 Not an order of humanity.

6 Not an order of humanity or hold them as hostages, or submit them to torture. Benhadad's character is warrant for either substance of these views. Of these views. Of these views. Of the property of

A.M. 3103. B.C. 901.

d ver. 13, 28. Per-haps Micaiah, ch. 22. 8, e Ps. 46.1;27.1. Ro.8 31. Pr. 18.10;20.18. f 2 Sa.11.1. 1 Ch.20. 1. 2 Ch.26.10. Is. 20.11. Pr. 29.9.

7 2 Sal.H.I. I Ch. 20
1. 2 Ch. 20. D. 15. 20. H.
P. 20. H. 23. I R. 22. R.
P. 50. H. 23. I R. 23. R.
P. 50. H. 23. I R. 23. R.
P. 50. H. 23. R.
P. 50. H. 23. R.
P. 50. R. 23. R.
P. 50. R.
P.

9 B.C. 900.

1 In spring, about the month of April, when the winter rains had to a great extent of the control of the control

-C. & lu.6.5. Je.17.5. Ps. 33.16;20.7. & ver.13,22. 2 Ch. 20.

58.10.11.

o 158.17.3.16.]06.6.

15.

ver.20. Ps.107. 42.

ls.26.11.158.2.3.4.Le.

58. Jos.23.0.

The dissolute of south of south

The rout commenced.

C. L. 24.18. Jc.48. 44.
A 5. 19.22.14,9.1-4.
8 14. 19.22.14,9.1-4.
When the first of the route of the

smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the aprophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for fat the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills;7 therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in

their rooms:

25 And number thee an army like the army that thou hast lost,8 horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than And he hearkened unto their voice, and thev. did so.

26 And it came to pass9 at the return of the year,1 that Ben-hadad numbered the Syrians, and went up 'to Aphek,2 to fight against SIsrael.

27 And the children of Israel were numbered, and were all4 present,5 and went against them: and the children of Israel pitched before them like two little flocks of kids;6 but the Syrians filled the country.

28 ¶ And there came 'a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, "Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, "therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one over against the other seven days: and so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians van hundred thousand footmen in one day.7

30 But the rest fled to Aphek, into the city; and there a wall fells upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the city, into an rinner chamber.9

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

"Heb. into a chamber within a chamber, ch. 22.25, Da. 4.47. Job 40.11, 12.1 Pe.5.5,

against a people. We may expect quickly to see or hear of instruments of God's wrath raised up to destroy them, for in his due time God will reward his people, his meaning fully, that they might know whether he and that speedily. Never can he want agents for his work, whether of mercy or judgment. All should hear his blessed and heart-touching call: no earthly cares should detain them from his service.

it from him; i.e. they made haste to let him explain his meaning fully, that they might know whether he spake this word of grace from his heart, or whether in space this word of grace from his heart, of whether his dissimulation. They expected death, and they could scarcely credit. P.]

REFLECTIONS.—Weak and defenceless are those

There is no satisfying the covetous mind: and mean There is no satisfying the covetous mind: and mean spirits delight to tyrannize over those who they think dare not resist them. But pride and insolent boasting go before destruction. The greatest talkers are seldom the greatest actors. And the more secure men are, the more certain is their ruin. God often heaps mercies on his sinful people when they are almost ripe for destruction. Inadequate means must be used when God Who have provoked God to forsake them, however former successes may make them proud or insolent.

| CHAPTER XX. [Ver. 33. 'And the men took | Who have provoked God to forsake them, however former successes may make them proud or insolent. | On his singul people when they are almost ripe for destruction. Inadequate means must be used when God directs, but no means ever trusted to. | By the weakest |

32 So they girded 'sackcloth on their loins, and put ropes on their heads,9 and came to the

ang of Israel, and said, Thy the servant Benhadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, "The cities, which my father took from thy father, I cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So the made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the Load, "Smite' me, I pray thee." And the man refused to smite him.

36 Then said he unto him, "Because thou hast not obeyed the voice of the Load, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was sentent part of parts of the city in the case are ables words in the standard the principal case in some Christian European cities, and the principal case in some Christian European cities, and the principal case in some christian European cities, and as case in some christian European case in some c

lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.3

38 So the prophet departed, and waited for with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he dsaid, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay6 a talent of silver.

40 And as thy servant was busy here and there, he was gone. 8 And the king of Israel said unto him, 'So shall thy judgment be; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the Lord, Because Ithou hast let go out of thy

A.M. 3104. B.C. 900. s Ge.37.34.2 Sa. 14. 2.I5.37.1.

ter.—C.

g ch.21.4;22.8 g Co.
7.10. Job 5-2.

2 Not displeased
with himself—for
that had been a sign
of repentance—but
with God and his prophet, by whom the
sentence had been
pronounced; see ch.
21.4.—C.

w As ch. 5. 20. Or perhaps these are Ahab's words.

y I Sa. 10. 12, 2 Ki. 2, 3,5,7, 15, ver. 38, Is.8.

Is.20.3,4;8.18. Mat. 16.24. Pr.27.6.ver.37. 2 Knowing him as a neighbour to be a prophet, he should have obeyed 'in the word of the Lord.'

b Ex.21.15,18.Pr.23.

3 Heb.smiling and wounding.

4 As a prophet of the Lord, he could have no access to the idolatrous king; but as a wounded soldier, ver. 39, he was sure of a hearing.—C.

c ch.14.2;22.30. 5 According to Boothroyd and other eminent translators, 'a veil or bandage.'

d 2 Sa. 12, 1-7; 14, 5-7. Ju. 9.7-20.

6 Heb. weigh.

7 Heb. he was not

8This being a parable, partook in no degree of the nature of an untruth, the essence of which always is an intention to deceive, that of the prophet was merely to instruct.—C.

e2 Sa.12.5,6. Job rs. 6. Lu.19.22. Jn.11.48. Mat.21.41;25.24-28,

f1 Sa.15.9, ch.22, 34 37.2 Ki.vi ;3.12,29;10.

I God had righteously devoted him
for his unprovoked
invasion, which is
but another word for
intentional murder,
as related in the be
ginning of the chapter.—C.

CHAP. XXI.

B.C. 899. a ch. xviii. xx. Ezr. 9.13,14. b Ju.6.33. 1 Sa.29. 1. ch.18.45. 2 Ki.9. 21, 30; 10.7,11.

there, be good the time eyes.

d Le. 25. 23. Nu. 36.

7. Exp. 46. Le. 25. 23. Nu. 36.

2 A flab seems to propose fairly and generously for the vineyard, but it is evident he wished haboth to alienate his paternal property contrary to the law, Le. 25. 14-26; which it was a sin in the one to desire, as it would habe been in the concede.—

C. ch. 20.4. E. 5. 17.

6 ch. 20.4. E. 5. 17.

/ver.5.2 Sa.13.2,4.

practice of sin.—C. & Es.3.12. ! De. 21. 2. Ju. 8. 14 ch.10.1.

m 15.50.4 Lui.ou.47, D.1.8.26 Mat.2.8.
5 Or, Call an assembly.
6 There amongst the Jews some fasts before amongst the Jews some fasts before casional, Joel 3. 4, but from 15. 58, 4 it is evident that these assemblies were grievously perverted as occasions of population of the company of the

7 Heb. in the top of the people.

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10.7,11.
c 1 Sa.8.14.1 Jn.2.16.
1 Ti. 6. 9. 10, with Ex.
20.17.De.5.21.
I Heb. be good in time eyes.

e ch.20.43. Es. 5. 13. Job 5. 2. 1 Ti. 6. 9, 10. ver.2.

/ver.5.2 Sa.13.2,4.
3 The unmanly spirit of a pettish and spoiled child, unworthy of a king. The evidence of affections set upon 'things on the earth,' and consequently regardless of 'things above.'—C.

C, g ch. 16. 31;18. 4;19. 2; 11. 4; ver. 25. Ge. 3. 6. Ec. 7. 26. Pr. 22, 14; 23.

27. h ver.2, Job 5.2, Pr 14.30.1 Ti.6.9, to. # 1 Sa.8.14. Da.5.19

15 a.8.14 Da.5.19.

4 She can recommend mirrit, while contemplating the subornation of perjury, and commission of murder. Such, alas! is the human conscience when perverted by idolatry and seared by the practice of sin.—C.

m Is.58.4. Lu.20.47. Jn.18.28. Mat.2.8,

struction,1 therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house ⁹heavy and displeased,² and came to Samaria.

CHAPTER XXI.

1 Ahab being denied Naboth's rineyard is grieved. 5 Jewbel writ-ing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 27 Wicked Ahab repenting, God deferreth

ND it came to pass after these things, that A Naboth the Jezreelite had a vineyard, which was in bJezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, 1 I will give thee the worth of it in money

3 And Naboth said to Ahab, The LORD forbid it me, that aI should give the inherit-

ance of my fathers unto thee.2

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.3

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, *Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vinevard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jez-

8 So she kwrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, "Proclaim⁵ a fast, 6 and set Naboth on high among the people:7

10 And set two men, "sons of Belial, before

instruments God can abase the proud, and defeat the most powerful armies even when flushed with victory and success. But we must never on earth think the danger over. Earth and hell cannot long lie quiet. Atheistical apprehensions of God effectually plunge men headlong into misery. For they that fight against him will at last be covered with confusion and despair. Malicious persecutors are in general extremely indulgent to horrid murderers and blasphemers. But sinful indulgence issues in men's own ruin. God's servants have need of great boldness and zeal, that they may declare his mind to the most powerful transgressors. And it

ness, to be strong in the Lord and in the power of his might. If my spiritual enemies compass me about like bees, let me attack them in the name of the Lord. I obtain one victory let me prepare for another assault. But let me never show mercy to the most humble and suppliant lust:—to pity those is to be careless of God's honour and cruel to myself.

is peculiarly stinging when men are condemned out of their own mouth.

Learn, O my soul, notwithstanding all my emptiwas not his usual place of residence. Samaria was the was not his usual place of residence. Samaria was the capital of the kingdom, and he appears to have returned to it after vainly endeavouring to obtain possession of Naboth's vineyard while on a visit to Jezreel. The whole narrative shows that Naboth's accreation and double convention and double convention and double convention and double convention. cusation and death occurred at Jezreel, his native city, and that Ahab and Jezebel were then at a distance

REFLECTIONS.—Nearness to great men often CHAPTER XXI. [Ver. 8. Naboth dwelt in Jez- exposes to oppression; and there is need of steadfast



A T THE WELL, SAMARIA—WHERE AHAB, KING OF ISRAEL, BUILT A TEMPLE TO BAAL, THE GOD OF THE SIDONIANS. [I. Kings, xxi:18.] city of Samaria was built by Omri, king of Israel, which is in Samaria." The tribes until the captivity. Ahab built a temple to Baal here, which was destroyed by Jehu. "He reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove: and Ahab did more to provoke the Lord God

of Israel to anger than all the kings of Israel that were before him."—I. Kings, xvi:32-33. We give above a picture of the well in Samaria. The prophecy uttered with reference to this place in Micah, i:6, is literally fulfilled: "I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." This has literally come to pass.

him, to bear witness against him, saying, Thou didst blaspheme God and the king:8 and then carry him out, and stone him, that he may die.9

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, adid as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them:

12 They proclaimed a fast, and set Naboth

on high among the people.

high among the people.

13 And there came in two men, children of lials, and sat before him; and the men of Belial, and sat before him: and the men of Belial 'witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

d stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, "Naboth Sagara Prople Action Leaves Described Proples Action Control of Co is stoned, and is dead.

15 \P And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, *take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood² of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O bmine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil* in the sight of the LORD.

21 Behold, I will bring evil upon thee, and 21 Behold, ^dI will bring evil upon thee, and will take away thy posterity, and will cut off shall cut off shall

A.M. 3105, B.C. 899.

seeks his price; and vernly he has his rewards. Our first awards to the control of the co o De.19.15.Le.24.14 16.Ac.6.11,13, and Action 19-22.

Action 19-22 and a model and the king, an access in part probably true. For if Naboth was a morshipper of the true God, it is not unlikely he might, as in duty and conscience duty and the second disrespectfully obtained in that sense, blashemously of Jecches false gods. There would thus be a semblance of justice, by a perversion C.

5 The dog that roams at large without a master, as in some European and most eastern towns.

-C.

6 Him that is fortified and secure a legitimate and acknowledged heir of the kingdom.—C. e 2 Ki.9.36. Ps. 9. 1 16;7.16;140.11, Pr.1.3 5.22;13.21. Is.3.11, Re 3.8,9.

fch.14.11; 16.4. Je 15.3.ver.21.22

laise; but the two witnesses affirmed it, and therefore the elders of the city had so death and the reality into-cent. Blasphemy was by Jewish law punishable with death. There was also an express statute against cursing a civil ruler, Ex. 22. 26.

g ch.16.33; ver. 20. Ki.3.2. A Ge.3.6; 6. 2, 5. ch 11.1,4.2 Co.6.14. Ec.7. 26.Pr.22.14;23.27.

8 This does not excuse Ahab. Jezebel's sin was that of stirring up; Ahab's that of compliance; their wickedness differs not in nature, but in order.—C. 19. ** De. 19. 18, 19. Pr. 19. 9. Mar. 14. 56–58.

9 Or, incited.

P. Dc. 39.78.19. Fr. 19.

9. Mar. 14. 56-58.

J Job 1. 55. 29. A.C. 6.

11.13. Lu 23.2.

/ And his sons. 2Ki.
9. 26. Jos. 724. 25. Nu.
13.39. 95. 16. 33. 33.

E.C. 8. 1419. 1.2.

** ver. 7, 13.

** it is evident from 2 bct. 6. 25.

** ver. 7, 13.

** it is evident from 2 bct. 6. 25.

** ver. 7, 13.

** it is evident from 2 bct. 6. 25.

** ver. 7, 13.

** it is evident from 1 bct. Nabout 1 bc s' Le. zviii. xx. 2 Ki. zvi.xxi.

xvi.xi.

& Ge. 37.20, 34.2 Ki.
18.37 x2.11. Jonah 3.6.
Is. 38. 15; 37.1. Ac. 24.
25.2 Co. 7.10.

I The efforts of translators to expound this term have been various, yet concurrent. Yet is not the real meaning to be found in ver.
29, humbly? Mi.6.8.—

Ps.78.34-37. Jonah 3.6-11.

3.6-11.

2 God had said, wer are 1 will bring will bring the said of the said y 2 Ki. 0.26. Ps. 9. 12; 10.11-15. He. 3.13. # 2 Sa. 12.9. Ge. 4.9-12. Hab. 2.9-12.

m 2 Ki.lvi.ix.x. ch. 11.12,35.

CHAP. XXII. B.C. 897. a From ch. 20.

b 2 Ch. 18, 2-34. Je-hoshaphat's son had married Ahate's daughter.

a Ki.9.45.—Clarke.

6 ch.18.17;22.8. Am.
5.10. Ga.4.76.

8 Elijah was his best, perhaps his only friend; yet, like all other thoughtless wicked men, he counts him his enemy 'because he tells him the truth.—C.

6 Ki. y. 72. En. c De.4.43, Jos. 20, 8; 21,38,2 Ki.8,28;9.1.ch. 4.13. 1 By God's dona-tion as a city of re-fuge, Jos.21 3.8, and by the treaty of Ben-hadad, ch.20.34.—C. 2 Heb. silent from

A.M. 310\$. B.C. 899. from Ahab him that pisseth against the swall, and him that is shut up and left in Israel,

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall

of Jezreel.

24 Him' that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom 'Jezebel his wife stirred up.8

26 And he did very abominably in following idols, according to 'all things as did the Amorites, whom the Lord cast out before the children of Israel.)

27 \P And it came to pass, when Ahab heard those words, that he brent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.1

28 And the word of the Lord came to

Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days:2 but in his "son's days will I bring the evil upon his house.

CHAPTER XXII.

1 Ahab, seduced by false prophets, according to the word of Micaiah is slain at Ramoth-pilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reym. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah's wicked reign.

AND they continued ^athree years without war between Syria and Israel.

2 And it became to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as

adherence to the Lord's command when we meet with adherence to the Lord's command when we meet with strong temptations. How insatiable is a covetous heart! Many great men, in all that they have, can enjoy but small pleasure because of some fancied want: and proud and discontented spirits terribly torment themselves. What a plague to nations are covetous and tyrannical rulers! Having their heart set on wickedness, the devil quickly furnishes the means: and nothing is too base and hypocritical, or even horrid or blasphemous, for them to stick at. When sin has hardened their heart, men glory in their wickedness and dened their heart, men glory in their wickedness and are lost to shame. But that which is unlawfully gotten frequently proves a burden instead of a comfort. The very presence of faithful ministers, who cannot endure to see the wicked perishing in their iniquities, is a terror to such, and their faithful rebukes torment them: but how much more, and how often even in this life,

does the eternal justice of God perplex and pursue them! Legal terrors may produce strong pro-fessions of repentance, but only a sense of God's pardoning love can convert the heart. And if God mark such regard to apparent repentance how great is his mercy, and how great is his regard to those who sorrow after a godly sort!

CHAPTER XXII. REFLECTIONS.-Wicked sovereigns pay little regard to the laws either of grati-tude or of solemn treaties. It is taking hold of the opportunities which God puts in our hand, not leagues with perfidious princes, that will secure our rights; and least of all ought leagues extorted by distress to be trusted to. The worst of men from selfish motives will

conscience, the life of saints, yea, and all that they have, are endangered by sinful compliances to evil men: but tender saints can never delight in evil and flattering ministers, nor fail to regard the faithful servants of God. Unity and multitude are poor proofs of a good cause. Nothing is a surer sign of an evil minister than his encouraging wicked and hypocritical men to sleep on in their sin: nor is anything a more dreadful plague to persons or nations than the united flattery of unfaithful ministers. When flatterers abound the men of God ought to be the more bold and faithful the men of God ought to be the more bold and faithful in opposition to them. Hardened sinners will indeed hate them for dealing faithfully with their conscience, but God will stand by them when he gives up the lovers of flattery to be imposed on by it to their own ruin; and multitudes of evil spirits are always awaiting his permission to delude into destruction the control of th trusted to. The worst of men from seman mounts are always awaring court the friendship of the godly; but whenever opportuin; and multitudes of evil spirits are always awaring his permission to delude into destruction their own 51.

thou art, my people as thy people, my horses as thy horses.3

5 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to-day.4

6 Then the king of Israel gathered the prophets together, about four hundred men,5 and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.

7 ¶ And Jehoshaphat said, *Is there not here

having "put on their robes, in a void place" in the entrance of the gate of Samaria; and all the prophets 'prophesied before them.

11 And Zedekiah the son of Chenaanah made him phorns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syr-

ians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's

13 And the messenger that was gone to call licaiah spake unto him, saying, Behold now, lee' words of the prophets declare good unto lee king with one mouth: let thy word, I pray lee, be like the word of one of them, and speak at which is good.

14 And Micaiah said, As the Lord liveth, latt the Lord saith unto me, that will I leak.

15 \ So he came to the king. And the king of the lord shart answer lide unto him. Micaiah said, which is good of the lord liveth, latt the lord saith unto me, that will I leak. Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.9

what the Lord saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, "Go, and prosper: for the Lord shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I "adjure thee that thou tell me nothing but that which is true in the name of the Lord?

17 And he said, "I saw all Israel "scattered upon the hills, as sheep that have not a shep-"

mining of Mi.1.2 Je. 22.20.

mining 1.1.2.Am.3.1;4.1.Ho.

18.1.

my Mi.1.2 Je. 22.20.

my Mi.1.2 Je. 22.

8 We are all willing and ready. e Nu. 27. 21. Ju. 1. 1; 20.18,23,28. 1 Sa. 23. 4, 10,11.2 Sa. 2. 1;5. 19,23. to, IL 2 Sa. 2.15, 19, 22,

4 The inconsistency of Jehoshaphat appears in engaging in the war, ver. 4, and now proposing to ask counsel of the LORD. By this we are prepared for the further meaning the counsel of the LORD, the LORD, the counsel of the LORD, the counsel of

2 Ki.3.11. 2 Ch.18.

6. 2' ch.18.4; 19.10; ver. 27. Re.2.10. & Je.42.5,6;43.2,3. / ch.20.43;21.20, Ge. 37. 8. Ps. 38. 19. Am. 5. 10. Jn. 7.7;15.18,19. Ga. 4.16.2 Ti. 4.3. m Je.38.4. Mi, 2. 11. Is.58.1. Ho.8.1. ch. 20

18.50.2.
35-42.
7 Or, eunuch.
7 Ac.12.21. Es. 6. 8,
9.2 Ch.18.9.
8 Heb. floor.
0 ch. 18. 29. 1 Sa. 18.
10. Eze.13. 2-8. Is. 30.

Je.27.2;28.13. Zec. 1.18,19, q Je.14.13,14; 23,25-32; 28.2,3; 29, 21. Eze. 13,2-8. y ver. 6, 15,22,23,32-

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accompanied Micalah's words. Many
instances of irony are
to be found in Scripture, and that Micaiah, now spoke in
irony is too manifest
to escape the notice
of the most cursory
sader. His words
the false the sound of the most cursory
sader. His words
the false the sound of the most cursory
sader. His words
to escape the sound of the most cursory
sader. His words
to escape the sound of the most cursory
sader. His words
the false intended
by him to reprove
the king for his idolatry and impiety.
That the design of
the prophet was perservice for the sound of the sound
mediately adjuring
him to speak nothing
but the truth, that is,
to discover to him
what really would be out the fruth, that is to discover to him what really would be the result of the expedition, upon which the prophet assumed another tone, and related to him his vision.—I. a yer. 8.

vision.—I. a ver. 8. b Is.6.1;66.1.Re.4.2, 3.Da.7.9,10. c Ps.103.20,21;68.17; 104.3.4.Da.7.10. Job 1.

in the control of the

C. \$2 Ch.16.10. Je.20.2; 29.26; 32.2; 37.15. \$\frac{1}{2} De.16.3. Ps. 80. 5; 127.2. Is. 30. 20. \$\frac{1}{2} Nu.16.29. Je. 28. 8, 9. De.18.18, 22. Is. 44.

herd: and the Lord said, These have no master; let them return every mar to his house in

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the Lord: I saw the Lord bsitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the Lord said, Who shall 2persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.

21 And there came aforth a spirit, and stood before the Lord, and said, I will persuade

22 And the Lord said unto him, Where-And he said, I will go forth, and I will with? be a lying spirit in the mouth of all his pro-And he said, Thou shalt persuade him, and prevail also:3 go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit4 in the mouth of all these thy prophets, and the Lord hath spoken evil con-

cerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into han inner

chamber⁵ to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him backs unto Amon the governor of the city, and to Joash the king's

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, "Hearken, O people, every one of you.

29 ¶ Son the king of Israel, and Jehoshaphat the king of Judah, went up to Ramothgilead.7

30 And the king of Israel said unto Jehoshaphat, I will disguise myself,8 and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 T But the king of Syria commanded his pthirty and two captains that had rule over his chariots, saying, a Fight neither with

most hearty votaries. Faithful ministers are commonly lewarded with persecution and abuse: and none are ling the threatenings which they have denounced. Such stick to betray their best friends. And indeed when

Revarded with persecution and abuse: and none are ing the threatenings which they have denounced. Such stick to betray their best friends. And indeed when the godly are out of the way of their duty they need

small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, And they said, and Jeho; and Jeho; and Jehois they said, and Jehois the said of aris they said, and they said that he was a mere spectator, as at a public tournament, of which the royal to said they said th Surely it is the king of Israel. turned aside to fight against him; and Jehoshaphat 'cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from

pursuing him.

- 34 T And a certain man drew a bow tat a venture, and smote the king of Israel between the joints2 of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.3
- 35 And "the battle increased that day:5 and the king was stayed up6 in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.
- 36 And there went a proclamation throughout the host about the going down of the sun, saying, *Every man to his city, and every man to his own country.8

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; vaccording unto the word of the LORD which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the "ivory house" which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And bJehoshaphat the son of Asa began 2 Jehoshaphat was thirty and five years

| Ch. 10.18 | 1 Inlaid with ivory, or with much furnity or with much furn to reign over Judah in the fourth year of Ahab king of Israel.

A.M. 3107. B.C. 897.

2 Ch. 18.31. ver.31. Pr.13.20. \$ 2 Ch.18. 31. ch. 17. 20,21. Ps.130.1;34.6;40. 17;142.4,5;140.1;143. 7. Ex.14.15.

incl. in surprictly, 25a.15.11.

1 Not at random, but with the umost skill and strength, according to Frey, who translates it by 'perfection,' which these qualities constitute. Or sure the strength of the

2 Heb. joints and the breastplate. 8 Heb. made sick.

ch.20. 42. ver. 17, 28.2 Ch.18.34. 4 Heb. ascended.

4 Meb. ascended.

5 The army would be little affected by the wound and temporary retirement of the king; for a 35, he can be a seem to the king; one can be a seem to the king; one tired and returned as his disguise would prevent them from knowing his disaster, which might have dispirited his army.

6 Dathe has, 'was compelled to remain in his chariot,' the Syrians pressing him so sore that he could not quit the field.—I.

7 Heb. bosom.

8 When Ahab's death was known, those who succeeded in command issued this proclamation, which was a complete accomplishment of Micaiah's vision, ver. 17.—f.

9 Heb. came.

ych.21.19, *ch.14.19,15.31; 16, 5,20,27, 2 Ki. 1, 18; 10, 34; 13.8,9,12, 13; 14, 15, 16,28,29,

a Am.3.15. Ps.45.8. ch.10.18,

A.M. 3107. B.C. 897.

d ch. 14.21;15.2,10. e 2 Ch. 15. 10; 17. 3. 3 Ch. xvii. - xx., with xiv.

ich.15.12. Ge.13.12 Jude 7. Ro. 1. 26, 27 De.23.17. 4 By banishment or even death, as th law of God directed a law still in force in these lands.—C. & Ge.25.23; 27. 40. Se. 8. 14.2 Ki. 29.8.20. 5 Or, haid en skips 6 See note on ch 10.22.—C.

10.22.—C. / 2 Ch. 20. 35, 36. ch. 10.22;0.28.

10.22.—C.

/ 2 Ch. 20. 35, 36. ch.

10.22;0.38.

7 See note on ch.

28 Or, according to

Parkhurst, merely in
judge of epalatic and capable

saproposed by Airl

saproposed by

36.

2 Ch. 20. 37; 25, 7, Pr. 9, 67; 3-20; 1.10, 14.

9 In 2 Ch. 20. 36 it is said he did join Ahazia' in a nautical expedition; but perhaps the reference here is 0 a second proposed.

pedition; but perhaps the reference here is a second proposal which he rejected, and the rejected of the perhaps of the reference here is a second proposal which he rejected to a second proposal of the perhaps of the

old when he began to reign; and he reigned twenty and five years in Jerusalem: and his amother's name was Azubah, the daughter of

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eves of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.3

44 And Jehoshaphat made peace with the

king of Israel.

45 Now hthe rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah?

46 And the 'remnant of the sodomites, which remained in the days of his father Asa, he took

out of the land.4

47 There was then kno king in Edom: 8 deputy was king.

48 Jehoshaphat made ships of 6 Tharshish to go to Ophir for gold: but they went not; for the ships were broken8 at "Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go'with thy servants in the ships: but *Jehoshaphat would anot.

50 ¶ And Jehoshaphat 'slept with his 'fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 \P Ahaziah the son of Ahab began to reign² over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned ^ptwo years over Israel.

52 And he adid evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

och.2.1011.4314.24.15.57.2.Re.14.13.Phi.r.23. 1 B.C. 889. 2 B.C. 897. pch.15.25 2 Kl.1.17. qch.10.30-34221.2512.26-33113.33. r Ju.2.11.ch.10.31221.25.

not wonder that they fall into mischief. But if they | to us are purely accidental, God can execute his purcry unto the Lord they will find him a present help in the time of trouble. When the hour of men is come

cry unto the Lord they will find him a present help in the time of trouble. When the hour of men is come there is no avoiding their destiny. By events which the time of trouble are apt to indulge long-rooted customs of sinning. But their error at the last.

how unwise is it for them to cultivate familiarity with the wicked, even after they have smarted for it! and it is a mercy if repeated strokes make them amend



HAB'S WELL IN JEZREEL, WHERE AHAB BUILT HIS IVORY PALACE. [I. KINGS, xxii:39.]—"Now the rest of the acts of Ahab, and all that he did, and the ivory book of the Chronicles of the kings of Israel?" Jezreel, now known by the name of Zerin, lies at the base of the Gilboa mountain, 10 miles southeast of Nazareth. There are about 20 houses here now and a square tower. It is a beautiful site for a city, and

is conspicuous for many miles around. The historic well, which we give in the above picture, is at the bottom of the hill to the north of the city. To this place the women from Jezreel still come, as in Bible times, with their earthen jars to get water. It was in Jezreel that Ahab lived with Jezebel, his heathen wife, and it is in evidence that here he built his ivory house, and here there was a temple and grove of Astarte, with his establishment of 400 priests of Baal supported by Jezebel.

THE SECOND BOOK OF

KINGS.

The Second Book of Kings is but a continuation of the former, from the death of Ahab to the death of Jehoiachin, which is about three hundred and forty years The principal events recorded are, (1) The miracles of Elijah and Elisha, i.-vii. xiii. (2) The destruction of the family of Ahab by Jehu, viii.-x. (3) The misery of Israel under Jehu and Jehouhaz, from the oppressions of the Syrians, and their restoration by Joash and Jeroboam, xiii. xiv.; and in fine, their civil wars, harassment and captivity by the Assyrians, xv. xvii. (4) The history of Judah under fifteen kings; of whom Jehoram, Ahaz, Manasseh, and Amon were most wicked, and Hezekiah and Josiah most pious and reforming: and in fine, of their harassment and captivity by the Chaldeans, viii.-xxv.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baalzebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon those whom Ahaziah sent to apprehend him. 13 He pitisth the third captain, and, encouraged by an angel, telleth the king of his approaching death. 17 Jehoram succeedeth Ahaziah.

HEN Moab^a rebelled against Israel after the death of Ahab.

- the death of Ahab.

 2 And Ahaziah fell down through a lattice¹ in his upper chamber that was in Samaria, and was ¹sick: and he sent messengers, and said unto them, Go, inquire of °Baal-zebub,² the god of ⁴Ekron,³ whether I shall recover of this disease.

 3 But the angel of the Lord said to *Elijah the Tishbite, Arise, go up to meet the messengers of the himse of Color meet the messengers of the color meet the messengers of
- the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, 'Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

 4 Now therefore thus saith the Lord, 'Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

 **God in Isron was one of the five very cities on the five very cities on the northern of the five very cities on the five of the land where it joined the plain of some poor village of some accumulation. It is now a poor village of some of ages. With the exception of one or the land where it joined the plain of the five very cities.

 **Erron was one of the five very cities on the five of the land where it joined the plain of the five very cities on the northern of the five very cities on the northern of the five very cities.

 **Erron was one of the five very cities on the five of the land where it joined the plain of the northern of the five very cities on the northern of the five very cities of the fi sengers of the king of Samaria, and say unto
- 5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?
- 6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn gisting that said unto us, Go, turn gisting in the again unto the king that south and again unto the king that south again unto the king that south and again unto the king that south again again unto the south again again unto the king that south again again again again unto the king that south again aga again unto the king that sent you, and say unto him, Thus saith the Lord, "Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

 5 Most probably a reference, not to his person, but his person, but his raiment. See Is.o.2. that it.37.4 Mai.2.4 He. it.37.4 Mai.2.4 He.
- die.

 7 And he said unto them, What manner of man was he which came up to meet you, and told you these words?

 8 And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

A.M. 3108. B.C. 896.

CHAP. I. @ 2 Sa. 8. 2. 1 Ki. 12 19.ch.3.3-5;8.20,22.

I Either a latticed window, or from a balustrade or railing around the battlements of the flat roof.—C.

6 1 Ki.22.34.2 Ch.21.

e 1 Ki.17. 1; 18. 1; 21. 17-19;14 5,12.

f je. 2. 10-13. Jonah 2.8. ls 8. 19. 4 Heb. The bed whither thou art gone up, thou shalt not come down from

17. # ver.3.4,16,17.

i Heb. What was the manner of the man, Ju.8.18.

x Sa.28.24. Mat.3. 4.Zec.13.4.

A.M. 3108. B.C. 896.

/ 1 Ki.10, 2, Mat. 14, 8, Ac.23, 12,13, 2 Ki, 6, 13,14. % Ju.15.11. 1 Ki. 18, 42.ch.4.25.

7 Probably Carmel. which was his usual place of abode. See ch. 2, 25 and x Ki. 18, 42.—P.

n In derision, Mat. 27. 29. 1 Ch. 16. 22. Ps. 105.15.

8 Spoken, not in ac knowledgment, but in contempt of his character, and deri-sion of his alleged commission from God.—C.

Ø Nu. 11. 1. 1 Ki. 18, 28. Job 1. 16. Lu. 9. 54. Ac. 5. 3-10. Re. 11. 5. 2 Co. 10. 6. Ja. 5. 17. Ps. 106.18.

Co. 10. 6. Ja. 5. 17. Fs. 106.18.

9 Amongst apostates prone to the worship of Baal, or the sun, the appeal to the judgment of fire properties. That the properties of the properties of the properties of personal resentment, but by divine inspiration, is evident from the event: the from the event: the from the descended and surfer of jehovahord and surfer of the judgment at the end of the world. See 2 Th. L18.—C.

2 Nu.11. 4 Js. 26. 11

2 Nu.11.4 Is. 26. 11 2 Ti.3.13. Je.5.3. q ch.x3.6.Je.g.3.

rver. zo. This fearful punishment they deserved, as they were idolaters, murderers of the saints, and insulters of a prophet whom God had marked with singular authority.

s ver.9-12.Je.5.3.Is. 1.5;26.11. 'Heb. bowed, Ac 10.25.1 Th.5.13. 24 Ps. 72. 14; 102. 17 10.17. Lu. 14.11;18.13.

x Jc.1. 17. Eze. 2. 6. Is.41.10, 14, 15. Ro. 8. 31. He.13.6;11.27. y Ex.4.22. 1 Sa.2.27. 2 Sa.12.11. 1 Ki.12. 24; 14.6.7.ver.3,4.6. Eze. 2. 7;3.17. Je.23.28.

9 Then the king isent unto him a captain of fifty with his fifty: and he went up to him: (and, behold, he sat "on the top of an hill:") and he spake unto him, "Thou man of "God, the king hath said, Come down.

10 And Elijah answered and said to the

captain of fifty, If I be a man of God, then elet fire come down from heaven,9 and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again^p also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, "O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life

now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him; "be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (is it not because there is no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 T So he died, according to the word of A.M. 3108. B.C. 896. A.M. 3108. B.C. 896. the Lord which Elijah had spoken: and Jethe Lord which Elijah had spoken: and "Jehoram reigned in his stead, in the second year
that Horam the second year
and the second year
that Horam the second year
that Horam the second year
the second year
that Horam the second year
the year of Jehoram1 the son of Jehoshaphat king of Judah; because he had no son.2

18 Now othe rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel?

CHAPTER II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 9 and, granting Elisha his request, is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, with difficulty obtaining leave to seek Elijah, could not find him. 19 Blisha with sall ealeth the unwholesome waters. 23 Bears destroy the children that

AND it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto

at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

| Prophets in Betnet. | Cjusto Rus 313 2 2 30. | Fig. 20. | Fig.

he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to 'Jericho.' And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, 'Tarry, I pray and the side of the prophets in the mist of aposasy and idolation of the prophets in the mist of aposasy and idolation of the prophets in the mist of aposasy and idolation of the prophets in the mist of aposasy and idolation of the prophets in the mist of aposasy and idolation of the prophets in the mist of aposasy and idolation of the prophets in the mist of aposasy and idolation in

6 And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood "to view afar off: and they

went, and stood "to view afar off: and they two stood by Jordan.

8 And Elijah took "his mantle, and wrapped it together, and smote the waters, and they were 'divided hither and thither; so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a "double portion of thy spirit be upon me.

10 And he said, Thou's hast asked a hard's thing: I have been dead to the power of Elish reason of the power of Elish reason of the prophet. The prophet is difficult thing. If thou shall be to the shal

22.51.

1 The apparently accounts, A The apparently discordant accounts, I KL 22. 51, that in the text, and that in 23. 1, may be asaly 3. 1, and the all and a sale and

2 Ahaziah had no son, and Jehoram was his brother, ch.3.1.—

1 Ki. 14. 19; 15. 31; 16.5,14,20,27;22,20,

pher.—C.

/ver. 2.

Heb. in sight, or

over against, Ac. 1.9.

I Ki. 19. 13. 19.

o Ex. 14. 21, 22.] 0s. 3.

17. ver. 14.

pch. 13. 14- 19. 1 Ki. 8.

Mat. 7. 7. In. 16. 24;

14. 13. 15. 7. Mar. 11. 24.

g Nu. 11. 17, 25. Jn.

16. 714. 34.

s ch.6, 17, Ps. 68, 17 104.4. He. 1, 14, Mar 16,19, Lu.24.51, Ac.1

37 Heb. sons of strength, c Heb. one of the mountains, 1 Ki. 18. 12. Ezc. 8.3. A.c. 8. 30. d Ro. 10.2. Ga. 4. 11. 3. 14. 2 Ti. 2. 14. 2 Ti. 2. 14. 3 Either of himself being the object of so much the object of so much urgency and deferency and the object of some deferency and strength of the object of some deferency and deference d

single representative.

— C.

— E.

— C.

— E.

i f. 1,9-45, Zep.a.9. 2

f. Ex. 15. 25. 26. ch. 4

f. 14. 56. 1. 10. 20. 20. 3

f. Ex. 15. 25. 26. ch. 4

f. 14. 56. 1. 10. 20. 20. 3

f. 16. 10. 20. 20. 3

material rather cal.

culated to render the water more offensive water more offensive water more offensive water more offensive many of the more offensive many of the power was no chemical and the power was no chemical substance of the power of the word of Cod to purify the fountain of life, and bears of the power of the word of Cod to purify the fountain of learner early the fountain of the prophet who would be the site of ancient Jercho still bears the name of the prophet who will be the site of ancient Jercho the prophet who will be the site of ancient Jercho the will be site of ancient Jercho the Jer

taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on and talked, that, behold, there appeared 'a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it; and he cried, My father, my father! the chariot of Israel, and the horsemen thereof.9 And he "saw him no more: and he took hold of his own clothes, and "rent them in two pieces.

13 He stook up also the mantle of Elijah that fell from him, and went back, and stood by the bank¹ of Jordan:

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets which were "to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men;2 let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they durged him till he was ashamed,3 he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 T And the men of the city said unto Elisha, Behold, I pray thee,4 the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren.6

20 And he said, Bring me a new cruse, and put salt therein: and they brought it to him.

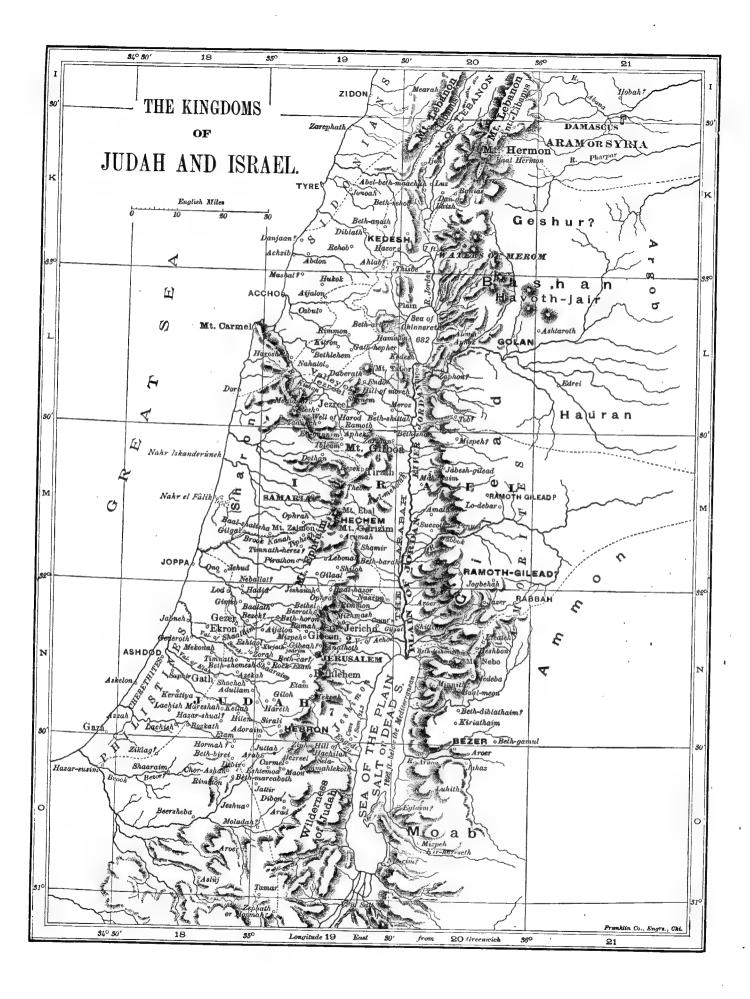
21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, 'I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he ⁷spake.⁸

23 T And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.9

Persecutors and mockers of God's faithful prophets and messengers shall not escape unpunished. Such as have for their punishment: and if they will harden their

ressecutors and mockers of God's faithful prophets and messengers shall not escape unpunished. Such as have turned aside to idolatry, even after miraculous demonstrated aside to idolatry, even after miraculous demonstrated as a gainst the terrors of God, it is just that their before him; and the sufferings of others should be our



24 And he turned back, and looked on them, and 'cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare2 forty and two children of them.

25 And he went from thence to "mount Carmel; and from thence he returned to "Samaria.

CHAPTER III.

1 Jehoram's evil reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshuphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab sacrificeth his eldest son, and raiseth the siege.

YOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he bwrought evil in the sight of the LORD, but 'not like his father, and like his mother; for he put away the dimages of Baals that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria Ge. 13, 2, 10h 1, John 3, 29, 20 the same time, and hnumbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath A.M. 3108. B.C. 896. A.M. 3109. B.C. 895.

/ 2 Ch. 14. 11; 20. 12; 36.15,16. ch. 1. 10, 12. 2 Co. 10.6. Ac. 23.3; 13.9—11. Je. 20. 2-6; xxviii.; 29. 24-32; 36. 29-31; 11. 21-23.

I Not an angry imprecation, but pronounced a prophetic sentence upon them 'in the name of the Lord.'—C.

2 It may be questioned whether this denotes any thing more than severe laceration; it does not necessarily mean destruction, for then the phrase would have been 'tare in pieces.'—I.

m 1 Ki, 18, 19, ch. 4, 25. Je.46, 18. Jos. 19, 26.

1 Ki. 16.24, 29. ch. 3.1;17.9,10.

CHAP. III. a 1 Ki.22.51.ch.1.17;

1 See note on ch.z. 17. C.—According to the adjustment of Hales, this should be in the 'twenty-second year.'—I.

å ch.6.31;ver.3. € 1 Ki. 16. 33; 21. 20 25.ch.o. 22.

d z Ki.16.31,32. 2 Heb. statue.

ro.—Note, Change is not necessarily reformation. The 'evil spirit' may, for a time, 'go out of a man,' only to prepare for a return with 'seven spirits worse than himself.—C.

e ch.10. 28-31. Mar. 6.20,27. 1 Ki. 12.28-33; 13.33;16.19.

4 B.C. 895,

1 1 Ki.22. 4. 2 Ch. 18 5 We are all as one nation, and equally hearty in the work.

& Nu. 21. 4. ver. 9 Mal.1.23.

Mall.23.

6 That is, round the southern end of the Dead Sea. 'The wilderness (midbar of Edom' appears to have been the broad valley of the Arabah. This route, though longer for the northern tribes, was shorter and easier for the people of Judah.—P.

I ver.6.7. I Ki 22.47

/ ver.6,7. r Ki.22.47 Ge.27.40.2 Sa.8.14. m Heb. at their feet, Ex.11.18.Ju.4.10 # ver.9.Ge.4.13. Ps. 78.34-38. Pr.19.3. Jude 16.Ex.15.24; 16.2; 17.2, 3.Re.21.8.

Ge. 18. 4. Jn. 13. 5. q 1 Sa.3.20. ch. 2.14. 21,24.

* Ps.78.34-38. Je.22. 23.ch.5.9;8.7-9;13.14.1 Sa.2.30.

5 Jn.2.4. Ju. 10. 14. 1 Ki.18.10. Eze.14.2. t De.32.39. Ho. 6. z. ver.10.

ver.10.

8 Not an acknow.
ledgment of the sole and supreme Godhead of Jehovah, but of such rivairy with the images of Jeroboam as Homer ascribes to his weak and passional gods and goddesses.—C.

1 KL 17. 1; 18, 15, ch.5.16,

rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.'s

8 And he said, Which way shall we go up? And he answered, The way through the wil-

derness of Edom.6

9 So the 'king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle "that followed them.

10 And the king of Israel said, "Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, "Is there not here a prophet of the LORD, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; tfor the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, "As the Lord of hosts

God can endow his servants with such honourable boldness, that captains and kings look con-temptible before them. And those who consult the devil, if superabounding mercy prevent not, may expect soon to have their lodging with him in hell.

CHAPTER II. [Ver. 1. This was not the Gilgal CHAPTER II. [Ver. I. This was not the Gilgal in the Jordan valley near Jericho, where the Israelites first encamped, but a city in Mount Ephraim, north of Bethel. The statement in verse proves this, for it is said 'they went down to Bethel,' whereas Gilgal in the plain of Jericho is more than 3000 ft. below Bethel. There is a village called Jujilia, six miles north of Bethel, on the top of the mountain ridge, which is probably the same as the Gilgal here mentioned. P.]

bethel, on the top of the mountain ridge, which is probably the same as the Gilgal here mentioned. P.]

Ver. 8. [At, or close to, the same spot where the waters of the river had been dried up, six centuries before, to let the Israelites pass over; at, or close to, the same spot where our Lord was baptized, nine centuries later. P.]

Ver. 9. [Let a double portion of thy spirit be upon me. If the translation fully represent the original, it may be a reference to the double portion of the first-born, De. 21. 17. And if it were so, it was no vain ambition that dictated the desire; for if the spirit of Elijah was a spirit of power, it was also a spirit of much affliction, which no worldly mind can desire. But it has been translated 'a repetition,' or continuance, a sense that

vanished 'a repetition,' or continuance, seems to be favoured by ver. 15. C.]

Ver. 23. [There came forth little children. Not necessarily little children, but young persons. Isaac was so called (in the Hebrew) when twenty-eight, and Joseph when thirty-nine, Ge. 25. 6; 45. 9. See also Ge. 14.

Marking the idea caused in the friedrew) when twenty-eight, and Joseph when thirty-nine, Ge. 25. 6; 45. 9. See also Ge. 14. 24; 18. 7.—Go up, thou bald head. Marking the idea of Elijah's ascent into heaven in a manner that proves they were not 'little children,' in the literal sense, but infidel sons of Belial, with thoughts only for earth, and contempt of eternity and clory. C.1

contempt of eternity and glory. C.]

Ver. 24. [There came forth two she-bears out of the wood, and tare forty and two. It is not said whether

any were killed, or how much they were torn. The I bears were probably mothers 'robbed of their whelps, Pr. 17. 12, whose maternal fondness is a lesson to humanity; but whose fierceness would be immeasurably increased by the destruction of their young. C.]

REFLECTIONS.—What honour God delights to put upon his faithful servants! The least of them shall lack nothing of Elijah's happiness, but that they must lack nothing of enjants nappiness, but that they must lodge a little in the grave on their way to the perfect felicity above. Faithful saints have the good of the rising generation much on their heart; and we should make the most of their conversation while we can have it. It is very distressing, though hopeful, to part with dear friends, high in favour with God. And how easy and majestic is their composed retirement to the heavenly state, even in their passage through Jordans of trouble and of death! The removal of such is indeed a great loss to churches and nations, especially if iniquity be come to a great height. But when God removes one eminent servant, he can raise up another equally endowed with the Holy Ghost. animating pattern, a powerful prayer of faith, and the distinguished presence of God concur, there is great ground of hope. They whom God honours ought to And when an ground of hope. They whom God honours ought to be honoured; and the strong must bear with the in-firmities of the weak. A people ought to make all the profitable improvement of their ministers they can while they have them: for what bitterness, barrenness, and death can God cure by their gospel ministrations! They often bring, even to accursed places, the most distinguished mercies where Providence orders their lot. But how terrible are the consequences of idolatry, and of careless education of children! For parents are often punished for their neglect, or bad example, in the

loss, the wretchedness, or ruin of their seed.

But stop, thou ascending Elijah, till in thy character and work I contemplate the glories of my Redeemer. His call to his mediatorial office was solemn; and was remarkably confirmed by miracles of mercy and judg-

and persecuted. His holy zeal was ardent; nis rebukes pungent; his denunciations of wrath terrible and effective: his prayers for mercy to his friends, or destruction to his foes, were always prevalent; his fast was long and afflicting; his great sacrifice was inflamed by infinite and unquenchable love from within, and infinite wrath from above: and by means of it he showed the Lord to be God, restored the true worship of God in the world, and made the unclean spirits and of God in the world, and made the unclean spirits and false prophets to pass out of the land. By him kings are appointed to death or dominion; and prophets, apostles, and ministers called to, and furnished for, their office. In infinite wisdom heremoved his ordinances from the Jews, that he might dwell with ravenlike publicans and sinners; dwell with long-widowed Gentiles, and restore to life their children, dead in trespasses and sine. Bantized in Lordan and travelling trespasses and sins. Baptized in Jordan, and travelling through trouble and death, he ascended to heaven without seeing corruption. In vain have the Jews ever since searched for a promised Messiah. And dreadful and lasting justice has, or shall overtake his Jewish, beether antichietien or other children. heathen, antichristian, or other obstinate enemies, according to the predictions of his mouth.

CHAPTER III. [Ver. 11. Poured water on the hands of Elijah. In most eastern countries they eat with the fingers; and pouring water on the hands after meals is an act which, in what Europeans would call 'the learned professions,' indicates not a servant, but a disciple. The orientals have a great objection to washing the hands in a basin, holding the water polluted after one contact; the hands are therefore held over the basin, while the water is poured out of a ewer with the basin, while the water is poured out of a ewer with a narrow neck, but otherwise much like an ordinary

British coffee-pot. C.]

REFLECTIONS.—To be better than monsters in crimes is no evidence of real goodness: and a partial reformation is often made without real conversion. To ment. His condition on earth was mean, afflicted, cleave to those which are more pleasing and profitable, forbear the sins which we no longer love, while we liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel.9 And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

16 And he said, Thus saith the LORD, "Make this valley full of ditches:

17 For thus saith the LORD, bYe shall not see wind,1 neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.2

18 And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree,3 and stop all wells of water, and mar4 every good piece of land with stones.

20 ¶ And it came to pass in the morning,

very good piece of land with stones.

20 ¶ And it came to pass in the morning, here the meat-offering was offered, that, belold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them,

21 kings were come up to fight against them, whene the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.5

the kings were come up to fight against them, they gathered all that were able to put on armour,7 and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:8

23 And they said, This is blood: the kings are surely slain,9 and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting1 the Moal in their country.

25 Ands they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,² and felled all the good trees:
only h in Kir-haraseth left they the stones
thereof; howbeit the slingers went about it, and
smote it.

26 ¶ And when the king of Moab saw that

it ever smiles.

yet 10, 2 Which being very
college, it would require grat labour
to clear, or which in
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devastated country,
would not be discotentum in a short lime, in a
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devastated country,
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stort lime, in a
stort l wells of water,2 and felled all the good trees:

A.M. 3109. B.C. 895.

A.M. 3too. B.C. 895.

**2 Ch.17.3-9; 19. 3II.Fh.15-4.

**y 15 a. 70. 5; 16. 23.

**y 15 a. 70. 23.

**y 15 a. 70.

**y 15

ô r Ki.r8.38.Ps.36.6; 84.6.

1 That is, any of the effects of wind, as hurrying the racking clouds, or agitating the dust, or bending the trees, &c.—C.

2 The 'valley' or 'torrent-bed' in which the Israelites were encamped, was probably that now called Wady el-Absy, which descends from the highlands north of Edoiu to the southern end of the Dead Film would appear and the southern end of the Dead suddenly fell among the mountains; the water filled the tor.

e Ex. 29. 39. 1 Kt. 18. 36.

JIS. 35. 6541.77,1848.

JI. PS. 78. 75. 76. 90. 105.

41114-83.07

6 Edom was a mountainous country, and the rain falling there in torrents, soon found its way to the hollow ground where the armies lay. The trenches were to retain the water, and give it time to settle and purity.—C.

6 Heb. nære cried together.

7 Heb. pired him.

together.

7 Heb. gird him. self with a girdle.

8 In particular states of the atmosphere the sun looks very red, and now communicates its own tinge to the water.—C.

9 Heb. destroyed.

1 Or, they smale in.

9 Heb. desiroyen. 1 Or, they smote in it even smiting.

A.M. 3109. B.C. 895.

i Perhaps the king of Edom's son, Am.

of Edom's son, Am.

2. 8 Or. "great repentance in the state."

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t home. The Hebrer phrase rendere 'there was great in dignation,' is alway employed to denot the anger or displeasure of God or account of sin.—P.

CHAP. IV.

a: Ki.zo. 22, 29. ch. 22, 25,7/15; ver. 38. 128. 18. 17 hough the servant of the Lord may not 'leave the word of God and serve the word of God and serve the word of God and serve the servent of the should serve the s

ver.7. fr Ki.17.12. Ja. 2.5. De.32.36.

De. 32. 36. g ch. 3.16. z Co.6.12. Mat. 7. 7. Ep. 3. 20. 8 Or, scant not. h Mat. 6. 6. Mar. 5. 40. Ac. 9. 40. ver. 33. 1 Ki.17. 20. Ki.17.20.

7 Not as ch. 5. 11,
but 1 Ki.17.15,16.

2 Mat.14.20,15.32.

/ Jn.6.12.1 Ki.17.14.

I Jn. 0.12: 1 may 1 Jos. 5, 12: m Lu. 17. 15. 18. m Or, creditor, Ro. 13.78. 1 Th. 2. 10; 46. He. 13.18. Ps. 37.21. 4 Heb. there was a

4 Heb. there was a day.
5 A city of Isachar, about five miles south of Tabor, Jos. 19, 18, 12
Sa.28.4. C—It stood of the 'hill of Mo base of the 'hill of the 'hi

the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel:3 and they departed from him, and returned to their own land.5

CHAPTER IV.

1 Elisha multiplieth the widow's oil. 8 He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilyal he healeth the deadly pottage. 42 He miraculously satisfisth an hundred men with twenty barley loares.

OW there cried a certain woman of the wives of the sons of the prophets unto Elisha,1 saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.2

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the And she said, Thine handmaid hath house? not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.3

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she 'went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were *full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil 'stayed.

7 Then she came and "told the man of God: and he said, Go, sell the oil, and pay thy *debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day,4 that Elisha passed to Shunem, where was a great woman; and she pconstrained him6 to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

o Jos. 19.18.1 Sa. 28.4.

b Lu. 24.29. Ac. 16.15. Ge. 19.3.

6 Heb. laid hold on him.

shows the insincerity of our pretended repentance. Sinners prefer the recovery of outward losses to all the advantages of real godliness; and they readily court the friendship of such saints as are remarkably prosperous in outward things. Rash counsels generally drive men into great straits; and these into murmuring against the providence of God. And if we keep company with signers, we are in danger of constitutions. pany with sinners, we are in danger of smarting under pany with sinners, we are in danger of smarting under their rod. Afflictions often drive those to God who in their prosperity neglected him. His mercies are not only beyond our desert, but beyond our expectation; and others fare the better for their connections with his people: for he will not leave his own who cry unto him: even in the straits into which their folly has plunged them. What a remarkable blessing are pious commanders and faithful ministers to armies! and the fervent prayer of a religious man availeth

much. How composed ought our minds to be in all our approaches to God! and never must we expect a gracious answer to our requests, but only through Jesus offering of himself a sacrifice for sins. How strangely men fancy what they wish! for God often infatuates those whom he intends to destroy, and makes them to rush headlong upon their own destruction. What in-human and bloody courses will people take to procure the favour of their idol, or to mark themselves desperately obstinate.

REFLECTIONS. - Parents CHAPTER IV. ought carefully to avoid dying in debt, as it may render their children miserable. Yet when persons are intheir children miserable. Yet when persons are involved in debt, not by their own rashness, prodigality, or sloth, but by the afflicting providence of God, they deserve our pity, not our censure. Unforeseen provid-

ences may involve the most honest man in debts which ences may involve the most nonest man in debts which he cannot pay. And how grievous is it (though not unjust) when Providence obliges a faithful minister to die indebted to rigid creditors! But if providence distress a good man, it will also relieve him. Let husbands then fear God, and he will take care of their widows and children. Let poor distressed widows and fatherless children cast all their care upon him: he is speak to relieve them in the most destribute case. ready to relieve them in the most destitute case. if we wish or expect God to do for us, we must do all that is in our own power. It is only in our diligent endeavours that we can rightly expect his blessing: and then let us believe, and we shall quickly find that God is more ready to give than we are to receive. To our utmost let us endeavour to clear our debts, though what remains should prove a very scanty livelihood: for nothing is properly our own till this be done.



ARDENS OF SHUNEM—WHERE ELISHA RESTORED THE WOMAN'S SON TO LIFE. [II. Kings, iv:8.]—"And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and

let uset for him there a bed and a table and a stool and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." Shunem literally means "two resting places." It is a city in the territory of Issachar. It is in the plain of Jezreel. Here lived the worthy woman who built a room for Elisha, and whose son the Prophet restored to life. It is now the village on the declivity of the western extremity of Little Hermon.

9 And she ^qsaid unto her husband, Behold now, I perceive that this is an holy man of God' which passeth by us continually.8

w, I perceive that this is an 'holy man of d' which passeth by us continually.

10 Let' us make a little chamber, I pray be, on the wall; and let us set for him there bed, and a table, and a stool, and a candle-ck: and it shall be, when he cometh to us, at he shall turn in thither.

11 And it fell on a day, that he came ither, and he turned into the chamber, and y there.

12 And he said to Gehazi his servant, Call is Shunammite. And when he had called her, so we will be should be s thee, on the wall;9 and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

thither, and he turned into the chamber, and lay there.

this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say no unto her, Behold, thou hast been *careful for a with all this care; what is to be done for hee? wouldest thou be spoken for "to the king, or to the captain of the host? And she answered, I* dwell among mine own people.1

14 And he said, What then is to be done for her? And Gehazi answered, Verily *she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, *About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.3

17 And the woman *conceived, and bare a son4 at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, bMy head, my head!5 And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his emother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and 22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of Cod and the said of t men, and one of the asses, that I may frun to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new-moon, nor sab-And she said, It shall be hwell.6

24 Then she 'saddled an ass, and said to her servant, Drive, and go forward; *slack not thy riding for me, except I bid thee.

25 So she went, and came unto the man of

of the times required.

—C. S. 21.7 Ro.12.13.

0.33.1.7 Pe.4.9. Mat.

0.33.1.7 Pe.4.9. Mat.

9 Not build, but fit sp' one of the little chambers' projecting from the inner wall of the outer court next the street, according to the man.

houses, in which, and not in the inner court, strangers are enter
strangers are enter
strangers are enter
strangers are enternouses, in which, and not in the inner court, strangers are entertained, and where they can go out and in without ever disturbing the family those hospitality they enjoy.—C.

¿ Lu. 10. 40. 1Th. 5.
12,13. Ro. 16.2,6. Mat.
10.40.41.

» As ch. 3-15-18,8.5.

**Tife Bushard.

x I Ti.6.8. He.13. 5. I am content with my

I am content with my station.

1 My own relations and tenants; for she was a 'great woman,' ver. 8, but gravin contentment with the lot God had given than in possession of all ambition could seek, patronage obtain, or munificence bestow.—C.

bestow.—C. yGe.15.2;30.1;17.17; 25.21. 1 Sa.1.2,6. Lu.1.

7.

Ge. 18. 10-14. ver.
28.

Heb. set time, i.e.
nine months after

nine months after this.

8 Do not jest—de-8 100 inc. junctive.—C. a i Sa.1.7,19. Mat. 10.41.He.ii.11. Ge.25. 21.Ju.13.24.Lu.1.7.57. 4 B.C. 892. b Job 14.1;5.7. Je. 4.

a 84. 592.
b) Job 14.15; 7, 1e. 4.
136 A severe and swidden fever, the swidden for Gullen, which was a sudden for the swidden for the Lake of Tiberias, William of Tyre relates that more perished by the swidden for the swide for the

A Heb. prace,
36.
6 There is an hospitable considerateness, a maternal tenderness, a manilke decision, an untiring decision, an untiring perseverance, and an unshaken faith, that concentrate in this woman's character, and form a perfect study of instruction and imitation for every child of God.—C.

-C. f Ex. 4. 20, Ju.5. 10; 10.4.1 Ki.13.13,23.1Sa. 25.20.

k Heb.restrain not for me to ride, Ec. 0.10. A.M. 3112. B.C. 892.

about fifteen miles across the plain of Estraelon. The range of Carmel is of Estraelon. The range of Carmel is of Shunem. Seen from Shunem

*Ex. 3.1. 2 Ki. 18.

*Ac. 1. 18.

*Ac. 1. 18.

*Lu. 10. 4. Ver. 24.

*Li. 10. 4. Ver. 24.

*Ex. 1. 2 Ki. 18.

*Ac. 18.

*Comparison of the didous ceremonies.—C.

*C. C.

GOUS CEREMONES.—

28.58.1.36. Ru.r.16

28.69.19.3. Lu.r.24.29

29. Mai. 17. 19.20. Is. 25.18

3 Heb. attention.

4 God, who knew the worldly and covetous hear? of Gehazi, refuses to work the miracle of restoration by him.—

C. T.

restoration by him.—

**\delta \text{ The young, for a considerable time after death, have a considerable time after death, have of the person of sleep.

person of sleep.

ver.4.5.1 Ki.17.20. Mar.5.40. Ja. 5. 23-18. Ac.9.40;20.10. # Ac. 9. 40; 20. 10. 1 Δ Ac. 9. 40, Ki.17.21. δ Ro.12.11,15.Ep.4.

ki.1,21.

b Ro.12.11,15.Ep.4.

22.
6 Heb. once hither and once thither c.ch.8.1,513,21.1K.

17.22.Lu,7.15/8.55. Jn. II.44.Ac,Aco;20.11.
7 'Seven,' as representing the week, standing the week of complete ness. The seven ears of corn, and the seven kine, Gen. xli., represented respectively seven years of pleaty and famine. May not this precise at first sight a end at first sight a end at first sight a end of no special importance, have been understood by the prophet as likewise representative, and led him to inquire of God, and anticipate hing years approach hing years approaching years approaching years to warn this Shunammite, as his master had been sent to preserve the Sareptan, Lu.4.25.—C.

d 1 Ki. 17. 23 Lu. 7.

3. 5. He.I.1. 35.

d i Ki. 17.23. Lu. 7. 15. He.11.35. e ch.2.15. i Ki. 1.23. ver.27. f He.11.35. i Ki. 17. 23.

God 'to mount Carmel.' And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26 Run^m now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27 And when she came to the man of God to the hill, she caught *him by the feet:8 but Gehazi came near to othrust her away. And the man of God said, Let her alone; for her soul is pvexed within her: and the LORD hath ^qhid it from me, and hath not told me.⁹

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins,1 and take tmy staff in thine hand, and go thy way: if thou meet any man, "salute him not; and if any salute thee, answer him not again:2 and lay my staff upon the face of the child.

30 And the mother of the child said, "As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but "there was neither voice, nor "hearing: wherefore he went again to meet him, and told him, saying, The child is not awaked.5

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and elay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and bwalked in the house to and fro;6 and went up, and stretched himself upon him: and the child sneezed seven times,7 and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and, when she was come in unto him, he said, aTake up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and Itook up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and there was a hdearth in the land; and the sons of the prophets were sitting before him: g'ch.z.i.Ac.10,38;15,36. 8 B.C. 891. A De.28.22-24,38-40.Le.26.26.Je.14.1-6.Iz.3.z. ch.8.t. fver.i. & Liu.10,39.Ac.22.3.ch.2.3.Pr.8.34.

quaintance and friendship with God's servants is a quaintance and mendship with and happy are those principal ornament of the great: and happy are those families where both heads agree in it. Happy and wise those rich persons who desire no advancement. And nothing is more comely than for those who receive

effectual fervent prayers are the best returns that we should silence us. If he who gives takes away, we How welcome and dear are children to such as have long wanted them! and yet how quickly they may be lost! We need always to stand ready for a sudden stroke. Death often seizes at a short warn-

are called to be thankful for the length of the loan; and not to murmur that God resumes his gift. And we have need to be careful attendants on the ordinances favours to be earnest in expressing their gratitude: but | ing. But in every affliction the view of God's hand | joys of earth so ebb and flow, and are but born and die.



OUSE OF NAAMAN, THE LEPER—WHERE THE CAPTAIN OF THE KING OF SYRIA LIVED. [II. Kings, v:1.]—"Now Naaman, Captain of the host of the King of Syria, was a great man with his master * * * but he was a leper." There is a house outside of the east gate of Damascus on the banks of the Abana river, that is said to stand upon the site of Naaman, the leper's house. This is now a leper hospital. and there are about thirty-five or forty of as wretched looking

human beings in this hospital and strolling about the premises, as are to be found perhaps on the face of the earth. They seem to do their own cooking, go and come at will, and make a living by begging backsheesh in the most pitable tones, from travelers. It is not surprising that Naaman, the proud Captain who resided at Damascus, should have refused to wash in the River Jordan, when he remembered the beautiful Abana that flowed by his house.

and he said unto his servant, Set on the great pot, and see the pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds9 his lapfull, and came and shred them into the pot of pottage: for they knew1 them not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O "thou man of God, there "is death in the pot: and

they could not eat thereof.

41 But he said, Then bring meal: and he casto it into the pot; and he said, Pour out for the people, that they may eat: and there was

no harm1 in the pot.2

42 ¶ And there came a man from PBaalshalisha, and abrought the man God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk free of: and he said, Give unto the people, the they may eat.

43 And his servitor said, What! *should I

set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lorn, They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

CHAPTER V.

1 Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy. 8 Elisha, sending him to Jordan, cureth him. 15 He refusing Naaman's gifts, granteth him some of the earth. 20 Gehazi, abusing his master's name unto Naaman, is smitten with

TOW Naaman, captain of the host of the Naaman, captain of the house his his the master, and 2honourable,3 because by him the LORD had given edeliverance unto Syria: he was also a mighty man in valour; but he was ad leper.5

2 And the Syrians had gone out by companies,6 and had brought away captive out of the land of Israel a little maid; and she waited? on Naaman's wife.

3 And she "said unto her mistress, Would God my lord were "with" the prophet that is in Samaria! for he would recover him of his 3t Heb before. leprosy.

4 And one9 went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

A.M. 3112. B.C. 892.

an income and a constraint of the constraint of

ed anions poisons.—C. / I Ti. I. 7. Mat. 15. 14. m Ju.13.6.8.1 Ki.12. 22;13.1;17.24.

Ex.10.17. σ Ex.15. 25. Jn. 9. 6 ch.2.20:5. 10. 1 Heb. evil thing.

2 This was no chemical action of the meal, but a miracle of which the use of the meal was the evidence.—C.

evidence.—C. p 1 Sa.9.4. q ver. 38. 1 Co. 9. 11. Ga.6.6. Pr. 3. 9. Ex.23. 3 Or, in his scrip

CHAP. V.

B.C. 894.

a Lu.4.27.
b Ex.11.3.ch.4.8.Pr.
12.29.14.3517.2.
1 Heb. before.
2 Or, gracious,
3 Heb. lifted up, or
accepted in counten-

nce. c Or, victory, Is.10.

4 The Jews have a tradition that he shot Ahab at the battle of Ramoth-Filead.

5 The Jews have a tradition that he shot Ahab at the battle of Ramoth-Filead.

5 Every man has some but or other in the character.

5 Every man has some but or other in the character, in his paracter, in his character, in his character, in his period of the character, in his paracter, in his paracter, in his paracter, in his paracter, in his grandeur, some alloy to his grandeur, some damp to his joy. He may be very kappy, very good; yet in not so good as he should be, or so happy as he would be. Naaman was as great as the world could make him and yet, as a the world could make him a tradition of the should be, or so happy as he would be. Naaman was as great as the world could make him and yet, as a shin a had yet.

the world could make him, and yet, as Bishop Hall remarks, the basest slave in Syria would not change skins with him.—1. 2. 4. 6. 2. Ju. 9. 34 a verselers still go to young are, of course, as of old, Joeliii, not their sole, but their principal objects. (See Denham and ower) young are, of course, as of old, Joeliii, not their sole, but their principal objects. (See Denham and young are, or ourseless of young are, or ourseless of young are, of course, as of old, Joeliii, not their sole, but their principal objects. (See Denham and young are, or young are young are, or young young and young are young and young are young and young are young and young and young are young and young

pers. — C.
f Ps. 123.2.
7 Heb. go before,
g 1 Co. 1.27,28.
h 1 Ki. 16. 24, 29. ch.

i Heb. gather in, Le, xiii, xiv. Mat. 8. 3; 11.5. Lu, 17.14. 9 Naaman himself (comp. ver. 5) seems to have been the per-son who went in.—

♣ Job 31, 13, Ro. 10, 16, Pr. 25, 25,

A.M. 3110. B.C. 894. / Nu.22.7. 1 Sa. 9. 8, 1 Ki.13.7;14.3.ch.8.9.

1 Heb, in his

1 Heb. in his hand.
2 About £16,400 sterling.
m Ge. 45, 22, Ju. 14, 12. Great men had many suits of apparel, as they used to clothe all their guests at their feasts, Mat.22, 12.
3 This whole narrative concerning the king of Syria is most entire to the suit of a great man—for the great in name and rank are often truly great—but of a great man spoiled by prosperty. He does not take time to includes. He consequently mistakes the king for the prophet, and is in danger of a quarrel where he intended a compliment, or of exposing the life of a servant he wished to save.

m Ge. 30.2. De. 23, 39.
1 Sa. 2.6. Ho. 6.1, 2. Ko.

I Sa.z.6.Ho.6.1,2. No.
4.17.

Ø I Ki.20.7.

Ø Ge 37.29, 34. 2 Sa.
3.31.ch.19.1.

Ø Lu.4.27. Ex. 4. 30,
31.ver.15;ch.1.6.

r ch.6.32;3.12. s Mat.8.13.Jn.4.50.

f Mat.8.13, Ju.4.50.

4 Thus treating him as an equal, or rather as a very inferior person. It is plain that Naman out the principle that he was not fully prepared to receive divine favours, or that he considered rank, and wealth, and dignity somewhat deepen of the produce genuine the God of Israel. To produce genuine humility and submission to the sovereign beautre of the true Lod was evidently dency of the prophet's conduct; and happy was it for the Syrian general that he submitted to be taught.—Dervidson.

§ Jin.9.7.4.2.21, 4

Jn.9. 7.-ch. 2. 21; 4 41:13.19,21.

4113.19,21.
5 Or the number prescribed by the law for him who was cured of the disease. See I.e.147.—David son.

Ro.8.7.1 Co.2.14;
3.18, 10, 15, 55, 8. Mat. 16,24 Pr.3.56
6 Heh I said.

6 Heb. I said.

7 Or, I said wit myself, He will sur ly come out, &c. 6 Heb. move u

and down.

9 This is a curious and ancient instance of a very prevalent superstition, which ascribed extraordinary healung powers to the touch of persons of high rank or of real or reputed sanctity.—I.

1 Or, Amana.

2 Among the many streams in the Da mascene territory, the Fijeh is still it high repute for purity and salubrity.—I.

* Ec.7.9; 11. 10. Ep 4-31. Job 18.4 Pr.14.17 21.19;22 24;29.22.2 Ch 16.10. Jonah 4.1,4,9.

y Ge.41.43. ch. 2. 12 13.14. Pr.15.1.1 Ti.5.1. z Job 31.13.2 Ch.20 20. Lu.4.27.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and 'took with him' ten talents of silver, and six thousand pieces of gold,2 and mten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover

him of his leprosy.3

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had prent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall aknow that there

is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and 'stood at the door of the house

10 And Elisha sent a messenger unto him, saying, Go and twash in Jordan seven times. and thy flesh shall come again to thee, and thou-shalt be clean.

11 But Naaman was "wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike8 his 9hand over the place, and recover the leper.

12 Are not Abana¹ and Pharpar, rivers of Damascus,2 better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, A La.17.15⁴⁹⁷.

^b Ro. 10.10. Lu. 7.9.

^c Rs. 10. De. 23.47.

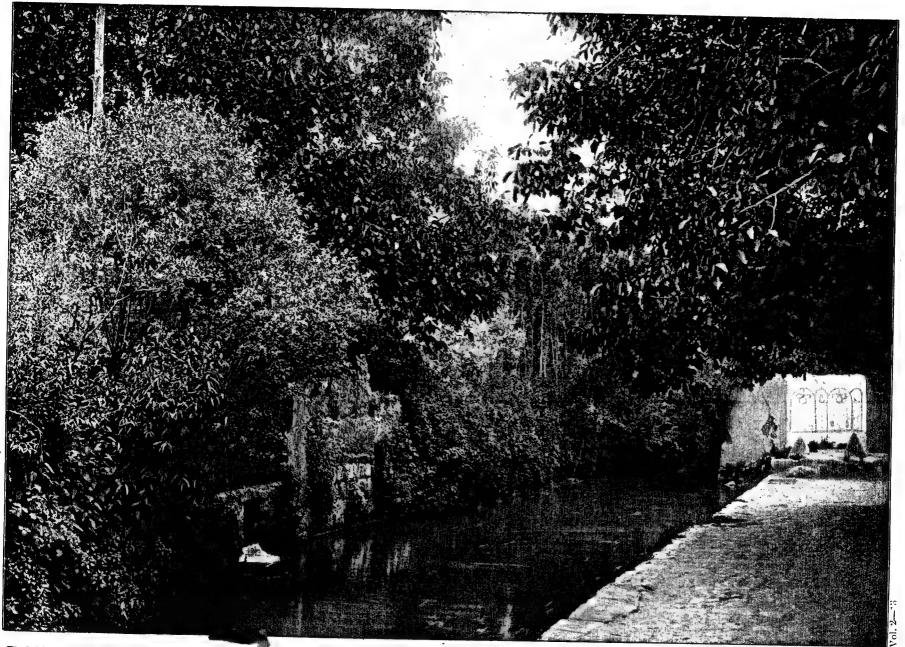
before him: and he said, Behold, bnow I know

What sympathy do tender mothers, bereaved of their children, need at our hand! But the effectual fervent prayers of faith are prevalent even over death; for in his wisdom God lets die and makes alive. as God sends to awaken dead sinners had need to be men of prayer and patience. Prophets should be content with common fare-examples of mortification, while they preach it to others; and they should be ready to communicate to others who are in need. But, alas! how sin has rendered our tables snares and traps, and our provision poisonous! It is of the Lord's not of philosophy—for philosophy never grappled with

And he can mercies that our meat nourisheth us. easily make a little coarse, or even bitter food, a plentiful and pleasant feast.

CHAPTER V. [Ver. 11. Strike his hand over the place, and recover the leper. A superstition still common in the East, where even a European physician is expected to pass his hand over a diseased part. In England the royal touch was held to be a remedy for

a popular superstition—but the light of the Bible in the hands of Protestantism, has banished these fond imaginations, and led the sick to the throne of grace alone, He. 4. 16; but similar or identical superstitions are still fostered as instruments of popular control by the votaries of Romanism. And even while this is being written (March, 1841), persons of all forms of disease are being touched for healing by a Romish priest, who, while he in words denies any miraculous power, in acts lays claim to it by sinful compliance with the popular fanaticism. C.]



Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." In reality the Pharpar river does not come up as far as Damascus. This ancient city is watered by the Abana alone, and the Abana has four sources; one is from Fijeh, under the Lebanon Cliff; another from near Amri el-hamah, north of

Zebdany; another west of Zebdany, and the fourth west of Ruklah and Hermon. The trees and flowers along the banks of this river are beautiful beyond description. The shrubbery grows down to the very water's edge. The leaves are so green they are almost black. As Egypt is the gift of the Nile, so Damascus is the gift of the Abana river. It really creates an island

that there is no God in all the earth but in AM. 3110. E.C. 894 Israel; now therefore, I pray thee, take a blessing of thy servant.

16 But he said, as the Lord liveth, before the said, as the said, as the Lord liveth, before the said, as the said, as the said, as the said, as the said liveth, before the said, as the said liveth, before the said, as the said liveth, before the said liveth, as the said liveth liveth, as the said liveth liveth

16 But he said, *As the Lord liveth, before whom I stand, I 'will receive none. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19 And he said unto him, *Go in peace. *So he departed from him ha little way.

*A present.—C. *A presen

he departed from him ha little way.

he departed from him ha little way.

20 But Gehar the servant of Elisha the man of God, sa Behold, my master hath spared Naaman has Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after. Naaman: and when Naaman saw him running after him, he lighted down from the chariot to meet him.

when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?

22 And he said, All is well. 'My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two

A.M. 3110, B.C. 804 this parting salutainis parting sainta-tion was more than a mere conventional form, It was a bless-ing, and embodied a prayer that the peace of God might fully rest upon the awak-ened and partially enlightened Syrian.—P.

-P.

4 f.684, 7s. 6d.

5 Or, serret place.

Another coveron Another coverstore-house, as his antitype, the bag,
Jn.12.0-C.

7 Heb. not hither or thither, ver. 2s.

3 Col. 2, Ch.6. 12.

5 Col. 2, Ch.6. 12.

6 J. 20. 14. 5. 14.

7 J. 1. 15.

7 J. 1. 15.

7 J. 1. 15.

8 J. 2. 29.

9 J. 20.

9 J. 20.

9 J. 20.

10 J. 20.

11 J. 20.

11 J. 20.

12 J. 20.

13 J. 20.

14 J. 20.

15 J. 20.

16 J. 20.

17 J. 20.

18 J. 2

CHA.C. 393

CHA.C. 393

CHA.C. 393

S. 71.514.1.1.5.8.1.

S. Heb. six before, ch. 23.4.38.1.5.1.0.10

1 A curious example of the low state characteristic invasions since the days of Solomon. Permanent buildings were, most probably, confined to probably, confined to the confined construction of the property of the pro

talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower,5 he took them from their hand,6 and bestowed them in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went "no whither.

26 And he said unto him, Went "not mine heart with thee, when the man turned again from his chariot to meet thee? "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The pleprosy therefore of Naaman shall cleave unto thee, and unto thy seed for 7ever. And he went out from his presence a leper as white as snow.8

CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwell-ings, causeth iron to swim. 8 He discloseth the king of Syria's counsel. 13 The army which was sent to Dothan to apprehend Elisha is smitten with blindness. 19 Reing brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

ND the asons of the prophets said unto A Elisha, Behold now, the place where we bdwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam,1 and elet us make us a place there where we may dwell. And he answered, Go ve.

3 And one said, aBe content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

Ver. 12. [The Abana, now called Barada, rises in a beautiful plain in the very heart of the range of Antilebanon, and cuts its way through a sublime ravine down to the plain of Damascus. Before entering the plain, and also after entering it, a number of canals are led off from the river at different elevations, and are carried along the higher parts of the plain for purposes of irrigation. By this means an immense extent of country, which would otherwise be a parched desert, is converted into a paradise. The Abana flows through the city and across the plain eastward for 20 miles, and then falls into a lake. The *Pharpar*, now called *Awaj*, rises high up on the eastern side of Mount Hermon, flows through the plain south of Damascus, at the distance of about 7 miles from the city, and falls into a second to the company of the city and falls into a second to the company of the city and falls into a second to the city and the city separate lake or marsh. Numerous canals are also led off from the Pharpar for purposes of irrigation; and some of them are carried within a mile of the city. By means of these two rivers the plain of Damascus is made the richest and most beautiful in the world. There was much truth, therefore, in the haughty ex-clamation of Naaman: 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?

REFLECTIONS.—Greatness and wealth avail so little to make men happy, that they cannot preserve them from the sorest and most loathsome calamities. God can make the captivity and distress of his people a useful mean for spreading the knowledge of himself, and even out of the mouths of babes and sucklings he can perfect praise. It is a great privilege to have servants who know God and seek the welfare of the

family. Men are generally willing to try every expedient, and bestow the utmost expense and trouble, to obtain a cure of their bodily distempers: but how few regard the worth or welfare of their souls! and how readily carnal men fancy that supernatural benefits must be purchased by carnal profits! Men who are conscious of their ill deserts often tremble at every shadow, and disquiet their minds by misinterpreting the most innocent intentions of their neighbours. But God in mercy oftentimes helps the wicked far beyond what they have reason to expect. And ministers ought to seize upon every opportunity of manifesting the power and grace of God: but never ought they to sully their character by a complaisant crouching to the pride of great men. Proud spirits readily interpret the least of great men. Proud spirits readily interpret the least suspected slight into a heinous affront: and the wise in their own conceit often ruin themselves by contempt of the simple dictates and ordinances of God. But O the riches of his grace, that stops our course when we forsake our own mercy! It is happy for proud and passionate masters to have servants faithful, calm, and prudent, to offer them an advice: and we see here the happy consequences of sometimes attending to it. Hopeful is our case if we once submit to God's method of relief: for by what simple means can he effect the most wonderful deliverance! Never then let me, through the pride of my heart, reject his means of salvation, or stumble at the simplicity of a crucified Redeemer: his blood and spirit can cleanse the foulest leprosy of sin and restore the most diseased sinner; and I am bid only to wash and be clean. Never let me wish to prescribe to him in the paths of his providence, who can

thus, by the weakest means, produce the greatest ends, and manifest his power and glory. That knowledge of God which is obtained by such an experience of his goodness, will always be most fruitful, while holy gratitude disposes us to a careful performance of duty both towards God and men, leads us to regard the prayers of God's people, to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. But alas! that those who have most and best instructions and examples should have all lost upon them! Parents and masters cannot convert their children or servants. Covetousness tempts to lying and almost every other evil: and one sin always leads on to another. Hope of concealment and impunity is a great encouragement to do evil. But short-lived, transitory, and bitter in the end, is prosperous wickedness: and how often men, by their covetousness and falsehood, entail plagues on themselves and their posterity!

CHAPTER VI. REFLECTIONS.—It is comfortable to see Christ's disciples increase in the worst of times; but often faithful people are in very poor outward circumstances. Nor in evil times ought a minister to grudge if his own hands must minister to his necessities: but it ill becomes him to be an idle vagabond or slothful loiterer. Things borrowed ought to be carefully preserved. And it is extremely galling to an honest or generous mind to hurt his neighbour. How restless are the enemies of God's people! But it is easy for God, who knows all things, to frustrate their counsels by warning his servants of them; and it



MILL AT DOTHAN—WHERE THE HORSES AND CHARIOTS OF FIRE WERE SEEN ABOUT ELISHA. [II. Kings, vi:13.]—"And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan." Here in this place, near where Joseph was cast into a pit by his brethren, and where Elisha's young man saw the mountain full of horses and chariots of fire round about Elisha, we saw the only steam mill that we observed in

Palestine. It is rather a crude affair, but shows that the material elements of modern civilization are gradually penetrating this, one of the oldest countries. The civilization of Palestine in the days of David and Solomon, and even down to the coming of Christ, was far higher than what it is to-day. It was not only arrested by Moslem religion, but has been set back and degraded to a degree lower almost than any other civilization in the world, above that of the barbarian.

5 But as one was felling a beam, the axehead2 fell into the water: and he cried, and said, 'Alas, master!' for it was borrowed.

6 And the man of God said, Where fell And he showed him the place. And he cuts down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

- 8 Then the king of Syria warred against Israel, and stook counsel with his servants, saying, In such and such a place shall be my 4camp.5
- 9 And the man of God sent unto the king of Israel, saving, Beware that thou pass not such a place; for thither the Syrians are come of MEC.10.20.PS.25.14.
- such a place; for thither the Syrians are come down.

 10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

 11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

 12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is lowed by a said in the called by its ancient said is set of Dothan, and it is still edby its ancient said said in the called by its ancient said said in the called by its ancient said is set of Dothan, and it is still edby its ancient said. None, lower said it is still edby its ancient said by its ancient said is set of Dothan, and it is still edby its ancient said is set of Dothan, and it is still edby its ancient said by its ancient

lord, O king: but "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest "in thy bed-chamber.

13 And he said, Go and 'spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in PDothan.8

14 Therefore sent he thither ahorses, and chariots, and a great9 host: and they came by

chariots, and a great⁹ host: and they came by night, and compassed the city about.

15 ¶ And when the "servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant¹ said unto him, Alas, my master! how shall we do?

16 And he answered, "Fear not: for they large the said of the provisible of the provision of the said unto him, and the enemy.—P.

**Ps.34.768.719.211.

**Zec. 1.8;63.716.25.919.

**Ps.34.768.719.211.

**Zec. 1.8;63.716.25.919.

**Alas, or my master! how shall we do?

**The 'hill' on a built him years and chariots of fire and chariots of f

16 And he answered, 'Fear not: for they

16 And he answered, *Fear not: for they that be with us are more than they that be with them.

17 And Elisha *prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain *2 was full** of horses and chariots *3 of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the Lord, and said, Smite

A.M. 3111. B.C. 893.

2 Heb, iron.
e ver.15;ch.3.10.Re.
8 10,16,10
3 In such a state of
the arts as is indicate
d by ver. 2, the loss
of an axe would be
very great, because
nearly irreparable.—
C.

C. f Ex.15.25, ch.2. 21; 4.41. Jn.9.0. g Pr.24.6; 20. 18; 21.

4 Or, encamping.
5 The appointed mustering place for his military retainers

-C. & Am. 3. 7. ch.2. 12: 13.14. I5.63. 12. Ps. 25.

13.14. 15.63. 12. Ps. 25.

14. 16. The Syrians evidently gathered secretly in some policy of the secret of the sec

y Ge.19.11. Job 5.14. Lu. 24.16. Mar. 8, 24. Ac.13.11. 4 Confusion of

4 Confusion of sight.—C. It is not bere that you can see Etisha. 6 'Not the way,' where you will find him, nor 'the city' where you will see him. The prophet therefore spoke the iteral truth.—C. x Mat. 7. 7. 1s. 58. 9; 45.1165.24 Ja. 5.16.18. a ch.2.12; 8.9; 13.3 14; 5.13.

45-11.05-43.65-73.34,
5-71-25-21. Ro. 12.
5-71

c ch. 5. 2; 24. 2, but the whole army did,

the whole army did, ver.24.

8 The predatory bands, for carrying off cattle and slaves, which, in a difficult country, were of easiest conveyance.

-C.
d 1 Ki.20.1;22.31.
9 B.C. 892.
e The chief city of Israel, 1 Ki. 16. 21, 29, 32.ch.10.1;17.5,6.
f Le. 26. 26. De. 28.

32.ch.10.117.5.6.

7 Le. 26. 26. De. 28.

52.

1 This was an unclean animal, Le. 11.

26. but in a siege, in which their childer children, ver. 29, and amongst such a people, all law would give way to necessity. Some, however, understand it to be a pile of bread, or the measure called a homer. But for the first we can see no authority, and in the last no meaning.—C.

2 6.9, 75. 6d.

4 A kind of dried

3 About three gills
of vetches.
6 A kind of died pulse, much used by luse, much used by luse and the sistill called by this name, and it is largely stored at Cairo and Iramascus; and this is the interpretation of Bochart and man of the luse of lu

A.M. 3111. B.C. 893. this people, I pray thee, with blindness. 4 And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way,5 neither is this the city:6 follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, 'My father, shall I smite them? shall I smite them?

22 And he answered, bThou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syrias came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered dall his host, and went up,9 and besieged 'Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver,2 and the fourth part of a cab3 of dove's dung4 for five pieces of silver.5

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

27 And he said, "If the Lord do not help thee,6 whence shall I help thee? out of the barnfloor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may keat him to-day, and we will eat my son to-morrow.

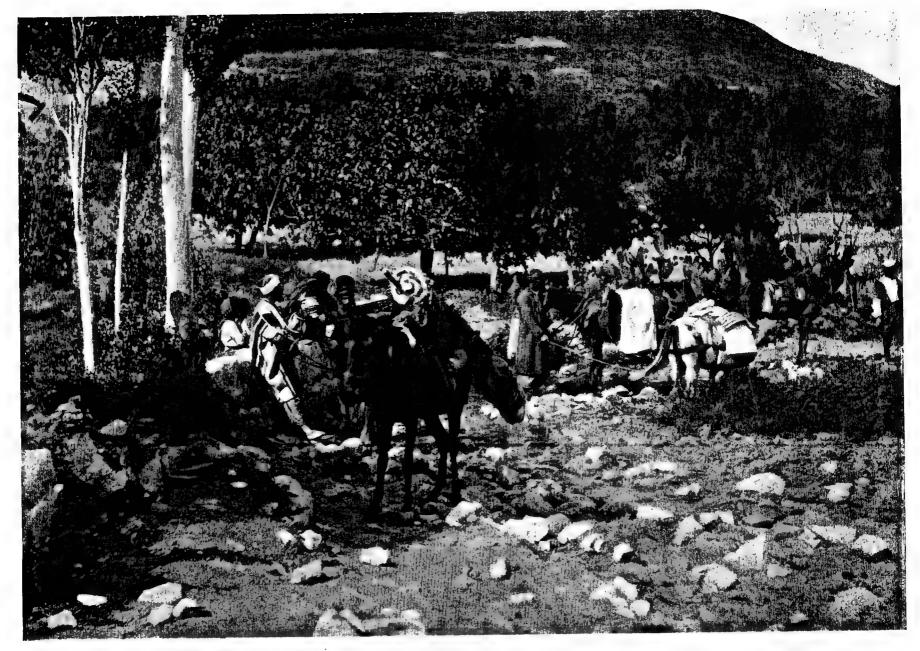
29 So we boiled my son, and did eat him: and I said unto her on the next7 day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he 'rent his clothes; and he passed by upon the wall,

salutary to attend exactly to his admonitions. On the contrary, it is mad impiety for the mightiest to attempt fighting against God and his servants. When there is at best but little faith, the mind is easily overwhelmed with consternation and tempted to despair of divine protection. But they who are strong ought to pray for the weak and bear with their infirmities. Clear views of God's goodness, power, and kindness, and of his angelic guards, can effectually remove our slavish fear of temporal calamities. How often they who fight of temporal calamities. How often they who fight against God are given up to stupidity and strong delu-

sions; and find themselves conquered or ruined where they hoped to triumph! But if we have our enemies at our mercy it is best to render them good for evil, and thus soften and captivate their hearts. But no kindness will long impress a hardened and obstinate foe. And how dreadful is the scourge of a turious war! It may quickly render us destitute of our necessary food; and raging hunger may prevail against the strongest natural affections. None know what miseries await them be-

Unhumbled sinners are apt to attribute their of man. troubles to any cause but the real one, their sins; and to turn that revenge on the innocent which is due to their sinful self. The sole suspenders of God's judgments are often calumniated and persecuted as if they were the guilty cause thereof: and the most useful are reckoned the very pests of society. But dreadful is the case when disappointments render men desperate with rage against God; the view of whose hand should make them resigned, and whose abundant mercy should en-



PART OF OUR CARAVAN AT DOTHAN, WHERE ELISHA'S YOUNG MAN SAW THE MOUNTAINS FULL OF HORSES AND CHARIOTS. [II. KINGS vi:17.]—"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The scene which is described in this picture was at Dothan. Dothan lay upon the highway which the Ishmaelite merchants were compelled to travel, and it was

during one of their regular marches along this way that they bought Joseph from his brethren, as we are told in Genesis xxxvii:17. Here we know it was that the Lord opened the eyes of Elisha's young man, because when the King of Syria warred against Israel, he wanted to know of the whereabouts of Elisha, the man of God. In the 13th verse of the 6th chapter of II. Kings we are told: "And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold. he is in Dothan."

and the people looked, and, behold, he had sackcloth within upon his flesh.9

31 Then he said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha "sat in his house, and the elders sat with him; and the king sent a man from before him: but 'ere the messenger came to him, he said to the elders, See ye how this son^p of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; is not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and "he said, Behold, this evil is of the LORD; what should I wait for the Lord any longer?3

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, venturing into the host of the Sfrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, Syrians, 17 The lord who would not believe the prophecy of having the charge of the gate, is trodden to death in the press

THEN Elisha asaid, Hear ye the word of the LORD; Thus saith the LORD, To-morrow about this time 'shall a measure' of fine flour be sold for a shekel,2 and two measures of barley for a shekel, in the gate3 of Samaria.

2 Then a lord, don whose hand the king leaned.4 answered the man of God, and said, Behold, 'if the Lord would make windows in heaven, might this thing be?5 And he said, Behold, thou shalt see it with thine eyes, but shalt fnot eat thereof.

3 ¶ And there were four leprous men gat the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine is in the city, and we shall die there;

and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: hif they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the 'twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria behold, there was no man there.

6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the kings of the strong the said one to gainst us the kings of the strong the said one to gain the said of the said they said one to another, Lo, the kings of the said the said to said the said they said one to another, Lo, the kings of the said the said the said they are mention. rael hath hired against us the kings of the PPS-53-51-88-4-6. Pr. 28.1. Job's 2011-88.11. Hittites,6 and the kings of the Egyptians, to come upon us

7 Wherefore they arose and 'fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.7

A.M. 3112. B.C. 892.

A.M. 3rtz. B.C. 892.

9 Alas! what trust can be placed in superstitions parances! They may handerate the flesh comprove the heart. Jehoram has sack-olth on his flesh, the token of deep mourning before God, but (ver. 31) murder in his heart against an innocent godly man.

—C.

innocent godly inan.

—C.

m I Ki, 19. 2; 18. 17.

Ac. 23, 12, 14. As he was thought on or at least did not remove the famine.

n PS. 118.6. Eze. 9.4

Mal. 3.16.

o ver. 12; ch. 5. 26.

over. 12; ch. 5. 26. Am. 3-7.

p'x Ki.18.4;21.10.

1 Jezebel, his mother, murdered Naboth and the prophets, and his father Ahab consented to the doings of his imperious wicked wife.

—C.

q 1 Ki. 14. 6. Ge. 31. 9 Fig. 13. 6. 62. 31. 39. 7 Jehoram, Re. 16. 9. Ge. 4.13. 2 Not the servant, but his master jehoram. Ch.7.1,2.—C. 3 The prophet, it would seen, had encouraged him to hold out, waiting for deliverance from God.—C.

CHAP. VII.

a ch.6.33. b Ps.46.1, 5. ver. 18, 19.1s.53.8. c ch.6.25. 1 A peck and pint. 2 For about 27½%. 3 It is still not unusual in the East for the wholesale market for country produce the wholesale market for country produce and cattle to be held (for a short time in the early morning) at the gates of towns. Manufactured goods and fruits are sold in the bazars within the town.—I.

the town.—1.
d ch.5.18.
4 Heb, a lord who
belonged to the king,
leaning upon his

learning upon his kand.

e Ge.7. 11; 18. 12, 13.
Mal. 3.10. Ps.78. 19-21.
5 An infide! he must have been, else he had remembered the manna in the wilderness, which came down from heaven without man's labour, and supplied, not merely a city, but a nation, for nearly forty years.—
C.

/ De.3.27. He. 3. 17. ver.20. ver.20. g Le.x3.46, Nu. 5. 2. ch.5.27. h Es.4.26, Lu.25.27-

38.1. j0b35,21;8.11.

7 Such panier, as they are called, have often occurred in armies. This is attributed directly to the Lord; but, if men saw aright, and acknowledged aright, all events, whether natural or supernatural, are alike under his guidance, and ailke contribute to effect his purposes.—C.

A.M. 3112, B.C. 892.

m Je.4x.8. Jos. 7.21. Mat.13.44;25.18. n Ju. 19. 30. ver. 6. Eze. 18. 14. Hag. 1. 5. He 10.24.Ga.6.2.

nc 10.24.0a.0.2.

o Phi.2.4. Mat. 7. 24;
10.10.

p Nu.32.23.Pr.5.25.

8 Heb. we shall find punishment.

g ver.6.7.
r Ge.20.8; 41.38. ch. 6.68;51.3.
9 This was a sagacious, and no improbable conjecture of the king; the search was better. A vote, Caution is most commendable; but separate from judgment, activity, and courage, and control of the contro

4 Heb. chariots of horses.

6 We prefer the text here to the marginal translation, for certainly chariots would not self the purpose of the spies so well as horses.—C.

7 Or, furniture, Ex. 35. 16. Es. 1.7. Is. 20.21.

22.24.

f Job 27, 16, 17, 2 Ch.
20, 25. Ps. 66, 12. Is 33.

w ver. 1. Is. 44. 26.
He. 10, 23. Nu. 23, 10. 1
Sa. 15, 29, 2 Ti. 2, 13. Tit.
1.2.

x ver. 1, 2, 16. Is. 44.
26.

6 About a peck of fine flour for 2s. 6d., and two pecks of barley for the same.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and "hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

9 Then they "said one to another, We do not well: this day is a 'day of good tidings, and we hold our peace: if we tarry till the morning light, psome mischief will come upon us:8 now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, athere was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

11 And he called the porters; and they told it to the king's house within.

12 \ And the king arose in the night, and said unto his 'servants, I will now show you what the Syrians have done to us: they know that we be hungry, therefore are they gone out of the camp to hide themselves in the field, saving, When they come out of the city, we shall catch them alive, and get into the city.9

13 And one of his servants answered and said. Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it; behold, I say, they are even as all the multitude of the Israelites that are consumed,)2 and let us send and see.3

14 They took therefore two 4chariot 5horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan; and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their laste: and the messengers returned, and told the king.

16 And the people went out, and 'spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, "according to the word of the Lord.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel,6 shall be to-morrow about this time in the gate of Samaria:



AT-WEAVERS, SYRIA—CHARACTERISTIC OF SYRIA IN ALL AGES. [II. KINGS, vii: 15.]—"And they went after them unto Jordan; and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste." There are a great many B-nouins in Syria who live in tents. These tents are woven of black goats' hair, and are carrieted with thick, heavy mats. We see in the above picture a rude contrivance the natives use for weaving these mats. They cut the rushes of which the mats

are woven from the Jordan. The native Bedouins when aroused or threatened are full of hate, but when approached in their tents by foreigners and addressed kindly they appear to be very polife and gentle. Our party spent a night camping within the confines of a Bedouin village, and they treated us with the greatest respect and kindness, brought us milk, assisted our cook in the preparation of our food, and our muleteers in teeding and tying our horses.

19 And that lord answered the man of God, and said Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And yso it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land re-stored by the king. 7 Hazael, being sent with a present by Benhadad

the forewarned famine, for Elisha's miracle sake hath her land restored by the king. 7 Hazael, being sent with a present by Benhadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah.

20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Interpretation of the Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, awhosc son he had restored to life, saying, Arise, and go thou and thine household, and bojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her ahousehold, and sojourned in the land of the Phillistines seven years.

3 And it came to pass at the seven years's end, that the woman returned out of the land of the Phillistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi, the servant of the man of God, saying, Tell me, pray thee all the great things that Elisha hath done

5 And it came to pass, as he was telling the local sature of the Mediteration.

5 And it came to pass, as he was telling the local sature of the Mediteration.

6 And it came to pass, as he was telling the local sature of the Mediteration.

7 And it came to pass, as he was telling the local sature of the Mediteration.

8 And it came to pass, as he was telling the local sature of the Mediteration.

9 And it came to pass, as he was telling the local sature of the Mediteration.

10 And the green the had heard the prophecy, killed her in favour of the man of God.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits4 of the field since the day that she left the land, even until now.

7 ¶ And Elisha came⁵ to ¹Damascus; ⁶ and Ben-hadad^m the king of Syria was sick: and it was told him, saying, The man of God is come

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God,7 and inquire pof the Lord by him, saying, Shall I recover of this disease?

y Job 20.23, Is. 42.25;
7.9. Nu.20. 12. 2 Ch.20.
20. Je. 17.6. x Jn. 5. 10.
7 He that limited the Almighty God now finds himself unable to control the hungry multitude.

CHAP. VIII.

ch.4.35. ð Ge.12.10; 26.1.Ru. r.i. c Ps.105,16. Je.25,29. Hag.1.11. Ge.41.27. 2 Sa.24.13.1 Ki.18.2. Le, 26.19,20,26. De.28.22-

21.1.

i ch.4.8-37.

3 Or. eurnuch.

A De.22.2.2 2 Sa.9.7.

Ju.n.7.3.

4 The income which either her relatives had drawn, or which, probably, had escheated to the crown.

m 1 Ki. 15. 18; 20. 1;
22,31.ch.0. 21,21.18.
n ch.2.15;6.127,18.
n # With ch.z.2; 5.25;

A.M. 3119. B.C. 885. q 1 Ki.19,15.

ch.5.5,16 8 Heb. in his hand 9 Probably not the full load, but partial ly laden for display Remembering that camels differ in size and strength, like

camels differ in size and strength, like horses, the average burden may be stated from 500 to 800 cwts., and some carry 50 high as 7500 cwts; but when the journey is long the burden is diminished, sometimes to about 250 cwts.—C. 3 ch.6.21;13.14

1 i.e. the dis not mortal. t By Hazael's neans, ver.15.

3 Heb. and set it.

Je.4.19; 9.1; 14.17. Lu.19.41. # ch.10.32,33; 12.17; 13.3.7.

y Ps. 137. 9. Ho. 13. 16.Am.1.13.ch.15.16. # Ps.22.16,20. Je.17 9.2 Sa.3.8;9.8. Mat.7.6

9.2 Sa. 3.853.8. Mat. 7.6.

4 'How can you suppose me so brutal?' is the sense of henry, Poole, and Scott. 'What is thy servant? a dog! (one so mean), that he should attain this hould attain the store of the servant and this interpretation seems most congenial to Hazael's character and eastern phraseology.—C.

a IKi. 19. 15. And so thou wilt be powerful and wicked enough.

5 This was untrue, being a total perversion of the words of the prophet.—C.

b ver. 13. Ec. 8.16. Pr. 4.16;1.16. Ps. 36.4.

e Ju.4.19-21. Je.41.1 2. Mat.26.16. 2. Mat. 66.16.

6 There is a diffi-culty in deciding whether Benhadad took the cloth or Hazael. But had Benhadad taken the wet cloth as a means of cure, he would scarcely have waited till next day; it seems much more probable that Hazael took that time to prepare for the succession by the murder.—C.

d ver.13.1 Ki.19.15. f 2 Ch. 21. 1, 4, 5, 20. ch. 1.17.
g Heb. reigned, 1 Ch. 3.11. Mat. 1.8.

Ch.3.11. Mat.1.8.
7 He began to reign in that year, in conjunction with his father, as lord-lieutenant in some of the tribes, or as it might be called in modern language, 'lord of the marches;' but he reigned after his father's death eight years as sole monarch in Jerusalem.

years as sole mon-arch in Jerusalem.— C. & 1 Ki. 22.52, 53. ch. 3.2,3.2 Ch.21.6.

3.2,3.2 Ch.21.6. z ver.26. 2 Ch. 21. 6; 22.3.1 Ki.21.25. \$\hat{A} 2 \text{Sa.7.12.1 Ki. xx.} \]
36;15.4.2 Ch.21.7, Lu.
1.32;33. Is.7.x4. Tit.1.
2. 8 Heb. candle or

1 2 Ch.21.8-10. 2 Sa. 8.14.1 Ki.22.47. Ge.27.

9 So Hazael went to meet him, and took 'a present with him,8 even of every good thing of Damascus, forty camels' burden,9 and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall 'surely

11 And he settled his countenance 2 stedfastly, until he³ was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know "the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.5

15 And it came to pass bon the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and dHazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.7

18 And he walked hin the way of the kings of Israel, as did the house of Ahab; for 'the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yetk the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light,8 and to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair,9 and all the m Jos. 10.0, 1 Sa. 11 | chariots with him; and he rose mby night, and

Hard necessity will compel men to the most dangerous adventures; and if God grant us relief, we ought to publish our mercies, that others may share with us in our comforts. But how terrible is their destruction who have contemned the promises of God! means of deliverance to others prove ruinous to them. No human greatness or favour of kings can protect No human greatness or favour of kings can protect them from the arm of God; nay, nor even from being victims of popular rage. Stand in awe, my soul; always believe that it shall be unto thee as God hath said for is there anything too hard for the Lord? In depths of distress cast thyself on his mercy. None

perish that trust in him. Comfort others with the consolations wherewith thou art comforted of Christ. And God forbid that I should see the glories of redemption and yet never share thereof.

CHAPTER VIII. [Ver. 10. Thou mayest certainly These words in the Hebrew may be rendered recover. either of two ways, according as they are pointed. If pointed as in the Masoretic text their literal translation -'Go, say to him, Thou shalt surely live.' pointed as the letters seem naturally to require, then they must be translated—'Go, say, Thou shalt not

surely live;' and the prophet explains this to Hazael by the statement made to himself:—'For Jehovah hath shown me that he shall surely die.' P.]

Ver. 15. [Crafty though Hazael was, Elisha, by divine inspiration, read his wicked designs; and his searching look brought a blush to the traitor's face The whole circumstances of this tragic episode in sacred history are thoroughly oriental; the forty camels' burden of every good thing of Damascus; the accomplished duplicity and cruelty of the confidential servant; the ease with which the murderer mounted the throne of his victim; and the subsequent barbarity of the usurper.

smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then "Libnah revolted at the same time.1

23 ¶ And the orest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And PJoram slept with his fathers,2 and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the qtwelfth year of Joram the son of Ahab king of Israel did 'Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah, the 'daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son-

as did the house of Ahab: for he was the soning im-law of the house of Ahab.

28 ¶ And he "went with Joram the son of Ahab, to the war against "Hazael king of Syriam in "Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in "Jezreel of the wounds "which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was bsick.

CHAPTER IX.

1 Elie! sendeth a young prophet with instructions to anoint Jehu at Ramotin-gilead. 4 The prophet having done his message fleeth.

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1 Elis. sendeth a young prophet with instructions to anoint Jehu at Ramoti-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the officers, killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gur, and buried at Jerusalem. 30 Proud Jezebel is thrown down out of a will ow, and eaten by dogs.

ND Elisha the prophet called one of othe A children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comest thither, look out there dJehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up

n Jos.21.13.2 Ch.21.

e 1 Ki, 14.7;16.2. Ps 75.7.Da.2.21;4-35.

f Ju.3.26. Ps. 112. 5. Pr. 22. 3. Mat. 10. 16. He.11.7.ver.10.

g Ju. 3. 19. h ver. 2, 3, 1 Ki. 19. 16.

f 1 Ki, 14, 10; 15, 29; 19,17;21,10,21-24; 18,4; 21,5-15, Ps,116,15, Lu, 18,7, Re, 18,20,24; 19, 2; 16,6)13,10,

1 Libnah was an ancient royal city of the Canaanites Jos. ancian and a compared to the cananites Jos.

12. rg, situated in the plain of Philistia, between Makkedah and Lachish. It was taken by Joshua after the defeat of the confederate kings at Gibeon. The reason of its revolt at this particular period with the Edomites, who were extending their conquests over the southern border of Philistia, and were anxious to stir up revolt of the proposed of the p

P, øi Ki. 11.41;14.29;15-7.23;22.45. pi Ki. 11. 43; 14. 31; 15.24;22.50.2 Ch.21.19. 2 B.C. 884. g ver.16-18.2 Ch.22.

s Grand-daugmer, ver.18. z Ch.22.3,4. t Ki. 11. 4. 2 Co. 6. 14. E.C., 26. Pr.23.27. u 1 Ki.22.4, ch.3.7. 2 Ch.21.5,6. Pr.13.20. x ver.12.13.15. y 1 Ki.4.3(22.3. J J S. 23.3. z Ju.6.33.1 Sa.25.43; 29.1. 2 Sa.2.9. 1 Ki.18.

29.1.2 Sa.2.9, 1 Ki.10.
45,46;21.1,23.
a Heb. wherewith
the Syrvans had
wounded, 2 Ch.2.6.
b Heb. wounded, 1
Ki.22.34.

CHAP. IX.

Ki.18.4;20.35.ch.
41;6.1;2.3,5,7,13.
6 ch.4.29.1 Ki.18.46.

Je.1.77.1 Pe.1.13.
c 1 Sa.10.1;16.1.
d 1 Ki.19.16.

r Azariah or Jehoahaz, 2 Ch. 22.117.
T Ch. 2.11. Ch. 2.11. Ch. 2.12.
3 Ahaziah, 2 Ch.
22. 2, begins to reign
at forty-two, and as Jehoram rappears
from ver. 17 to have, the second of Azariah or Jeho-az, 2 Ch.22.2: 21.17. 3 Infidels frequent 3 Infidels frequently assail such passages, but therein they but display their ignorance as well as their causeless enmity against the truth. There is, a vengeance of passion which the Lord abhors, there is a vengeance of passion endity enforce. Murthers must be punished that the innocent may be protected.—C.

*IKILIANO.TISE. # 1 Ki. 14. 10, 11; 15. 20;16.2-4,11;21.21-24

¿De. 32. 36, ¿e. al the males however hidden or obscure.

hidden or obscure.

4 From the dog without master or home—as eastern dogs usually are—to him that is most fortified and secure in his possessions and honours. Boothroyd translates it, 'shut up and secure.—C. m 1 Ki.21.23.ver.35 36. Je.22.19. Mat. 7. 2 Ja.2.13.

n ver.3. Ju.3.26. o Is.8.16; 59. 15. Je. 20.26; Ho.9.7; Jn. 10.20; Ac.26.24;17.18.1 Co.4: 10. 2 Co. 5. 13. Mar. 3: 21;

5 Not an uncommon example of human rashness and in stability. They pronounce the prophe a liar before they knew what he said and the moment they hear his message they implicitly follow it.—C.

tow it.—C.

8 A token of honour amongst many nations, and as an enablem of respect highly expressive.
Our Lord, though meek and lowly, did not condemn it, Mat. 21.8.—C.

Mat.21.7,8.

7 Or, top of the tower in sight of the army and people.—

g 2 Sa. 15. 10. 1 Ki. 1. 39. 8 Heb. reigneth.

A.M. 3120. B.C. 884. from among his brethren, and carry him to an 1 Heb. chamber in

inner chamber. 1 3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I He.H.7.ver.10.

2 The prophet orders his envoy to flee, as having no business with the secular part of the ceremony, but merely to announce the divine commission and properties of the secular part of the commission and properties of the secular part of the secular p have anointed thee king over Israel: then open the door, and flee, and tarry not.2

4 \ So the young man, even the young man

the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he harose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood³ of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and I.will cut off from Ahab him that pisseth against the wall, and him that is 'shut up and left in Israel.4

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And "the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he "opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this 'mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment,6 and put it punder him on the top of the stairs,7 and qblew with trumpets, saying, Jehu is king.8

14 So Jehu the son of Jehoshaphat, the son

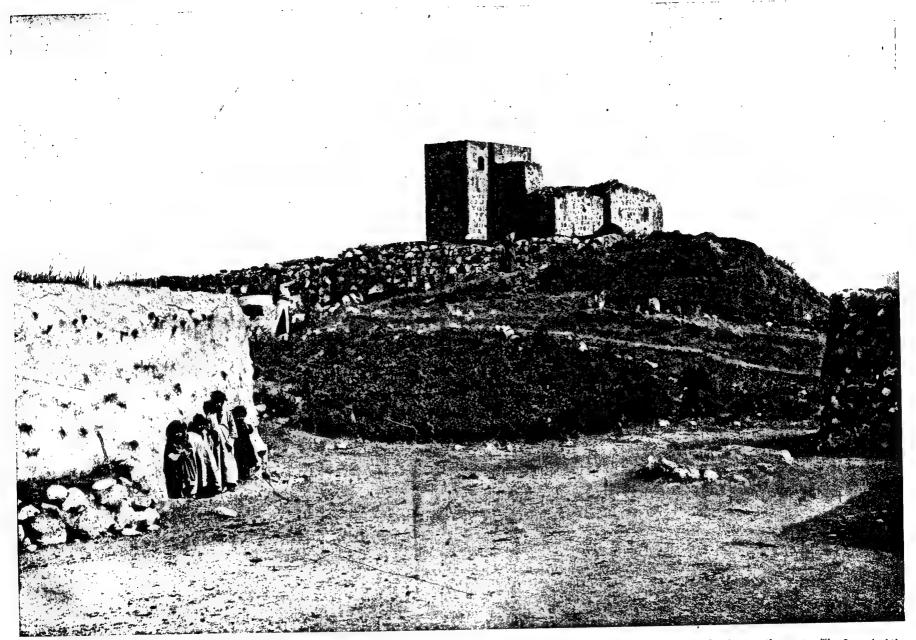
Hazael might be deduced from the modern history of

REFLECTIONS. - How severely God corrects apostate professors. His providences make us some-times glad to leave the most commodious settlement on earth. And how ready are most to take advantage against, and to seize on, the property of the absent or distressed! But it is a mercy if we have magistrates to whom we may safely appeal from the injustice of friends or neighbours. God in his providence remarkably connects things for the welfare of those who fear him and have shown kindness to his servants. He can raise up friends in our difficulties where we least ex-And it is the glory of a government to pected them. administer justice impartially to the oppressed. Dis-cases and death, without ceremony, attack the most great and powerful: and affliction often changes men's minds, and makes them to regard ministers and prayers which they had formerly contemned and hated. But,

dozen illustrations of the acts and character of | ah! the bloody and barbarous rage of war! Enraged pride sticks at nothing. In high stations men will, without remorse, perpetrate what would have shocked them when in low conditions: and nothing is too horrid for the human heart left to itself and violently tempted. Few courtiers report the naked truth to their sovereigns: and flatterers are most to be suspected for enemies. They who flatter us with hopes of life hinder our serious preparation for death. The inordinate desire of power will prompt men to villany and murder. And the sinful indulgence of children, or too early trusting them with power, and especially their unequal marriages with wicked women, entail upon families and But death and hell nations the most certain misery. But death and hell infallibly meet with tyrants at last. And, alas! in their way to it, how often are the wounds of their body taken care of while those of their soul are neglected!

> CHAPTER IX. [Ver. 27. 'He flest by the way of Joram fled southwards and reached Samaria. His Beth-haggan.' This is the literal translation, and hiding-place there was discovered; he fled again; Jeha of Beth-haggan.'

so it is in the Septuagint. *Beth-haggan*, or without the article *Beth-gan*, is identical with *En-gannim*, a town of Issachar, seven miles south of Jezreel, on the direct road to Jerusalem. Ahaziah met Jehu in the valley of Jezreel, below the town on the north. When he saw the fate of Joram he turned and fled southward along the highroad to Jerusalem, which ran past Engannim. Between the account of his death as given here, and as given in 2 Ch. 22. 8, 9, there is an apparent discrepancy. From the narrative given here it would seem as if he had been overtaken immediately effort the death of Learn wounded in his chariet, and after the death of Joram, wounded in his chariot, and that turning aside he had died at Megiddo; while from 2 Chron, it appears he was discovered in Samaria and slain by Jehu. The solution seems to be this: Only the leading facts are recorded in 2 Kings. The fuller details may be gathered from a comparison and combination of the two accounts. Ahaziah after the death of Joram fled southwards and reached Samaria. His



OWER OF JEZREEL—WHERE THE WATCHMAN STOOD AND SPIED THE COMPANY OF JEHU. [II. KINGS, ix:17.]—"And there stood a watchman on the Tower of Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman and send to meet them, and let him say, Is it peace?" The modern name of the City of Jezreel is Zerin. It is but a village and is in decay. It consists of only a few houses which stand among the ruins, and it commands a view of the

Beisan Plain on the east and the plain of Esdraelon on the west. The Jezreel of the Hebrews was known as Esdraelon among the Greeks, and as Stradela in the Middle Ages. There is a fountain here, and the Israelites are represented as pitching their tents by a fountain which is in Jezreel. Ahab and Jezebel once had their royal residence here. Here was the vineyard of Naboth. We are in full view from this point of Mount Carmel.

of Nimshi, conspired against Joram: (now Joram had 'kept Ramoth-gilead,' he and all Israel, because of Hazael king of Syria:

recause of Hazael king of Syria:

15 But 'king Joram' was returned to be alled in Jezreel of the wounds which the Syrias had given him, when he fought with Hale le king of Syria:) and Jehu said, If it be your inds, then "let none go forth nor escape out of the city, to go to tell it in Jezreel.

16 So Jehu rode in a chariot, and went to except; (for Joram lay there:) and "Ahaziah and so for the chief street; (for Joram lay there:) and "Ahaziah healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria:) and Jehu said, If it be your minds, then "let none go forth nor escape out of the city, to go to tell it in Jezreel.

Jezreel: (for Joram lay there:) and "Ahaziah king of Judah was come down to see Joram.

tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with

peace?4 turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving⁵ is like the driving of Jehu the son of Nimshi; for he *driveth *furiously.7

21 And Joram said, Make ready.8 And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met9 him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the 'whoredoms of thy mother Jezebel and her witchcrafts1 are so many?

23 And Joram dturned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength,2 and smote Jehoram between his arms, and the arrow went out at his heart, and 25 Then said Jehu to Bidkar his captain, P.S. GO. 21, 22, 171, 21, 30. E.C. 8, 12, 13, 1 Ki.22. he sunks down in his chariot.

r i Ki.15.27;16.9.ch. s 1 Ki.22.3.Ps.127.1.

t ch.8.28,29.2 Ch.22.

o. 2 Heb. Jehoram. u Heb. let no escap-er go, Ex. 32. 27. Lu. 16.8.

10.0. # 2 Ch.22. 6, 7. ch. 8. 29. y 2 Sa. 13. 34; 18. 24. Is.21.5;62.6.

3 That is, at Ramoth-gilead, where the army lay.—C.

the army lay.—C.

4 Heb. What is it to thee and peace?

1 Ki.17, 18. ver. 19, 22, 15.48.22; 59. 8. Je.16.5. Ro. 3.17.

5 Or, marching.

ch.10.16.Ec.10.18; 9.10.Ro.12.11. 6 Heb. in mad-

7 The

7 The Targum rends 'quietly, slow-ly,' Josephus has it 'slowly, and in good order.' This sense we are disposed to adopt; for, if driving Jurious26', how could the dialogues record ed have passed, or et al. and take Joram under the sense of distinctly reported? Besides, Jehu, as politic as determined, would wish to avoid giving alarm, and take Joram undwares. C.—The literal meaning is 'in creal meaning is 'in Slow working would scarcely be characteristic of any man. The position of Jezreel was such, on a projecting, spur of Mount Gibboa, that the watchman could see far down the valley of Jedad.—F.

8 Heb. bind. 9 Heb. found. a 1 Ki.21.1-3. b 2 Ch.22.7.ver.17.

c Na. 3.4.1 Ki.16.30-33;18.4;21.8-10,25. Re. 17.1;18.23.

1 Idolatries and deceptions.—C. d 1 Ki.22.34.

2 Heb. filled his hand with a born

f 1 Ki. 21. 19, 24, 29. Is.13.1;14.20-22. Na.1. 1. Ex. 20. 5. Job 18. 17, 19;20.27. 4 Judgment. T Cain said, 'My ishment is gre than I can bear,' 4.13.Is.13.1.—C. 5 Heb. bloods.

6 Heb. bloods.
g De. 24.16. x Ki. 21.
32. Ch. 25.4.
6 When Naboth was accused his sons had been accused his sons had been accused his sons had been accused his pals or accomplices; for, otherwise, they would have inherited his property, which had been considered as forfeited to the crown. Jezebel considered as forfeited to the crown. Jezebel do and the consenting party, and Joram the recipient: therefore he underlies the guilt and punishment.—C. 7 Or, portion.

punishment.—C.
7 Or, portion.
2 Ch. 22.7-9. Pr. 13
20. Re. 18.4. # In his wounds 2 Ch. 22.9.

/ 2 Ch.22.o.ch.8.24

8 In ch. 8. 25 it is called the twelfth. The two statements are reconciled by the two modes of calcutwo modes of calcu-lating time, common to all countries, the inclusive and the ex-clusive. The one mode always counts one beyond the other.

Je.4.30.Eze.23.40. Re.2.20.

n Je.4,30.Lize.23,40.
9 Heb. put her eyes in painting.
1 Not to lattract Jehu's attention, else she had spoken with affected milicaes and affected milicaes and her coolness, her confedence in the popular favour, which her fatterers had no doubt assured her of, and to express her Jehu's conspiracy and party.—
0 x Ki.i.o.-19.
2 Or, chamber-lattir, 20, 7, 20, 787. 30.

lams.

p ch. 7. 20; ver. 26.

Mal.4.3.

3 As taking a master's possession of
the royal residence.

q Pr.10.7.15.65.15. r Ec. 6. 3. Je. 22. 19 36.30. s x Ki.16.31.

4 Heb. by the hand

of.

f x Ki. 21. 23. Job 31.
3. Ac. 12. 23.

5 The readiness of Jehu in repeating these prophecies, gives strong indication that he had been contemplating the revolution he had now completed.—C.

now completed.—C.

w Ps. 83, to, Je. 8. 2;

fo.4.

6 Her body will be so much mutil-ted that no one will be so much a more than once seen the dogs tearing dead bodies in the ill-kept cemeteries of the East. During the ter-tible massacre of 1860 in Damascus, hundreds of corpses of victims were devoured by the street dogs.—P.

Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;4

26 Surely I have seen yesterday the ⁵blood of Naboth, and the blood of his gsons,6 saith the LORD: and I will requite thee in this 'plat, saith the Lorp. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when hAhaziah the king of Judah saw this, he fled by the way of the gardenhouse: and Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by 'Ibleam: and he *fled to Megiddo, and died there.

28 And his 'servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the "eleventh's year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it; and she "painted" her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, Had 'Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.2

33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he ptrode her under foot.

34 And when he was come in, he did eat and drink,3 and said, Go, see now this qursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him: and he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel:5

37 And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.6

saw him as he was driving rapidly off in his chariot; | he gave orders to smite him, and he was shot with an arrow. His charioteer succeeded in driving him to Megiddo, where he died. Then he was taken up and buried in Jerusalem. P.]

RIFLECTIONS.—God's ministers must communication.

nicate their labours and honours one with another; and must discharge their office in a faithful, prudent, active, and disinterested manner, let men account them mad To what terrible lengths or anything they please. professors of the true religion go before God entirely rejects them from being his people! But such as rule

ought to consider God as the source of their power, and to use it humbly for his glory. To what fearful work God sometimes appoints magistrates! and there is need of great singleness and steadiness in executing it. To ask advice from our equals or inferiors is the most effectual method to procure their consent; and matters of importance ought to be transacted with proper secrecy and despatch. Tottering is the throne of secrecy and despatch. secrecy and despatch. The wicked kings; and terrible destruction hangs over the sinner's head! But persecutors of God's people are reckoned by him the most heinous offenders; and they who persist in their impenitence shall be rooted out at

last; and companions of fools shall be destroyed along with them. Solid peace can never consist with wilful sinning, let sinners wish and expect it as they will; and whoredoms, which are now men's pleasure, will shortly issue in everlasting pain. Providence strangely connects the circumstances of men's punishment with those of their crimes and his own threatenings; and all things work for their overthrow who give themselves up to wilful sin. Themselves are made to rush on their ruin: and God's infinite justice may be insulted, but will not be intimidated. Wickedness and wretched ness are really inseparable, and at last meet in fearful

CHAPTER X.

1 Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. 8 He excuseth the fact by the prophecy of Elijah. 12 At the shearing house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtlety he destroyeth at once all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

ND Ahab had aseventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto bthe rulers of Jezreel,2 to the elders, and to them that brought up3 Ahab's children, saving,

2 Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced

city also, and armour.

ty also, and armour,

3 Look even out the best and meetest of but master's sons, and set him on his father's arone, and fight's for your master's house.

4 But they were exceedingly afraid, and id, Behold, "two kings stood not before him; your master's sons, and set him on his father's throne, and fight4 for your master's house.5

said, Behold, 'two kings stood not before him; how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers-up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king:

thou shalt bid us; we will not make any king:
do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to the city. I will put yourselves and the men your master's sons, and come to me to the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and seventy powers are to the king's sons, and seventy powers are the king's sons slew seventy persons, and put their heads in 18. Re.2.23 Mat.14.8,

baskets, and sent him them to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said 'Lav ve them' the king's sons. And he said, Lay ye them the king's sons. And he said, 'Lay ye them in two heaps' at the entering in of the gate until the morning.

O And it come to pass in the morning that

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be *righteous:8 behold, I conspired against my master, and slew him; but who slew all these?

10 Know now, that there shall fall unto the 12ec.1.6.1 Sa.3. 15, 15,29, ch.9.7,8.1 Ki.21.

A.M. 3120. B.C. 884.

CHAP. X. a 1 Ki.21.21.

a 1 Ki.zz.zz.

1 The practice of having many wives will account for this great family. Priam of Troy had 95 sons and 12 daughters; Artaxerzes Mnemon of Persia had 118; and the emperor of Morocco. in 1720, 18 sons all alive at one time.—C.

e ch. 5.6.Ec.9.10. Jn.

4 This was an offer very unlikely to be accepted, as Jehu was supported by the army, and Ahab's wicked family could have few sincere friends.—C.

e ch,9,24,27. Lu, 14, 31.

6 Heb. for me.

i De.22.15. Ps. 9. 15, 16;50.21,22.

8 Not ironical, but in approbation of their zeal, not only like, but beyond, his own. He slew one of the devoted house; they seventy.—C.

9 Heb. by the hand . m 1 Ki.21.21–24. ch. 7,7-10.

1 Or, acquaintance.

1 Chaplains, 1 Ki.
18.17.Ca.2.15.

2 Heb. house of shepherds binding

2 Heb. house of sheepherds binding sheep.

2 Some public place constructed near a running stream, and the sheepherd stream, and a stream, and a pastoral country, where running water was stanty, such a place would be of some collic important of the sheepherd sheepher

22. P.S., So. 21, 22. P.13, 20, 21:

7 The place, it may be presumed, where the sheep were washed, by passing them towards the shear ing-house, from one shepherd to another, and standing in the washing the sheep as it passed. C. b theb. Journal of Pheb. Journal

g 1Ch.255.Je.356.
g 1Ch.255.Je.356.
g 1Ch.277.18. Ga.
2.04.12.77.18. Ga.
2.04.12.77. 18. Ga.
2.04.12. 18. Ga.
2.04.12

ance and aid him in his selfish proceeding. This selfish proceeding the selfish proceeding to the selfish proceeding the self-selfish proceeding the selfish proceeding the self-selfish proceeding the selfish proceeding the selfis

earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah.

11 So Jehu slew "all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose, and departed, and came to Samaria: and as he was at the shearing-

house³ in the way.

.13 Jehu met swith othe brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute6 the children of the king, and the children of the queen.

14 And he said, PTake them alive. And they took them alive, and slew them at the 'pit of the shearing-house, even two and forty men;

neither left he any of them.

15 ¶ And when he was departed thence, he lighted son Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, 'Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.9

16 And he said, Come with me, and see tmy zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had "destroyed him, according to the saying of the Lord, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, *Ahab served Baal a little, but Jehu shall serve him much.

19 Now therefore call unto me all "the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, a Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel; and all

forms. Painting and pampering do but ripen for tre-mendous woe. And though for a time sinners may lift their heads high, they will shortly be brought low in death and still lower in hell: and not only their corpse, but their memory, shall rot and perish. whether instruments intend it or not, the word of the Lord shall have its full accomplishment.

CHAPTER X. REFLECTIONS. — Obstinate sinners lay up terrible judgments for themselves and their seed: and loads of guilt extirpate numerous and flourishing families. But none are more ready to imbrue their hands in the blood of a sovereign's children than those who have been his instruments in murder-ing the innocent. No regard to their prince will afterwards restrain those whose hands have by his order been drenched in blood. They who debauch men's

consciences will find the effects of it return on their Guilt makes men spiritless cowards when brought to a trial: they will be always ready to side with the strongest: and when they want an excuse to cover their shame, any shadow of argument will stand. It is common for wicked men to lessen their guilt by comparing it with that of others. But friendship and intimacy with sinners involves us in their punishment: and such as have been instruments in wickedness share in the ruin of their wicked encouragers. How righteous are the judgments of God, even when the executors act wickedly! But it is ill-boding when pretended reformers are proud of their work, and indulge themselves in hypocrisy and falsehood to accomplish it. They who boast of their zeal give ground to suspect their And though the godly, whom they caress for their selfish interests, cannot but approve what is

apparently good, the Lord will at last discover their hypocrisy and evil. False religion ought to be extra pated, and wicked men overcome: and if men overlook them, Jesus will at last convene them to execute his justice upon them. It shows the great evil of the heart when the wisdom of the serpent meets with its poison in our work; and when with severity we extirpate one form of false worship, yet cleave at the same time to another. Real converts must put away all sin without reserve. For how awful will be our state, if, when we have done good to the souls of others, we should lose our own by our negligence in the service of God! If hypocrites receive their temporary reward of good deeds on earth, how much more glorious the reward of the diligent saint! And while God rewards men for what they do well, it is just that he should severely punish them for w 1at they do amiss.

the worshippers of Baal came, so that there was not a man left that came not: and bthey came into the house of Baal; and the house of Baal was full from one end to another.1

22 And he said unto him that was over the vestry, Bring forth evestments for all the worshippers of Baal. And he brought them2 forth vestments.3

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, "If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, 'and slay them; let none come forth. they smote them with the edge4 of the sword; and the guard and the captains cast them out, and went to the city⁵ of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them,8 to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the Lord said unto Jehu, *Because thou hast done well in executing that which is right in mine eyes, and hast done unto the Ho.1.4-C.3. Ps. 39. 1. house of Ahab according to all that was in Economic observed mine heart, thy children of the fourth generation shall sit on the throne of Israel.9

as all sit on the throne of Islael.

31 But Jehu took no *heed¹ to walk in the all his arrived in the leart: for he ¹departed not from the sins of eroboam, which made Israel to sin.²

All the Islael with all his arrived his purposes. He immediately shows short when self-interest the probability of the probability of the single short when self-interest the single short when self-interest the single short when self-interest the single short was a single short with all his same short when self-interest the single short was a single short when self-interest the short was a single short when self-interest the single short was a single short when self-interest the short was a single short was a law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.2

32 ¶ In those days the Lord began to cut4 Israel short:5 and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward,6 all "the land of 38 From Jordan eastward, all "the land of lead, the Gadites, and the Reubenites, and lead, the Gadites, and the Reubenites, and e Manassites, from Aroer, (which is by the ver Arnon,) even Gilead and Bashan. Now the rest of the acts of Jehu, and Now the leaves of the sum of the parameters of the acts of Jehu, and Now the leaves of the sum of the parameters of the sum of the parameters of the sum of the sum of the parameters of the sum of the sum of the parameters of the sum of the parameters of the parame Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which is by the river Arnon,) even Gilead and Bashan.7

b Joel 3.2,11,12. Re. 16.16.ver.19.
1 Or, so full, that they stood mouth to mouth.
c Ex. 28, 2. 2Co. 11.

c Ex. 28. 2 2 CO. II.

14,15,
2 Not merely for
the priests, but all the
worshippers. Every
Jew in the riests, but all the
worshippers. Every
Jew in the riest of scarf
around his shoulders,
during the time of
worship, Such would
seem to have beea
the practice with the
Baalites.—Cbes.
d I Ki.20,39,40.
e Eze.9,5,6.1 Ki. 18.
40.

o. 4 Heb, *the mouth*. 4 Heb. the mouth.
5 The 'inner sancturary', the worshippers were merely in the court. C.—Dathe conjectures that the word translated 'city' should be rendered 'inner sanctuary. No 'city of the house of Baal' is elsewhere mentioned.—I.
6 Heb. statues.
6 Kit if 31, 32, De.

men ded—//
of Heb. statues.

f x Ki.16. 3t, 32. De.
f y Si.25. Exc. Ki.1. Da.2.
513.29. Lex. 30.
T To disgrace it to the utmost, ty putting it to the vilest uses. Mat. 15. 17. C.
—This was an ancient mod which still continues in the East.
We are informed that Abbas the Great, king of Persia.

Men out,

mout,

mout,

other the state of the farthers of the fathers of the furch among this Turks, in a similar way—17.

Turks, in a similar way—I.

g Mar. 6. 20; 12: 34HO. 14; 13: 1. Ki.12.
28, 20, ch.3. 3; 12. 2. 11;
14. 24; 15. 9; 18.24; ver.
31.

8 'Woe be to us, O
God, if we are not all thine. We cannot but everlastingly depart from thee, if we depart not from every sim. Thou hast cleansed out hearts from the barriers of the control of the contro

petty corruptions.— Bishop Hall. h Nu.25.11-13.1 Ki. 21.20, ch.9.7. Mat.6.2;

21.39, ch.9.7. Mat.0.2; 10.42.
f ver.35;ch.13.10;142315.8,12.
9 God had sentenced Ahab, Jezebel, and roram as of the sentenced Ahab, Jezebel, and for the sentenced Ahab, Jezebel, and for the sentence but sanctions of Jehu so fur as he executed that sentence; but sanctions neither the cruel spirit nor perfidious and hypocritical manner in which it was accumplished, Ho.1.4.—C. B. 20.

not. / 1 Ki. 12. 28-33; 15. 25,30;16.19,26, ch. 3. 3;

ver.29. 2 Here his thorough

-C.
3 cir. 860.
m ch.8.12;ver.33.
4 Heb. to cut off
the ends.
5 Cut off their frontier towns and settle-

ments.-C.
6 Heb. toward the rising of the sun.

8 B.C. 856. 9 Heb. the

CHAP XI. a ch.8.26;9.27.2 Ch 22.10,11.

1 Daughter of A hab, king of Israel and wife of Joram king of Judah, so that the had strong claims on the royal authority.—C.

6 2 Ch.22.6. Eze.16. 44. Re.17.6. Pr.1.16;4 16.Is.59.7.

2 Heb. seed of th

c 2 Ch.22.11,12. Ge 22.14.De.32.36. 3 The more easily accomplished, because none but the priests had access to the interior of the temple.—C.

d 1 Ki.6.8; 11.36. Je. 35.2. Eze.40.45, Pr.21.

4 She fulfilled a part of the mission against the house of Ahah, which Jehu could not execute: for through herself the taint of Ahab's blood had been given to the house of David.—J.

e Ps.12.8. Mal.3.15 Re.17.1,7.

e Ps. 12.8. Mal. 3.15. Re. 17.1.7.

5 It is evident from the whole narrative that Jehoiada high-priest was the moving spirit in this whole transaction. Jehosheba may have first discovered the infant, still asive among the but the high-lriest must at once have been made acquainted with the discovery, and must have advised the placing of the child in lisown apartnens in the weak evidently a man distinguished for sagacity, courage, and faithfulness to God. He was thus qualified for taking a leading part in the affairs of the fact of the first of the first of the fact of the first of the fact of the first of the fact of the fact of the first of the fact of the f

success. 6 B.C. 878. f Levites, ver. 9. Ch.23.1,2,6.1 Ch.9.1

g Ge.21.32;26.28;31 44.1 Sa.18.3.He.6.10. # 1 Ch.23.3-6; 24.3-31;9.25. Lu.1.8,9. i 2 Ch. 23. 4, 5. 1 Ch. 26.16,17. Ac. 4.1.

7 The temple had three gates: that of Sur is supposed to have been the east on the west there was none. C.—Accord bodies: one of which was to guard him in the temple, the second to keep all the avenues, and the third was placed at the gate leading to the royal palace.—I.

8 Or, from break ing up. 9 Or, companies.

1 Heb bands

A ver. 5, 1 Ch.26.25.2
Ch.23.6.

2 The outgoing weekly guard, instead of returning home, were to form two bands for a body-guard to the young king.—C.

3 Within the ranks

all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers;8 and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And the time9 that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAPTER XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal of Judah, is hid six years in the house of God. 4 Jehoiada, giring order to the captains, in the seventh year anointeth him king. 13 Athaliah is slain. 17 Jehoiada restoreth the worship of God.

ND when "Athaliah," the mother of Ahaziah, A saw that her son was dead, she arose, and bdestroyed all the seed royal.2

2 But 'Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid3 him, even him and his nurse, in the dbed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the Lord six years: and Athaliah* did "reign over the land."

4 ¶ And the seventh year Jehoiada sent and fetched the frulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a govenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saving, This is the thing that ye shall do; A third part hof you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at 'the gate of Sur; and a third part at the gate behind the guard:7 so shall ye keep the watch of the house, that it be not broken down.8

7 And two *parts1 of all you that *go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.2

8 And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges,3 let him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did

CHAPTER XI. REFLECTIONS. - Mad ambition to reign steels the heart against the most natural affections: and men would be devils incarnate, were it not for the restraining grace of God. Even women would do everything horrid to secure their unlawful power, or wreak their realize against God and his plucked as brands out of the burning. The promise of them. But what a blessing is one great man to a 789.

people. What terrible bloodshed, and ruin to a family, does the introduction of one wicked woman produce! [Comp. 2 Ch. 21. 4; 22. 1; 2 Ki. 10. 14; 11.

God shall be fulfilled, let Satan and his agents do their worst: and all the activity of sinners shall but hasten their own ruin. Evil shall hunt out the remains of the priest give king "David's spears and shields," that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the "altar and the temple.

12 And he brought forth othe king's son, and put the crown upon him, and gave him the rtestimony;6 and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 ¶ And twhen Athaliah heard the noise of the guard and of the people, she came to the

people into the temple of the Lord.

14 And when she looked, behold, the king stood by a "pillar," as the manner was, and the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, yTreason, Treason!

15 But Jehoiada the priest commanded the captains' of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that a followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house; and there bwas she slain.

17 ¶ And Jehoiada emade a covenant between the LORD and the king and the people, that they should be the Lord's people; between thed king also and the people.9

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed officers1 over the house of the LORD.2

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.

A.M. 3126. B.C. 878.

m 1 Sa. 21.9. 2 Sa.8.

m 13a.2.9. 2.3a.c.

7. 3 The guards were most probably not sodiers, but the Leaving of the control of the contr

ame.—C.

4 Heb. shoulder.

5 Great court.

12 Ch.3.1

2 Ch.3.1

Ex.25.16. Ps.78.5.

Is. 8. 16, 20. De.17.18-

Le 8.16, 20. De.17.18

6 The words gave

6 The words gave

these word translated
the word translated
trestimony should
rather be referred to
signify should
rather be referred to
signify not the book
of the law, but some
part of the regalia or
royal ornaments. C.

The testimony,
says Scott, signifies
the book of the law,
says

Ri.1.39. La.4.20.

** Ps.47.1.

** Heb. let the king live, 1 Ki. 1. 34. 2 Sa. 16. 16. Ps. 72. 15, 17. [This seems to have been the usual show been the usual shout of loyalty among the Hebrews. In personality addressing the king we find the expression put superlatively, as, 'let the king live for ever.' The same style of address was used to the Babylonian and Persian kings.—I.]

#2 Ch.23.12-15. #2 Ch. 6. 13; 34. 31. ch.23.3.

7 On a rostrum beside a pillar (2Ch. 6. 13), for, had the child not been raised up, the queen could not have seen or distinguished him.—C.

x 1 Ki.1.39,40, 1 Ch. 12.40,ver.12.Pr.29.2. y ver.1,2.1 Ki.18.17, 18. Mat.7.5. Ro.2.1-3.

18. Mat. 7.5. Ro. 2.1-3.
x ver. 4,9,10.2 Ch. 23.
9,14.
a Eze. 30. 8. Re. 19.
20. ch. 10.21-25. Je. 48.
10.
8 She was a murderer, ver. 1, and as such was righteously

derer, ver. 1, and as such was righteously condemned.—C.

such was righteously condemned. — herr. Jul. 7. Mat. 7

people.—C. 2-27. 2 Ch. 23.18.1s.218.2cc.13.2 i Th.1.9.

1 Heb. offices.

2 The high-priest, as natural, from the care he had taken of Joash, was appointed regent.—C. fver.5.2 Ch.25.5.19.

p Pr.11.10.ver.14. k 2 Ch. 24. 1. ver. 4: ch.22.1;21.1;15.2.

CHAP. XII. 2 Ch. 24, 1. ch. 11

14.1 Ch.3.11. b Ge. 21. 14, 31-33. 6 (se. 21. 14, 31-33-Ju.20.1. c 1 Sa.10.9. 2 Ch. 24-2,17-25-

2.17-25.

2.18-15.4.33.2.45.ch.
2.18-15.4.33.2.2.6.h.33.2.ch.3

will work lereates.

e Heb. Nolinesses, ver.18tch 22-4.

2 Or, holy things.

f Ex.30.12.

3 Heb. the money of the souls of his estimation.

g Le.xxvii.

A Ex.35.525.2.1 Cb.

xxii.xxix.

Heb. ascendelly upon the heart of a mum. i 2 Ch.24.5. 1 Ch.29. 6-9. Ezr. 7.16;8.25.

& ver.4,5. 2Ch.24.5 l Phi, 2.21.2 Ti. 4.10.

l Phi.2.21.2 Ti.4.to.
6 The revolt of the
ten tribes had greatly diminished the revenues of the Levitical priests, who seem
all to have adhered
to the throne of
Judah and service of
Jehovah. The money
received had there
fore been applied to received had there fore been applied to their support, which they now generously resign, only bargain ing that they are no to be held account able for the repair of the temple.—C.

m 2 Ch.24.8. Mat. 12 n Of burnt-offering, 2 Ch.4.1.Ex.40.6 2 Ch.4.1.Ex.40.0 o Heb. threshold, Ps.84.10. p Or, secretary, 2 Sa.8.7;20.25.ch.19.2.

7 Heb. bound up. 8 Bags or purses of money sealed and labelled at a certain value still pass current in the East, unopened and uncounted.—C.

CHAPTER XII.

1 Jehoash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from his design against Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

N the seventh year of Jehu Jehoash began L to reign; and forty years reigned he in Jerusalem: and his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did that which was 'right in the sight of the LORD all his days wherein

Jehoiada the priest instructed him.

3 But 4the high places were not taken 1away; the people still sacrificed and burnt incense in the high places.

4 TAnd Jehoash said to the priests, All the money of the dedicated 'things' that is brought into the house of the Lord, even the money of every one that spasseth the account, the money that every man is set at, and all the money that "cometh into any man's heart" to bring

into the house of the Lord, 5 Let the 'priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that, in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the brouse? Now therefore *receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests ¹consented to receive no more money of the people, neither to repair the breaches of the house.6

9 But Jehoiada the priest "took a chest, and bored a hole in the lid of it, and set it beside the "altar, on the right side as one cometh into the house of the LORD: and the priests that kept the 'door put therein all the money that was brought into the house of the Lord.

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up7 in bags,8 and told the money that was found in the house of the Lord.

11 And they agave the money, being told, cd-c. a ch.24.72. ch.22. into the hands of them that did the work, that

church and nation, when he is active, prudent, and They who first give themselves to the Lord, may comfortably hope for his blessing upon their un-dertakings: and civil establishments are best founded in a due care of true religion. That kingdom will be truly happy where God's word is made the rule of the monarch's government and of the people's obedience and when religion comes in fashion, every man will appear zealous; and religion, liberty, and order will support one another.

CHAPTER XII. [Ver. 4. The first clause of this verse contains a general command that all the money which was wont, according to law, to be given to the exactly answerable to the divine standard of God's

temple, should be applied by the priests for repairs. This money, or sacred tax, was of three kinds, and these are enumerated in the succeeding clauses of the verse, as follows:—I. 'The money of the numbered,' i.e. of those who, as ordered in Ex. 30. 13, give on being registered half a shekel as an offering to the Lord. 'The money at which each man is estimated,' i.e. the money which was to be paid to the Lord for redemption by any one who by a special vow had devoted himself, or any portion of his property, to God. 3. All

money of a free-will offering. P.]

REFLECTIONS.—Old and evil customs are hard to root out: and rarely is the reformation of religion

word. Fear of men, or hopes that corruptions will die away of their own accord, often make good men to stop short. What a mercy it is for youth, particularly princes, to have pious, prudent, and faithful tutors!
And often young hypocrites, under such care, manifest for a time more forwardness in the work of reformation than the aged servants of God. How hopeful it is when liberality in contributing for sacred purposes meets with prudence and fidelity in the disposal! But when men are only restrained from evil by the influence of others, their wickedness readily breaks out at last, and they destroy what they have built. Hypocrites will not always call on God, but will become foolish in their imaginations, and hasten their own ruin by

had the oversight of the house of the LORD: and they laid it out to the carpenters and builders that wrought upon the house of the

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of the Lord bowls2 of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:3

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully.4

16 The trespass-money and sin-money was not brought into the house of the LORD: it was

the priests'.

17 ¶ Then⁵ Hazael⁴ king of Syria went up and fought against "Gath," and took it: and Hazael "set his face to go up to Jerusalem.

18 And Jehoash king of Judah *took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things,7 and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away⁸ from Jerusalem.

19 ¶ Anda the rest of the acts of Joash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote

Jehozabad the son of Shomer, his servants, smote ships and he did only they have down with his

him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him. 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisha dying prophesieth to Joash three victories over the Syrians. 20 The Moabiles invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Benhadad.

N the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz

A.M. 3149. B.C. 855. 9 Heb. brought it

orth. 1 Heb. went forth. r 2 Ch.24.14 I Ki.7. 50. Nu. 10. 2, i.e. they were not then, but afterwards, made.

afterwards, made.

2 That is, there were no vessels made for the service of the temple the late were made to the temple the late were made to the temple the late were may learn an all our expenses to give that the preference which is most needful, and in dealing for the public to deal as we would for our selves.—I.

3 They count for

selves.—J.

3 They sought first to finish the house before providing the furniture of the altar, trumpets, and lavers.—Note, Attend first to the essentials of religion, 'the kingdom of God (Ro. 24. 17), and his right; and if God see it good, then 'all other things will be added unto you.—C.

3 chaza. Phi.4.8. x

unto you. — C.

s ch.22.7. Phi.4.8. s
Th.2.10.Ne.7.2.
4 See note on ver.
10. Christian, "whatsoever things are
honest in foon these
things," Phi.4.8.— C.

f Le.5.75.18:4.377.
De.14.25.Nu.18.9.

b B.C. & Bo.

s ch.8.21210.32173.3,

w ch.8.12;10.32;13.3, 7.1 Ki.19.17.

7.1 kl. 19.17.

**x Ch.8.13. x Sa.27.

1.2.

6 A Philistine city twenty-three miles west of Jerusalem.—

C.

y 2 Ch.24. 23. Je. 42. 15. Lu.9.51. # 1 Ki.15.18.ch.16.8; 18.15.16.

7 He dearly bought a peace which was of short duration; for the next year Hazael returned, and Jehoash, having no more treasures was

8 Heb. went we.

b 2 Ch.24, 25, 26, ch.

CHAP. XIII.

A.M. 3166. B.C. 838.

1 This verse is reconciled with ver. is some other cases, that only supposing, as in some other cases, that only supposing, as in some other cases, that only supposing, as in some other cases, that of the control of

b ch. 10. 29. 1 Ki. 12 26-33;13-33;14-8,9.

2 Heb. walked after.
c De. 2.49, 1033-2.1.
z, Ju.z. v. it. is. 10, 5.6.
ch. B. t. z. He. t. r. 29.
d Ju. r. o. t. Ps. 7.6. 34;
50. 15, 15. 26. 16. Je. 22.
23. is. is. 26. 30.
3 B.C. 842.
4 Though his re-pentance is not men-toned, it is implied, for the Lord heard him in mercy. If so, and there seems no cause to question it, his calamities, though reat, both to himself and his country, were happily overruled for good.—C.
e. Ex. 3.7. Ge. 31. 42.

good.—C. & Ex.3.7. Ge. 31. 42 Is.63.9.ver.23. f ver.25;ch.14.25,27. Is.19.20. Ne.9.27. Ob.

Not in the days of Jehoahaz, but of Jeroboam the son of Jehoash, ch. 34. 27.

-C.
6 Without fleeing to fenced cities, strong holds, dens, an caves.—C. 7 Heb, as yesterda, and the third day.

g ch.17.7-17. De.32 8 Heb. *he walked.* 9 Heb. stood.

À 1 Ki.16.33. De.7.5 i ch.8.12;10.32. Am. 1.3. 1 Ki.20.15,27, with 1 Ch.21.5.

1 Ch.21.5. \$ 1 Ki.14. 19, 20, ch. 10.34.35. \$ 1 Ki. 14. 13. Job 3.

Alone. 2 See note on ver. 8 B.C. 841.

m In concert with his father, ch.z4.z. n ver.2. z Ki.z2.26-33;z3.33.ch.3.3;z0.29. o ver.8,9,25;ch.14.8-16.2 Ch.25.17-24. 4 The same as Je-hoash, ver. 10.—C.

p ver.9;ch.10.35; 14.
29.
5 B.C. 825. @ 1 Ki.1.13:2.24

the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.1

2 And he bdid that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the Lord was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their

4 And Jehoahaz besought the Lord, and the LORD hearkened unto him:4 for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians:5 and the children of Israel dwelt in their tents,6 as beforetime.7

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked8 therein: and there 9 remained the hgrove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by thrashing.

8 ¶ Now kthe rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 TIn the thirty and seventh 2 year of Yoash king of Judah began³ Jehoash the son of Jehoahaz "to reign over Israel in Samaria, and reigned sixteen years.

11 And "he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin, but he walked therein.

12 Ando the rest of the acts of Joash,4 and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

13 And Joash pslept with his fathers; and Jeroboam asat upon his throne: and Joash was buried in Samaria with the kings of Israel.

the means which they use to prevent it. And upon none does God more readily imprint distinguished marks of his justice than upon apostate hypocrites, who chiefly dishonour his cause.

CHAPTER XIII. REFLECTIONS.—How obstinately do men cleave to that which is evil! When idolatry is once rooted in a nation, nothing but the power of God can extirpate it: and when men make themselves wicked, they also become base and miserable. But he is ready to hear the prayer of distress. His mercy abounds even to the chief of sinners. | are useful schools of important wisdom: but the removal

But they who, after both judgments and mercies, continue in their sin, may expect to have at last judgment without mercy. How wisely God magnifies his whithout interest them obscure, as is best. In what diversified forms they leave this world! Evident marks of God's favour and image are impressed upon some ministers and saints, that even wicked magistrates or others are in conscience constrained to honour them, and lament the loss of them; and what instruction, deliverance, and victory might kings obtain by an intimacy with such! The death-beds of noted ministers

of the few faithful is a great weakening to the defence of a nation. Their loss is felt in death, who when alive were neglected. God himself, however, liveth as our protector and deliverer; and when his everlasting arms are employed in our favour, nothing can detain or withstand us. But, alas! our confined desires and expectations often cramp our distinguished mercies. improve not the offers and advantages which God puts into our hands, and often we grieve him and his servants by losing our mercies for want of desire to obtain them. The death of God's eminent servants is frequently marked with tokens of wrath against their nation or

14 ¶ Now Elisha was fallen sick of his sickness whereof 'he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof!6

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha tput his hands upon the king's hands.

17 And he said, Open the window eastward:8 and he opened it. Then Elisha said, Shoot:9 and he shot. And he said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in "Aphek, till thou have consumed Syria were to the them.

18 And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and staved.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt "smite Syria but thrice.

20 ¶ And Elisha² died,3 and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man,4 that, behold, they spied a band5 of men; and they cast the man into the sepulchre of Elisha: and when the man was let down,6 and btouched the bones of Elisha, he revived,7 and stood up on his feet.8

22 ¶ But 'Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence1 as vet.

24 So 'Hazael king of Svria died; and Benhadad his son reigned in his stead.2

A.M. 3165, B.C. 839.

r Ps.12.1; 89. 47. Is. 57.1. Zec.1.5.

 Equivalent, the abbins and others Equivalent, the rabbins and others think, to protector, being to Israel better than chanot and horsemen. They rather hold it to signify. 'Are you also, like Eijah your master, to be taken thus away from us in our day of necessity.'—C.

7 Heb. Make thing and to ride.

t Ge.49.24. Ps.127.1 2; 144.1. Jn.15.5. Is. 26 8 The Syrians had seized upon the country east of Samaria

—C. 9 It was an ancient

26 Ex.4.2-9. Ju. 7. 9-15.2 Sa.5.24. x 1 Ki.20.26-30.1Sa. 4.1.ver.19,25.

y Ex.17.11. ch.20.8-11.Is.20.2-4;38.21,22. II. I.s. 20. 2-4; 38. 21, 22.

1 Or was grieved.

Why? He had told the king, 'Thou shalt smite the Syrians till thou have consumed them.' He must therefore have understood the smiting as symbolical and should therefore have proceeded till ordered to desist.—C.

z ver.25.
2 He prophesied about 60 years. about 60 years.

3 B.C. 839.

a ch.5. 2; 6. 23; 24. 2.

Is.57 I.Ps.12.1.

4 B.C. 838. 5 A Moabitish band of plunderers.—C. 6 Heb. went down.

b ver. 23, 25; ch. 14. 25-27. Eze. 37. 10. Re. 11.11. Jn.11.25;5.25.

7 So Christ chiefly quickened sinners after his death.

after his death.

8 Elisha baving been the principal witness to the ascension of Elijah, and that ascension being an important evidence of immortality, this additional testimony both to Elisha's character and that vital doctrine is thus miraculously furnished.—C.

c ch.8.12; 10.32; ver -7. Ps.106.40-42. De.

5-7. Ps. 106. 40-42. De. 28.48.
d Eze. 20.9, 14, 17, 22. Ju. 10. 16. Ex. 2. 24, 25; 3. 6, 7; 32. 17, 13. Le. 26. 42. De. 32. 36. Ps. 105. 8; 106. 45, 46.

45,46.

9 Not for their sakes, but for the sake of the covenant which promised Christ.—C.

1 Heb. face. e Ps.125.3. Lu. 18.7,

2 Benhadad the se-

A.M. 3166. B.C. 838. f ver. 5, 18, 19; ch. 14. 25. De. 32. 35, 36. Ge. 22

CHAP. XIV. 1 Of his reign

alone. as reign alone. a 2 Ch.25. 1. 1 Ch. 3. 12. b ch.12.2. 2 Ch.25.2; 24.17,18.2 Ti.3.5. He reigned hypocritically.

cally.

2 Some things right, that is, as God had commanded in the law, or prescribed by his prophets.

-C.
3 We see here the influence of personal parental example. Let fathers who have successfully trained up their children to serve God, be thankful for the bonour thus conferred on them.—I.

7. d 1 Ki.2.12, with ch e ch. 12, 20, Ge. 9, 6 Nu.35,33,2 Ch.25,3,4,

Nu.35.33.2 Ch.25.3.4
4 B.C. 82,
8 This is mentioned as a commendation, for in those barbarorticities veng to the children. Low must be the state of morals when obedience to a simple command of God is noted as a rare virtue.—J.

tue.—I.

f De.24. 16. Eze. 18. 4-20. & ch. 8, 20, 22, 2 Ch. 25,11, 2 Sa.8.13. Ps. 60. title. 6 Or, the rock.

25 And Jehoash the son of Jehoahaz stook again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

1 Amaziah's good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 15 Jeroboam succeedeth Jehoash. 17 Amaziah is slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zacharuah succeedeth him.

N the second year of Joash¹ son of Jehoahaz L king of Israel reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

3 And he did that which was bright in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.3

4 Howbeit othe high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom dwas confirmed in his hand, that he 'slew' his servants which had slain the king his father.

6 But the children⁵ of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom in the valley of Salt ten thousand, and took 'Selah' by war,8 and called the name of it Joktheel unto this day.9

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, blet us look one another in the face.1

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, 'The thistle that was in Lebanon sent to the cedar that was

church. And even a prospect of victory over one enemy is attended with trouble from another. But what blessings are good men, by their former examples, instructions, and prayers, even after they are dead.

And quickly is the fate of the most powerful and conquering nations reversed when God pleases .ot this Elisha present before us a figure of the great God our Saviour? How abundant his fitness for his work! He was endowed with the Spirit above measure. Ardent was his zeal for God, and tender his compassion towards destitute, grieved, fainting, and endangered men. How express and solemn was his call to his offices, which was confirmed by numerous and diversified miracles! Coming after the New Testament Elijah, John Baptist, he was solemnly initiated to his work on Jordan's bank. By his complete robe of righteousness he divided the depths of wrath and Jordans of trouble. By his new covenant of salt, and the grace thereof, he rectifies the bitter waters and barren soil of law precepts and curses, and of multiplied troubles. By him streams

of gospel truths, ordinances, and influences break forth the wilderness for perishing sinners; and the barren Gentile world he makes a joyful mother of Christians, and these fruitful in good works. To destitute souls To destitute souls and churches he multiplies their oil of grace, till there be no more room to receive it. By his word he often quickened the dead; and many such his death discharged By his death and intercession from their graves. quickens millions dead in trespasses and sins. his word he sweetens our bitter lots of temptations' and troubles; he restores our sinking spirits, and supplies our famished souls. Multitudes of Gentile sinners he freely cures of their sinful leprosy, by complete purification in the river of his blood and Spirit; and renders them hearty worshippers of the true God. He is the strength and protector of his church, who gives his people victories, ruins their enemies, and manages the nations around for their good. How terrible is the resentment of Heaven against his injurers! They that mock him are rent in pieces, while there is none to of God to weaken themselves before their common

deliver them. Those ministers who preach for filthy lucre, or who, by error and falsehood, wound his honour, shall infamously perish in their sin. who attend his ordinances with malignant intentions, shall be smitten with spiritual blindness and delusion. They who discredit his word, or despise his promised fulness, shall see it with their eyes, but never share of its benefits. Tremendous judgment befell Judas, who betrayed him: and awful is the curse that has fallen on the Jews, who reviled, disbelieved, and persecuted him; and which shall at last fall on all his obstinate despisers.

CHAPTER XIV. REFLECTIONS. - It is an easy thing to be a formalist in religion-but God tries the heart. How short-lived is the prosperity of traitors and murderers! Vain minds are proud of little, and are obstinate against good advice. But others will be found proud enough to mortify them, and strong enough to render them miserable. It is madness for the people



POUNTAIN AT CANA OF GALILEE—NEAR THE BIRTH-PLACE AND BURIAL OF JONAH—ALSO THE SCENE OF THE FIRST MIRACLE. [II. Kings, xiv:25.]—"He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." Gath-hepher is upon the top of a rocky hill to the west

of and in sight of Kefr KeKenna, or Cana in Galilee. The prophet Jonah was born here and is also said to be buried here. Cana of Galilee occupies the site upon which littah-kazin was situated in Old Testament history, referred to in Joshua, xix:13. Cana of Galilee was also the scene of the first miracle. The Greeks have the jars here in which they claim the water was turned into wine. It is upon the Roman road from Sephoris to Tiberias, between Nazareth and the Sea of Galilee.

in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

11 But Amaziah would not hear: therefore

11 But Amaziah "would not hear: therefore Jehoash king of Israel went up; and he and Amaziah king of Judah *looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah pwas put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel qtook Amaziah king of Judah,4 the son of Jehoash, the son of Ahaziah, at Beth-shemesh; and came to Jerusålem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the cornergate, four hundred cubits.

14 And he took fall the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages,5 and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

was buried in Samaria with the kings of Israel; and "Jeroboam" his son reigned in his stead.

16 And Jehoash slept with his fathers, and as buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of adah lived after the death of Jehoash son of a choahaz king of Israel fifteen years.

18 And the vest, of the acts of Amaziah

18 And the vest, of the acts of Amaziah

19 And Jehoash slept with his fathers, and a strong the live acts of Amaziah

20 And Jehoash slept with his fathers, and a strong the live acts of Amaziah

21 And Jehoash slept with his fathers, and a strong the live acts of Amaziah

22 And Lapt. Ch. 12 And 23 And Lapt. Ch. 12 And And Lapt. Ch. 13 And Lapt. Ch. 14 And Lapt. Ch. 15 And Lapt. Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the vrest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem; and he fled to "Lachish." but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he bwas buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah. took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He built aElath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year³ of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign4 in Samaria, and reigned forty and one years.

A.M. 3178. B.C. 826.

k ver.7. 2 Ch. 32 25; 25. 19. Hab.2.4. Pr. 16. 18. 1 Heb. atthy house.

Sa.14.12.
o Jos.2x. 16, not 19.
38, nor Je.43.13.
a There were several cities of this name. This one was situated about 13 miles west of Jerusalem.—C.

len, 2Ch.25.22

g Pr.n6.18; 18.12; 29.

23.Lu.14.11.Job 40.11,

12.1 Pe.55
4 Self-conceit, ver.

8; senseless idolarly imported from the concept of good advice,

2Ch.25.14-16, led first to the alienation of his subjects, ver. 27, and then to the judgments with which God punished him,

2Ch.25.15-C.

PN.8.16; 12.39. Je.

31.38. Zec.14.10. 2 Ch. 25.29, 31 Ki.7.41.51; 14.26; 15.18. ch. 18.15. 2 Ch. 25.24. 5 Took some of the chief men with him, as security for the quiet behaviour of king Amaziah and the rest of their countrymen.—C.

countrymen.—C.

** * Ki.14. 19, 20; 16. 5,
6,14,20, 27, 28. ch. 10. 34,
35;13. 8, 9, 13,
6 B.C. 825.

** ch.13. 13. Ho. 1, 2

Am. 1. 17, 9.

Am.1.1;7.9.

7 Jeroboam the second.—C.

x 2 Ch.25, 25, ch. 13.
10;ver.1,2.

y ch.16.6;10.34.

b i Ki.z.io;ii.43; 14. 3;15.8.24; 22.50. ch.8. 24;9.28;12.21. e i Ch. 3. 12, or Uzziah, 2 Ch. 26. 1, or Ozias, Mat. 1.8.

Orses, Maria S., 1 Called Uzziah, ver, 32, and Ozias by Matthew, ch. z. 8. There is no reason, however, "Azariah ne error, for nothing is more common than to find the same person having more annes than one at one time, or called by different names at different times.—C. 4 Dea.8; Ki. o.zó. 4 Dea.8; Ki. o.zó. 4 Dea.8; Ki. o.zó.

different times.—C.

d'De.28 x Ki. 2.5.

ch.16.6.2 Ch. 26.2 it

was a port on the

Red Sea.

2 On the north

point of the eastern

guif of the Red Sea.

It was the entrepot

for the East Indian

commerce in the days

of Solomon, and re
tained its commer
the 6th commer
the 6th century of

our era. It is now

called Ælah, and is

totally in ruins,—C.

3 B.C. 82.3 ical importance the first of th

e ch.10,31;13,2,11; 3. 1 K1,12,26-33; 15, 26, 3.1 K1.12,26-33; 15. 26, 34:16.26. / Nu. 34.7,8. Eze.47. 16-18.De.3.17. Ge. 14.

7 See note on ch.13.

**E-C.13.16.18.

**The passage is Sin the passage is Sin the passage is Sin the passage in the passage is the passage in the passage i

CHAP. XV.

B.C. 800.

I Perhaps the twenty-terenth year of Jeroboan's partnership in the king-dom with his father, who made him constraint his going to the Syriam wars; but the sixteenth year of Jeroboan 20 Pr. Kennicott complains of the corruption in the name of this king of Judah, which is expressed in four different ways in this chapter—Oztah, Oztah, Darihu, and this chapter—Oztah, Oztah, Darihu, and the war of the construction of

ver. 32, 34 of the present chapter -J.

a 2 Ch. 26, 1,3,4 ch.

14,21;12,3,18,50,10,

3 That is, he obeyed the divine commands as far as Amazinh, who at first reigned well, but
lapsed into pride
through success, and
the success, and
the

24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, from the entering of Hamath⁵ unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

26 For the Lord *saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left,6 nor any helper for Israel.

27 And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.7

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for 'Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah

his 'son reigned in his stead.

CHAPTER XV.

OTIATIEK AV.

1 Azariah's good reign. 5 He dying a leper Jotham succeedeth.

8 Zachariah, the last of Jehu's generation, reigning ill, is slain by
Shallum. 13 Shallum, reigning a month, is slain by Menahem.

16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth
him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz
succeedeth him.

N the twenty and seventh year of Jero-L boam king of Israel began Azariah² son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done;

4 Save that the bhigh places were not removed: the people sacrificed and burnt incense

still on the high places.

5 ¶ And the Lorp 'smote' the king, 5 so that he was a leper unto the day of his death, and dwelt in a several house:6 and Jotham the king's son was over the house, judging the people of the land.

6 And the drest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and

enemy by their mutual contentions. They who are least fond of war have ordinarily the best success in it: and they who govern ill raise discontents among their subjects, that issue in their ruin. But whatever refuge sinners flee to, it will be found incapable to protect them. God will take care that his providence shall exactly correspond with his purpose and word. Often indeed wicked persons, families, or nations are allowed a rulers of Assyria. Menahem neglected to do so; and I tion to generation: and even the best of periods are

transient blaze of prosperity just before their final fall into lasting misery and ruin: but death and hell shall quickly overtake the most prosperous transgressors.

CHAPTER XV. [Ver. 19. It appears from the narrative that the kings of Israel had been accustomed to acknowledge in some form the supremacy of the perhaps proceeded to a more overt act of defiance in capturing Tiphsah, on the very borders of Assyria. Thus provoked, the Assyrian monarch marched against Palestine, and the kingdom was saved only by the payment of an enormous ransom. P.]

REFLECTIONS.-Formality in religion, and imerfections in reformation, continue often from generathey buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 In the thirty and eighth years of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people,1 and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the

Chronicles of the kings of Israel.

12 This was "the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth genera-And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full2 month3

in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the Chronicles of the

kings of Israel.

16 Then Manahem smote Tiphsah, and all that were therein, and the coasts thereof from Tirzah: because they mopened not to him, therefore he smote it; and all the women therein that were with child he "ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten

years in Samaria.6

18 And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ And PPul the king of Assyria7 came8 against the land: and Menahem gave Pul a thousand talents of silver,9 that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver,2 to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

A.M. 3235. B.C. 769.

eThere having een an interregnum eleven years, ch 4.29. 8 B.C. 773.

f ch.10, 31; 13, 2, 11; 4.24; 3, 3, 1 Ki, 12, 26-3;15, 26, 34;16, 26, 9 B.C. 772.

r6.9.2 Ch.21.20. ver.14, 25.30.

1 Not in secret, but in public as a criminal, and with full consent and approbation of the people, to whom he had become

& ch.10.30; 13. 1, 10; 14.23,20. Tit.1.2. 2 Ti 2.13. He.10.23. Nu.23.

19. £1 Ki. 16. 15. Ps. 55.

days.

8 An instructive example of the brief period allotted to the successful sinner.—C. # 1 Ki. 14. 17; 15.21, 13;16.8,9,15.

/r Ki, r6. 24, 28, 29. ch.13.1,9,10;ver.8,13.

4 We have no reason to believe the control of the control of the control of the control of the name Tiphsah. The city here referred to was situated on the Euphrates, at a ford. It was called by the Greeks Thespacess. English exists the control of the control of

but the Hebrew may be rendered thus:—
'Setting out from Tirzah Metahom smote Tiphsah,'&c.—
"J. U.8.5-17. " U.8.5-17. " ch.8.5-17. " ch.

e 1 Ki. 12. 26-33; 13. 33;15.26;16.2,9. ch.3.3; ver.9,28.

the unnamed arch who reper his preaching.

8 B.C. 769. About £342,185,
 15c. sterling.

come forth.

2 5.5 4s. [This was a poll-tax of about 5.00]—tax of about 5.00 of the subjects. It is the first instance, either in Israel or Judah, of money raised by taxation for a public object. In Judah, at least, such exigencies were met from the treasuries of the temple or the

* 1 Ki, 14. 19, 20; 15. 1; 16.5,6,20,27,28; 22. 9,40.ch.1.18; 10.34,35;

that the mity cheater its were Petah's assistants in the conspiracy. Booth oyar however, that a substant is the conspiracy. Booth oyar had a substant in the conspiracy. Some think that Argob, Arieh, and the Gleadite guard of fifty, were all sain.—Nafe, From the difficulty of decision we learn that minute and acourate knowledge of such

lleser) added to the iginal name is, acrding to Lors. ch's probable concure, equivalent to e Persian balasser, reat and exalted ince, from bala.

count Glead, exce-supposition that too was the name of a territory in Naph tall. As here employ it can scarce!

a B.C. 739.

He made the cor spiracy in the twesteth of Jotham, an fourth of Ahaz, an held the governmen as a military chief the spiracy control of Ahaz, and the spiracy chief of Ahaz, eight years of Ahaz, eight years, ch. After an anarchy of nine years, ch.

14.21.—C. c 2 Ch.27.1,8 Mat.1. 9.1 Ch.3.12.

21 ¶ And the rest of the acts of Menahem, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his 3fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned 'two years.

24 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made

Israél to sin.

25 But 'Pekah the son of Remaliah, a captain of his, "conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites:5 and he killed him, and reigned in his room.

26 And* the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made

Israel to sin.

29 ¶ In the days of Pekah king of Israel came Tiglath-pilesers king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him,2 and reigned in his stead, bin the twentieth year of Jotham

the son of Uzziah.5

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

32. In the second year of Pekah the son of Remaliah king of Israel began Jotham the son

of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha, the daughter of Zadok.

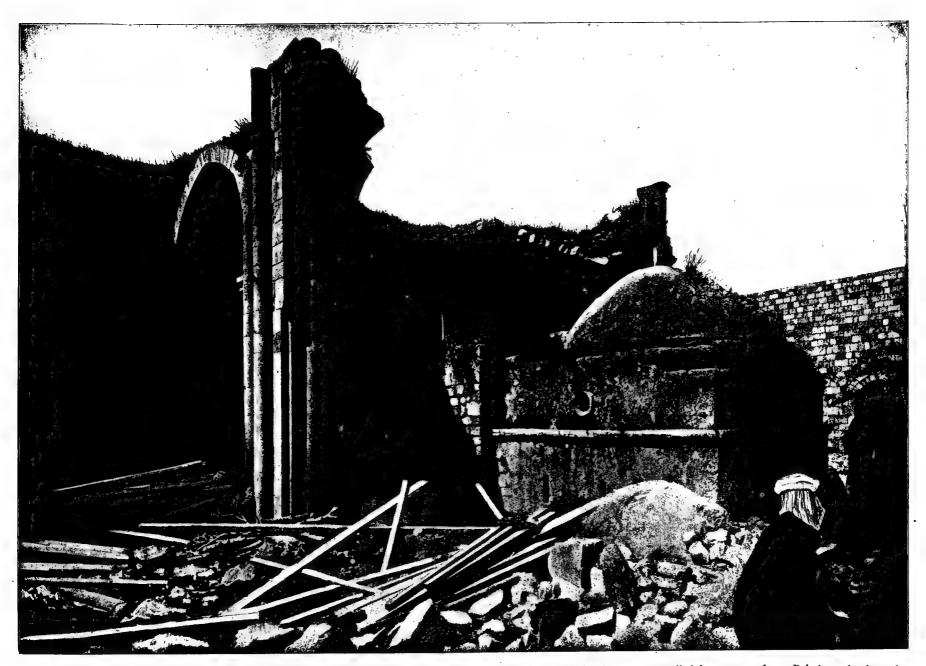
34 And he did that which was right in the sight of the Lord: he did according to all that

9.1 Ch. 3.12. d ver 3.4. 2 Ch. 26.4 his father Uzziah had done. 5.27.2.6

marked with some token of the Lord's displeasure. He abases them that walk in pride; and by one stroke of disease can make the mightiest monarchs loathsome to others, and a burden to themselves; and after all their glory, bring them with shame to the grave. For the transgression of a land, how many are the princes

But few traitors and murderers die in their thereof! beds. Wicked men are generally fond of power; and in the worst of times will push themselves into it by perjury and murder, and to the perpetual hazard of

liberty, peace, and safety, under a mild government! By civil wars, by murders of princes, and by occasional ravages, God hurries wicked nations into lasting ruin. And often they who were most forward in securing their own life. And often the most cruel are the most cowardly. But what a mercy is it to enjoy religion, judgments. And no less frequently godly magistrates their settlements, share with the first in desolating



HURCH OF ST. JOHN, SAMARIA—WHERE THE KINGS OF ISRAEL ARE BURIED. [II. Kings, xv:17.]—"In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria." Samaria was a hill and city in Ephraim. It was the capital of the Ten Tribes of Israel, 42 miles north of Jerusalem. It was built 925 B. C. by Omri, the sixth king of Israel Its inhabitants were carried away to Assyria by Shalmanezer

in 720 B. C., and their place was supplied by persons from Babylon who brought their gods with them. It is six miles northwest of Shechem and nineteen miles east of the Mediterranean. Omri, Ahab, Ahaziah, Jehu, Jehoahaz, Joash, and some of the other kings of Israel were buried in Samaria. Elijah the prophet lived here. The Church of Saint John was erected during the crusades between 1150 and 1180, over the traditional grave of John the Baptist.

35 Howbeite the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 (In those days6 the LORD began to send7 against Judah Rezin the king of Syria, and

Pekah the son of Remaliah.)

38 And Jotham slept with his fathers,8 and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

1 Ahaz's wicked reign. 5 Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. 17 He spoileth the temple of its ornaments. 19 Hezekiah

N the seventeenth year of Pekah the son of ■ Remaliah, Ahaz the son of Jotham king of

Judah began to reign.

2 Twentya years old was Ahaz1 when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,2 according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every

green tree.3

5 Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elathe to Syria, and drave the Jews4 from Elath: and the Syrians came to Elath, and dwelt there

unto this day.5

ed with Jeroboam.—

8 A large number of ancient many properties, with Many properties, with Many properties, with Many properties instead of Syrians or Aramacans. The difference between the two words in the organizer of the Many properties, and in the second clause of this verse, the marginal Masoretic reading has also found in many MSS., and in the Sept. and Vulg. That this is the correct reading can scarcely be doubted, and min the Sept. and Vulg. That this is the correct reading can scarcely be doubted, and min the Sept. and Follow Le Clerc and Houbigant in reading in the first clause to Syria. Though there is no critical evidence is no critical evidence of fact seems to require it, for Elath had never belonged to Syria.—I. 7 \ So Ahaz sent messengers to \ dTiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against

8 And 'Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a

present to the king of Assyria.6

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to gKir, and slew Rezin.

7 The position of Kirisuncertain. The position of kirisuncertain. The people of it captive to gKir, and slew Rezin.

A.M. 3265. B.C. 739.

8 B.C. 742.

CHAP. XVI. # 2 Ch. 28. 1-4. 1 Ki. 11.4-8; 15.3; 12.28-33; 13.33; 16.25-33. Le.18. 21. De. 12.2. Ps. 106.37.

1 See note on ch.

18.2.—C.

2 Imitating the horrible sacrifices of Canaan, De. 12. 31. In which he actually burned his children. 2 Ch. 28. 31. though this was expressly enumerated as one of the sins on account of which God cast out the Canaanjtes.—C.

8 Not every green tree throughout the land, but every green tree where he paused to worship — most probably the sylvan deites of heathenism, to whom trees were dedicated,—C.

δ Is.7.1–9,14; 6.9,10; 9.6,7. 2 Ch.28.5–15.ch. 15.37.1 Ki.11.36.

c ch.14.22, De.2.8, Ki.9.26.2 Ch.26.2.

e ver.4;ch.12.3;14.4 1 Ki.15.14; 22.43. 2 Ch. 27.2 À 2 Ch. 28.20. Je.17. i Ge. 3. 6. Jos. 7. 21. c.2.14;11.9.

fver.6,7. 1 Ki.11.41, 43; 14.29,31.ch.8.23,24; 12.19.2 Ch.27.7.

6 At the end of Jotham's reign. g Is.7.1; 9.21, Ho.5. 12,74, Am.4.13, 2Ch. 28.6.ch.16.5. 28.6.ch.r6.5.

7 Does God send wicked men to effect his purposes? Yes. They go for their own wicked purposes of covetousness or ambition; God sends them by means of these very propensities to execute his judgments.—C.

A.M. 3264. B.C. 740.

Ga.r.10.

9 Ahaz would foolishly ornament and enrich the temple to please his own fancy, and soon after, ver. 17,18, he is compelled to disfigure and rob the temple to satisfy the fancy of his heathen auxiliary.—C.

/ 2 Ch. 28. 23; 26. 16-19.2 Ti.3.13. m Le.i.-iii. 1 Heb. which were his.

n 2Ch.4.1. Ex. 40.6,

m 2 Ch.4.I. Ex. 40.6,

22 He seems to have intended to conform every thing in the Lord's house as much as possible to the isolatrous temples which he saw at Damascus, and to model the divine worship in the same way; in a word, to honour and worship the gods of Syria, and not the God of heaven and earth.—I.

3 Which Urijah had made.

9 Newly-made. Ex.

made.
o Newly-made, Ex.
20.39,40. Eze.43.8. Ps.
106.39. p Is.2.6. Ho. 4. 12, a means of divination.

means of divination.

4 For myself to worship at. C.—

And the brazen altar (£. the original altar of the temple) as a factor of the consideration of the consideration of the consideration.

It is a factor of the consideration. The original conveys no idea of wership of offering at it on the part of the king.—P.

Ac. \$50.24.19.1 Th 4 The first time they are so named—it signifies the Fuda-ans, of which it is an abbreviation. They were now so called to distinguish the people of Judea from the ten tribes of Israel who had revolted with Jeroboam.—C.

q Ac.5.29;4.19.1 Th 2.4.Ga.1.10. Jude 11.

r 1 Ki.7.23,25,27, 28 6 Probably a shade where the royal family attended at public worship in the court of the temple.

court of the temple.

6 It would appear
to have been a royal
seat, covered with a
canopy, in which the
king and his famuly
buring most port of
the shabath the Jews still
rest, in emblem of
steed a rest of the
treet of the still
rest of the still

from the artiest times.—C.

7 Ahaz had little cause to congratulate himself on him had been contained to congratulate himself on him had been contained to the management of the pratection afforded to the Britons by the pratection afforded to two petty princes whom he had before for his neighbours, and with either of whom he was able to cope; he had now for his neighbour this mighty king? (Pridenux)—I. sch.15-67-36,38:20.

s ch.15.6,7,36,38; 20 21, 22; 21.17, 18, 25; 23 28;24.5.

CHAP. XVII. B.C. 730. a After an inter-regnum of nine years, ch. 15. 30;18. 9. Ho. 10. 5, 7,15;8. 4;13. 10,11.

10 ¶ And king Ahaz went to Damascus hto meet Tiglath-pileser king of Assyria, and 'saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the

altar, and the pattern of it, according to all the workmanship thereof.

11 And LUrijah the priest built an altar according to all that king Ahaz had sent from

Damascus: so Urijah the priest made it against king Ahaz⁹ came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And The burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings,

upon the altar.

14 And he brought also "the brazen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north2 side of the altar.3

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meatoffering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to pinquire by.4

16 Thus did Urijah the priest, according to

all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones:

18 And the covert⁵ for the sabbath⁶ that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.7

19 ¶ Now the rest of the acts of Ahaz which he did, are they not written in the book of the

Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Heżekiah his son reigned in his stead.

CHAPTER XVII.

1 Hoshea's wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Eyypt. 5 Samaria for their sins is carried captive. 24 The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.

N the twelfth year of Ahaz king of Judah ■ began 'Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did that which was evil in the

and ministers are taken away from the evil to come, just when the storm is gathering against hypocritical professors.

monsters of children have some of the best of saints! Grace must be infused by God, not conveyed by parents. tions and turn men into monsters: it can make them

d ch. 15. 29. 1 Ch. 5. 26. 2 Ch. 28. 16,20. Is. 7. 17,18. Je. 17. 5.

e 1 Ki. 15, 18-20, ch. 12.17,18.2 Ch.28.21.

f 2 Ch. 28.5, Mat. 7.2. Ju. 1.7. Ps. 7.15, 16.

g Is. 22. 6. Am. 9. 7. i.e. Media.

6 B.C. 740.

REFLECTIONS. — What some of the best of saints! Who can know the desperate wickedness of the human heart if left to itself? It can extinguish natural affections.



HURCH OF ST. JOHN, SAMARIA—WHERE HOSHEA REIGNED OVER ISRAEL NINE YEARS. [II. Kings, xvii:1.]—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord." We learn from I. Kings, xvi:23, 24, that the hill upon which Samaria was situated, was bought from Shemer by King Omri. Before the purchase of the hill by Omri, Tirzah had been the

capital of Israel and before Tirzah, Shechem had been the capital. Jeroboam transferred his royal residence to Tirzah, as we learn from Solomon's Song, vi:4, and I. Kings, xiv:17, and because of the fertility of the soil about Samaria, Omri was led to purchase it. The Church of Saint John was erected between the years 1150 and 1180, over the traditional grave of Saint John the Baptist. It is now a complete ruin, and was, when this picture was taken, being torn down to make room for a mosque.

sight of the LORD, but not as the kings of Israe, that were before him.1

3 ¶ Against him came up ²Shalmaneser ^cking of Assyria; and Hoshea became his servant,

and gave3 him presents.4

4 And the king of Assyria found aconspiracy in Hoshea: for he had sent messengers to So5 king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bounde him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Sa-

maria, and besieged it three years.

6 Ing the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel⁶ away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the "Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel,) and of the kings of Israel, which

they had made.7

9 And the children of Israel did "secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.8

10 And they 'set them up images and groves' in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereof the Lord 12 For they served idols, Pwhereof the Lord as aid unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and the context requires the context requirement of the Lord testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the context requirement of the Phosen testified against Israel, and the phosen had said unto them, Ye shall not do this thing.

A.M. 3283. B.C. 721.

A.M. 5283. B.C. 728.

3 ch. 3.2, with 10. 31;
3.2,1115.50,18,24.

1 He did not proceed to the same extent in idolatry and wickedness.—C. cive thim to be high the same extent in the same extent in the same the son. The ancient Hebrew witers thank him the same as Sennacherib. But we are uninly concerned with the same that the same are mainly concerned with the same than the same are mainly concerned with the same than the same are mainly concerned with the same are mainly concerned with the same than the same are the same

it.—C. e ch. 15, 19, 29; 16, 7; 18,13; 19, 36, Ho, 5, 13; 12,1, 3 Heb. rendered.

4 Or, tribute.
4 Or, tribute.
d ch.24 20. Eze. 17.
13-15. Ho.12.1.
5 The Sua, Sabachon, or Sabachus of heathen historians.—

e 2 Ch.33.11. Ps.149.

Amil-ix, with Ex

44-24.
g ch.18. to, 11. Ch.
526. Le. 26. 32. Ho.1.6.
5. De. 4.27.88:28.5.536.
41. 64. 65. Am. 3.11.27.
6 Not only the people of Samaria, but
anticused the idolatrous kingdom of Israel, after 254 years of warnings, judgments, and neglected mercies.—C.

ments, and neglected mercies.—C.
Ach.16.9. Ge. 70. 2.
B.13.17; 21.2; 22.6. Je.
10e.32.15-21;31.16;
4.25;8.79. Le.18.26-28.
Ju. i.-xxi. x Ki. x8.
zxii. ch.i.-xv. Ho.i.-xii. Am. ii.-ix. Mi. i.-iii.

k Ex.i.-xiv. / Le.18, 3, 26, 30; 20, 23, ch.16, 3, 1 Ki.12, 28-33; 16, 25, 30-33, Mi. 6.

33; 16. 25, 30-33. ML 6.

7 Statutes which the idolatrous kings of Israel, and not God, had made.—C. mt Eze.8.72. TPc.3.

76 Ke.77.4.

76 f.e. through the whole country, ch.18.

8. Je. 3.2. Eze.7. 233.9.

8 From the watch tower in gardens to the fortified city—in town and country.—C.

town and country.—

6 Ex. 34.13, Le.26.1;
18.27.28, Ju.2.11-10jiii.

xix, De. 50.25-28, Ho.

iv.-xiii. Am.4.4.5; 5.5.
26. Mi.1.5-7. x kl. xk.

xxii.ch.i.-xv.

4 De.5.7, 84.19; 12.2

4.4.20.1 Sa.12.21.

24.14.20.1 Sa.12.21.

nician Venus. So it must be taken here, as a 'grove' under 'every green tree' is unintelligible.—C.

umntelligible.—C.
q Je.18.11;25-5;26.4,
5:44.4:35.15, Ho.14.1;1,
-xiv. Eze.18.21. Tsa.h.
iii. vii. xii. Jos. 23, 7. 1
k:11.9-11,37-38;13.1,
2; 14.7-15;10.1-4; xvii
xxi. Mi. i. -vii. Am. ii
-ix. Joeli-iii. Is.
-xxii.xxxiv.

1 Heb. by the hand

of all.

2 All the prophets of those days. Hosea, Amos, Micah, whose prophecies remain and, no doubt, many of their contempor aries, whose words like those of many o our Lord's apostles were not committee to writing.—C.

to writing.—C.

r De.31.27; 3.32; 32; 15-21; 29.18; 19.25; 26.

Ki. 9.6-9. 2 Ch. 36. 13

Pr.29.1. Is. 48.4. Je. 7
26.Ps.78.22; 32; 106.24 s Ne.9.26, 29. Je. 44 4.2 Ch.36.15.

#1 Kl. 16. 13. Ro. 1. 21. Jonah 2.& Je. 2.13. ver.7,10,12.

21. Jonan 2.6. Je. 2.13.
25 This is a statement worthy of special note: — 'They went after vanuty, and before the set before him as the object of life, except God's glory, is vain. It is Idolatry, it draws the mind away man from preparing for his eternal home. It fills man with vain thoughts, vain aspirations, and vain hopes.—P. w Ex. 32.8. x Ki. 72.

Ex. 32. 8. 1 Ki. 72. 28;14.15,23;15.13; 16.31 -33. De.4.19. ch.11.19. Je.8.2.

5 See note on ch 16.3.—C.

Is.8.19; 2. 6. Mi. 5

50.L x De. 32.21-28; 29.20 -26;11.12;4.25-27;8.19, 20; 28. 25; 36, 41, 42-68, Le. 26. 17, 25; 28-39. 5 5a. 12. 25; 1 Ki. 9, 6-9; 14.15, Ho.)-3-6 Out of the sight of his temple and sa-rifices, by which their covenant God looked upon them.—

a Ho.11.12. 1 Ki.11 73.36.

b Je. 3. 8. Ho. 4.15
Eze. viii. xiv. -xvi. xxii
-xxiv. 1s. i.-ii. v. ix
xxiv. lvi.lix. Je.ii. -xvii
Zep.i.-iii. ch. viii. xvi.
xxi. xxiv.

c ch.13.3,7; 15.19,20 29; 18.9, 2 Ch. 28. 5; 33 11.De.32.30.

d 1 Kî. 11. 11, 31; 12. 19,20. Ho.8.4;13.10,11. 1 Sa.viii.

against Judah, by all the prophets, and by all the seers,2 saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD

their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he stestified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and "made them molten images, even two calves, and made a grove,4 and worshipped all the host of heaven, and served

17 And they caused their sons and their daughters to pass through the fire,5 and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them *out of his esight: there was none left but "the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of espoilers, until he had cast them out of his sight.

21 For he drent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great

rush headlong into the very sins which ruined their neighbours before their eyes. In the day of distress sinners are bent upon turning themselves every way for relief, but from God alone can they have it. They will stick at nothing slavish, dishonest, or shameful, to obtain that from men which they might have from him in the most honourable manner. Yes, they will choose Yea, they will choose in the most honourable manner. those very idols for saviours whose insufficiency to save has been manifested as with a sunbeam. plague to princes are those ministers who flatter them in their impiety, and readily comply therewith! And the most abandoned profligates are often very fond of that devotion which themselves have devised.

CHAPTER XVII. [Ver. 6. The Israelites when taken captive were settled 'in Halah, and in Habor, the river of Gozan, and in the cities of the Medes.' the river of Gozan, and in the cities of the Medes.' Gozan was a province of Mesopotamia, called by Ptolemy Gausanitis. It lay along the southern base of Mount Masius, and embraced the regions watered by the upper Khabûr and Jerujer rivers, to the ranges of Sinjar and Hamma. The province of Halah lay along the banks of the upper Khabûr, extending from its source at Ras el-Ain, to its junction with the Jerujer. One of the mounds on the bank of this river, marking the site of an ancient citv. bears the name of marking the site of an ancient city, bears the name of

Kalah. 'Habor, the river of Gozan,' is identical with the modern Khabûr, which rises in lat. 36° 40', lon. 40°, and flows eastward to its junction with the Jerujer. The united streams form the lower Khabûr. It is a remarkable fact that down as late as the 12th century there were large Jewish communities dwelling on the

Ver. 16. [The word rendered 'grove' in this verse and verse 10 is Ashara, and is generally the proper name of the Phoenician goddess Astarte, sometimes called Ashtoreth, the companion and consort of Baal. But the word is also frequently employed to signify the image of the goddess (in the plural images), which was set up either in a temple or on some sacred hill. The meaning grove, which has been adopted from the Septuagint and Vulgate versions, is altogether unsuitable The signification is 'an image of Astarte.' P.]

17. [Divination. Various pretended methods

Ver. 17. [Divination. Various pretended methods of prying into futurity, such as an examination of the entrails of sacrificed animals, the flight of birds, palmistry.—Enchantments. The various impostures in which the eyes are deceived by great dexterity, or the mind subdued by the wonderful effects produced by the concealed knowledge of natural causes, also various pretended secret means of acquiring affection or inflicting revenge.—Sold themselves to do evil. These pre-

tended arts were, and even in Christian lands still are, practised for money, especially by the people called Gipsies, whom happily, at last, Christian care is beginning to reach and settle in fixed habitations and useful employments. C.—Sold themselves. We find the employments. C.—Sold themselves. We find the same kind of expression in Ro. 7. 14: 'I am carnal, sold under sin.' Now the Hebrew and Greek words sold under sin.' Now the Hebrew and Greek words in these places signify primarily 'to sell,' but accordin these places signify primarily to sell; out according to the idiom of these languages, a man who gave himself up to any course of action, or to any form of sin, was said to sell himself. But the English word to sell can have no such latitude of meaning. The proper rendering therefore would be, 'they gave themselves up to do evil.' P.]

Ver. 29. [It has been generally supposed that the

Samaritans were a mixed race of Jews and Gentiles. Such was not the case. They were wholly of Gentile origin. Strangers in blood, they were merely instructed in some of the leading points of the Jewish religion, which they observed while they retained their own their revelation; and their reverence for this sacred book eventually led them to renounce their idolatry. In after-times the Jews refused to acknowledge them in any way, and would not permit them to assist in building the second temple. Being cast off by the

22 For the children of 'Israel walked in all the sins of Jeroboam which he did; they de-

parted not from them;

23 Until the LORD removed Israel out of his sight, as he had said by fall his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought7 men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was, at the beginning of their dwelling there, that they feared not the LORD: therefore the Lord sent *lions* among them,

which slew some of them.9

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ve brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.1

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el," and taught them how they should

Beth-el, m and taught them how they should fear the Lord.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, sherzal, ashim

gal, and the men of Hamath made Ashima,3

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech,4 the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the

houses of the high places.

33 They feared the Lord, and served their from the knowledge of God's mercy, Fs.

A.M. 3283. B.C. 721.

e Ho.5.11. Mi. 6. 16. 1 Ki. 15.26, 34; 16.7,13, 19,25,26,30–33. Ch. 3.3; 10.29,31;13.2,11; 14.24; 15.9,18,24,28.

f: Ki.13.2; 14.15,16; 9.6-9.ch.8.12. Ho.1.4-9.Am.5.27. Mi.1.6. ver. 5,6,13,18. 7 B.C. 678.

13.
- h Ge. 47. 21. ver. 6.
Mat. 10.5.
- i Is. 29.13. Mat. 15.8. i Is.29.13, Mat.15.8, Ep.2.12. ki Ki.13, 24; 20, 36, ch.2.24, Je. 15, 3; 16.4, Is.15.9.

S.15.9. B This influx of ions would natural-

8 This influx of lions would naturally, as men speak, year men speak, partial properties of the country, which presented an inviting residence: but God, who rules over all things, declares they were sent as a judg men should be supported by the sent of Syria and Palestine which are now left without inhabitants—such as the heights of Lebanom and Mermon, the judge the woods and marshes of Bashan and Glead, and even the desokate ruins of Caesarea and Ascalon—are infested will swine, jackals, and hyenas—P.

Jun7,141 Kit.2.31.

wild swine, jackals, and hyenas—P.

I JU.77.37. Ki.12.31.

2 Ch.11.37. Ro.16.18.

1 The heathen all believed, and still do believe, in local and tutelary gods; nav. in goods opposing one desired to be seen to be seen and seeking or effecting the destruction of another. Accordingly, the king of Assyriadoes not deny the destruction of another. Accordingly, the king of Assyriadoes not deny the destruction of another. Accordingly, the king of Assyriadoes not deny the destruction of another and the people in the rites of his worship, not believing him to be alone God, but adenoes God, but adenoes God, but adenoes destruction of a de

is, heathenism.—C.

3 Nergal, Ashima,
Nibhaz, Tartak.
Nothing certain is
known but the names
of these abominations; but conjoined
with what is known
of others, the impure
nature of their worship may be certainly inferred.—C.

ly inferred.—C.

4 Molech under two
names, the first signifying 'mighty, illustrious,' the second
most probably the
'answerer.—C.

9 Zep.1.5.ls.29.13.

r 1 Ki.r.2.3;13.33.

5 Not with the fittal
Jear which arises
from the knowledge

A.M. 3326, B.C. 678.

130.4; but with slavish fear, which arises from a feeling of his indements. Thus judgments. Thus they feared Jehovah, but served their false gods, ver. 33.—C.

Or, who carried them away from thence. s De. 28.64 ver. 8,12, 16,17,41.

16,17,41.

f Ge.32, 28; 35, 10, 1

Ki.18,31.

g Ge.17,1,7. Ex. 19.
5,6;20,3,4,23; 23, 30; 34.
12–16. Ju.6.10, ver. 12.

x 1 Ki.8. 9. Ex. 6. 6 vii.-xiv. Ne. 9. 10, 11 De.5.15. Je.32.21.

y De.6.13;10.12.Le 19.32.Ex.20.3,4,23. **Ex.xx.-xxiv.Le.i. **Ex.xx.ii. Nu.iv.-vi. vii. **xxvii. xix.xxxvii. xix.xxxviii. -xxx. xxxv. De, iv.-xxvii.

#xvii.

ver.12. Le. #xvi.
De. iv. v.-xvii. #xvi.

#xix. 1 Ki.9.4-9. 2 Ch.

#xiv.xv.

ver.14.2 Ch.36.16.

c ver.25,32. Zep.1.5. Jos.24,19. Re.3.15,16. C ver.25,24. Zep.1.5, 20, 22, 13, 15, 16, 17. These nations formed the people afterwards called Samaritans. When Crows for return, these mixed and comminged people wishabel in building the temple, and his refusal, together with the heatherism the Samaritans still, and the temple, and t

CHAP. XVIII.

CHAP. XVIII.

B.C. 726.

a.C. 126. 729. 1.

Ch.3-13. Mat.1.9,10.

I Ahaz is said, ch. 16. 2, to have lived of the control of t

difficulty.—C.

2 Most probably the pious man who exercised such happy influence in the days of Uzziah, 2 Ch. 26.5, and whose pious daugh Uzziah, a Ch. 26, 5, and whose pious daughter might preserve her son from the idolarry of his father shaz.—Note, all history attests the incalable blessing of a pious mother. A woman that feareth the Lord, she shabe praised, and dir acts life and proservity of the children of the child

δ 1 Ki.15.5,11; 22.43. ch.20.3.2 Ch.xvii.xix. e De.7.3. 1 Ki.15.12, 14.ch.23.4-20.

own gods, after the manner of the nations whom they carried away from thence.6

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, twhom he named Israel;

35 With whom the Lord had "made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, *who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye "fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and eye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear

other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit bthey did not hearken, but they did after their former manner.

41 So these nations 'feared the LORD,' and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.8

CHAPTER XVIII.

1 Hezekiah's good reign. 4 He abolisheth idolatry, and prospereth.
9 Samaria is carried captive for their sins. 13 Sennacherib invading Judah is pacified by a tribute. 17 Rabshakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zachariah.2

3 And he did that which was right in the sight of the LORD, baccording to all that David his father did.

4 ¶ He removed the high places, and brake

Jews, the Samaritans erected a temple of their own on Mount Gerizim about the year B.C. 420. Shechem became the metropolis of the sect, and was for a time an asylum for all apostate Jews. Enmity was thus fostered between Jews and Samaritans, which has survived the lapse of ages, and is at this day almost as

strong as ever. P.]

REFLECTIONS.—God tries men with lesser judgments before he strikes the final blow. continue selling themselves to the service of sin will at last share its wages in ruin. How wisely God times his tremendous judgments!—In the days of a king better than his fellows, and even by his treachery to a tyrant, the nation is plunged into misery and ruin.

every aggravation of it! He marks against what mercies, warnings, and judgments it has been committed; and in what different forms: and what influence it has had in the seduction of others. And certain, however slow, is the destruction of apostates from God; and even at distant periods God is preparing for it. is the instability of earthly settlements: and who knows whither the Lord may toss us in life? Yet mer their sins closely with them, go where they will. Yet men carry easily can God punish those who pollute what belongs to him with their wickedness. Lions and all other creatures are at his call. Satan and men's lusts often quit a part that they may not be obliged to give up their whole power and honour. What an exact account God keeps of men's sin and structions, warnings, mercies, or judgments will reform

sinners from the false or medley religions which themscarcely continues pure for an age, the religion of the selves have invented. devil can flourish with most for many ages together.

CHAPTER XVIII. REFLECTIONS.—God never makes a full end of his people, however sinful; but provides them relief in one part of the world when he almost extirpates them in another. Nay, in the darkest times he can raise up the most burning and shining lights. His grace can enable them to overcome the strongest obstacles, and to persevere to the end. Never, therefore, need they fear who boldly trust on God in the path of duty. No length of custom can ever consecrate an evil practice. If our parents have REFLECTIONS. -- God CHAPTER XVIII. ever consecrate an evil practice. If our parents have

the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.4

5 He 'trusted in the Lord God of Israel; so that after him was I none like him among all the kings of Judah. nor any that were before him.

6 For he clave to the Lord, and departed not from following him,5 but kept his commandments, which the LORD commanded Moses.

7 And the LORD was "with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served

8 He *smote the Philistines, even unto Gaza,7 and the borders thereof, from the tower of the watchmen to the fenced city.8

9 ¶ And mit came to pass in the fourth year9 of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the "end of three years they took it; even in the sixth year of Hezekiah, (that is, the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and oput them in Halah and in Habor by the river of Gozan, and in the cities of the Medes;

12 Because, they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.¹

13 ¶ Now qin the fourteenth year of king Hezekiah did Sennacherib² king of Assyria come⁸ up against all the fenced cities of Judah, and took them.4

14 And Hezekian king of Judah sent to the king of Assyria to Lachish, saying, 'I have offended; return from me: that which thou And the king of puttest on me will I bear. Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.5

15 And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it6 to the king of Assyria.7

A.M. 3278. B.C. 726.

8 Heb. statues. d Nu.21.9. Je.10.5. 4 Brass-work.

4 Brass-work.

e ch.19.10. Job 13.15.
Ps.13.5; 2.12; 84.12. Is.
26.4.

f ch.19.15;20.3.

g De.6. 4; 10. 12, 20.
Jos.23, 8. Ac.11.23; 24.
16.Lu.1.6. 2 Co.1.12. 1 Th.2.10.
5 Heb. from after

hingdom tributary.

6 Had the kingdom been his own by any principle been his own by any principle been his own by any principle had been asked or rendered it tributary. But it belonged not to man, but to God, and herefore God, who had given it to Abraham, had a right to resume it from the idolatrous and persecuting usurpers.—C.

1 St. M. 20. Ch. 28.

& Is. 14. 29. 2 Ch. 28. 18. 7 Heb. *Azzak*. ch. 17. 9. Eze. 9. 9, e, both viliages and

and carried off as spoil 200,150 people, old and young. Inold and young. Inold and young. Inself I shut up in Jerusalem, his capital
city, like a bird in a cage, building towers round the city to hem
him in. . . Then upnon this Hezekian there feld the formal of the leders of Jerusalem with 50 talents of silver, and the sent out to me the chiefs of the elders of Jerusalem with 50 talents of silver, and divers treatment of gold and 800 tal
lents of silver, and divers treatments of silver, and diverse not as proper names, but as titles of office. Rabsaris, we should be equivalent to the modern term comptroller of the household. Tartan, keeper of the tribute, would signify first lord of the treatments of the office of chief builter, now held in Europe by an upper servant, but former ly, in royal courts, by one of much higher rank—que. 8 See note on ch.

7.9-C. m ch.17.3.2 Pe.2.9. 9 B.C. 723. n ch.17.6 Hos.13.16. Am.3.12; 4.1, 2,4; 6.7. Mi.1.6-9.

Mi.1.6-9. ø I Ch.5.26. ch. 17.6. Ho.8.8,9;9.3. Am.5.27. I Ki.9.7;14.15,16.

S.L.D.714.4.15.10.

9. Ch. 17.7-72.3. S. i.iii. yix.xxiv.xxviii.24.

5. 6. Am. ii.-x. Mi.-i.

iii. Ho. i.-xiii. 14. x. 2.

De.29.24-28. x ix. 5. 6
97.24.15.10. Je.22.7-29.

I National defection is here assigned to the conditional calamities—a circumstance which many are inclined to think peculiar to the Jews, as dwelling under what is commented to the commented of the conditions are immediately under the divine government, and will, as assuredly as every did the divine government, and will, as assuredly as every did the divine judgment for every national sin.—Note, Let Britain — long privileged with the Bible, with commence with "riches, and the conditional sin.—Note, Let Britain — long privileged with the Bible, with commence with "riches, and the condition of the condition

6 Heb. them.

26. I.S. 17, 10-14; 37, 10-14; 37, 10-18, 32-70-7, 2 Ch. 32. 10-18. A title equivalent to majesty.—Note. Titles of office and honour are not sinful when legitimately employed; they affirmately employed; they affirmately entitle the flattery, or degenerate into pride.—C. a 1s. 36.4,5. ver. 5. Ps. 42. 317.117,81.9. 4 Or, Indicest. 4 Or, talkest.

5 Heb. word of t

** Fig. 1. Work of Mellips.

** b P. 2.1. 30.] 0b 20.5.

** 6 Heb. brustest the.

** e 1s. 36.6;30.-17. 31.*

** d ver. 4. 2 Ch. 32. 1;

32.12.15.96.7-10.

** Or, hostages.

** I K. 13., 18. ch. 19.6.

** 7. 32. 37. with 1s. 20. 5.

** 7. 13., 18. ch. 19.6.

** 1 K. 13. ch. 19.6.

** 1 K. 13. ch. 19.6.

** 1 K. 19. ch. 19. ch.

1 Heb. heavy.

x Is.7.3; 23.9, Ne.3 15,16. 2 Ch.32.4,30. ch

53.10. 2011:32.4,30.01 y Is.22.20-24;36.3. # Or, secretary. # Jude 16. ch.19.23 26. Is. 17. 10-14; 37. 10 13, 23-27. 2 Ch. 32. 10

ver.7.Pr.29.25.

8 In all £266,906,
55. sterling.

Ki, 15. 18. ch. 12. 18;ver.17. f 1 Ki.6.35. 2 Ch. 29.

guage.—I.
fch.6. 25. De. 28. 5357. Ex. 15. 9. 1 Ki.20. 10.
Fs. 73. 8. 18. 36. 10-13.
1 Heb. the water of
their feet.

6 Heh, them.
7 A most remarkable confirmation of this marrative has readly control the story of the state of Nineveh. The tablets of Nineve factors of I field the water year.

2 In the brutal vulgarity of Rabshakeh
there is a first of the record,
the figure is taken
turth of the record,
the figure is taken
immediately from his
own office of butler.
C. — Hyperbolical
expressions, denoting
the turnost can be the
turnost of turnost
turnost of turnost

17 ¶ And the king of Assyria sent8 Tartan, and Rabsaris, and Rab-shakeh,9 from Lachish to king Hezekiah with a great host against Jerusalem: and they went up, and came to Jerusalem. And when they were come up,

they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe,2 and Joah the son of Asaph

the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king,3 the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest,4 (but they are but vain words,5) I have counsel and strength for the war. Now on whom dost thou trust,6 that thou rebellest

against me?

21 Now, behold, thou trustest upon othe staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he whose high places and whose altars Hezekiah hath dtaken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give 'pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the Lord against this place to destroy it? The LORD 'said to me, Go up against this land, and destroy eit.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; (for we understand it;) and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may feat their own dung, and drink their own 1 piss

with you?2

28 Then Rab-shakeh stood and cried with

dishonoured God it is our honour to be unlike them. And fidelity in God's service will be ever accompanied constancy, and to punish a hypocritical generation, they who are most zealous for God may be reduced to such difficulties as will make them stagger and sinfully with his blessing. And yet, to prove their faith and constancy, and to punish a hypocritical generation, they who are most zealous for God may be reduced to

yield. But fleeing to human confidences instead of God will but bring on us the ruin which we seek to avoid. The most solemn treaties or largest ransoms make

firebrands, arrows, and death, against God and men: and readily it upbraids the people of God with their greatest honours. Little reason has one power to vaunt against another; for soon may they be equally a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for hhe shall not be able to deliver

you out of his hand.

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, 'Make an agreement with me by a present, and come out to me, and then eat ye kevery man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;3

32 Until I come and take you away to a land like your own land, 'a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth4 you, saying, The Lord will deliver us.

33 Hath any of the "gods of the nations delivered at all his land out of the hand of the

king of Assyria?5

34 Where are the gods of Hamath,6 and of Arpad? where are the gods of Sepharvaim,7 Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries "that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word:8 for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, with their pclothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth conforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth christian must blankber to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prayer.

1 Hezekiah mouring sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

ND it came to pass, when king Hezekiah A heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent bEliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

A.M. 3294. B.C. 710.

Da.3. 15, 17; 6. 27. Jn.19.10,11. Re.13.6.

i Heb Make with me a blessing, Ge.33. 11.ver.14-16.

1 Ki.4.25. Is.36.16. Mi.4.4.Zec.3.10.

3 Or, pit.

/ Ex.3. 8. De. 32. 13, 14. Job 20.17

4 Ox. deceiveth.

5 He does not question the godhead of Jehovah; but considering him merely as a local and interior deity, he cultimated the consideration his owner to hezekiah and his people against his master, his armies, and his triumphant deities.—

6 Hamath on the Crontes still bears the same name; it was on the northern border of Israel Arpad is always spoken of along will be always to the probable conjecture of Bisching, Hena S the towel by the Araba Anah. It lies on both sides of the Euphrates, amid rich gardens.—I.

amust rich gardens.—

7. This was one of the plares whence Salmanassar sent a colony into Israel. ch 17.42. That it was a small state under its from ch 19.19. We include it in Mesopo tamia, because it is mentioned along with other places of that province; and a town of a similar name, Siphara, as the southernmost city of Mesopotamia. Below it the Euphrates di videches, one going to Seleucia, the other to Babylon. Ivak is probably the same as Ava, ch 17.24. Michaelis places it between Berytin and Tripoli.—Iva 18.40-82 ch 17.24.

o Mat.7.6. Pr. 26. 4. Am. 5. 13. Ps.38.13,14; 39.1,2.

CHAP. XIX.

b Is.22,20-24;37.2-5. ch.18,18,37. Jonah 3.5.

A.M. 3294. B.C. 710.

0. 1 Or, provocation. e Is.26.17,18. De.32. 6.Ge.22.14 Ho.13.13. f Nu. 22. 33. Jos.14. 2. 1 Sa. 14. 6. 2 Sa. 16

f Nu. 22, 33, 105.14.
Z. 18.2.14. 2. 28.2.16.
Z. 18.2.02.
Z. 18.2.

and its hopes, and its confidence upon God.—C. A ch.17.56; x8.13. 2 Ch.28.5.

Ex.14.7.16.7.3 ch.6.16.2 Ch.28.5.

Mit.14.21.18.37.6.7.

A PS.11.6; x8.15.37.6.7.

A PS.11.6; x8.15.37.

A PS.11.6; x8.15.

13. p ch.17.6; 18.11. Is

37 12. q Ge 21.31;29.4. r Ge 28. Ezc. 27.23. s 2 Sa. 8.9. Nu. 13.21. ch. 18.34. Is 36.19; 37

ch.18.34. Is.30.19; 37 13. 12 Ki.8 28. Ps.123.1 2 Ch. 20.4, 9. Is.37.14

2Ch. 20.4,9 ls 37.14

20 6 Before the mercyseat, which was to
the believer a visible
sign and seal of providence and grace, a
memorial to sense,
and an encouragement to faith of Hezekish referred the
matter entirely to
Cod, intimating that
as his honour was immediately assailed
he was chiefly con
cerned to defend it
and by this appea by this app

mighty.—Scott. 2 Sa.7.18. Eze.36 37. Da.9.2,3. Ps.50.15 91.15;109.4.Ja.5.13. 2 Ps. 80. 1, 1 Sa. 4.4

x Ps. 80. L. 1 Sa. 4.4 Ex. 25.22. I Not as confined locally, but dwelling visibly 'between the cherubims;' and thence, from 'the mercy-seat,' as the emblem of Christ, Ro. 3.25 answer the prayer of faith and the cry of distress.— C.

C. y Is.44.6; 45.22. Je. ro.11.12.Da.4.34.35 x Is. 37.17. Ps.31.2; 86.2; 88.2; 130.2; 141.1; 142.1,6; 143.1,7. Da.9.

3 And they said unto him, Thus saith Hezekiah, This day is da day of trouble, and of rebuke, and blasphemy:1 for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore elift up thy prayer3 for the remnant that are heft.

5 So the servants of king Hezekiah came to

Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a *blast* upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to 5 fall

by the sword in his own land.

8 T So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when "he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of 'Eden which were in Thelasar?

13 Where is the king of 'Hamath, and the king of Arpad, and the king of the city of

Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.6

15 And Hezekiah "prayed before the LORD, and said, O Lord God of Israel, which "dwellest between the cherubims,7 thou art "the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear;

and pompous promises ought never to be trusted. How affecting is it to hear, though often improper to answer, virulent reproaches of God and his people! Silence is the best answer to insolent abuse. It but exasperates the best answer to insolent abuse. a fool to answer him according to his folly.

CHAPTER XIX. REFLECTIONS. - Sore

in calling upon God for relief. But while our helper is almighty we ought never to despair. Let us, how-ever, always interest in our behalf the prayers of Jesus Christ and his ministers and people. Thus trusting in Christ and his ministers and people. God we shall never be confounded; while those who lift up their tongues against him shall bring down swift vengeance on their own heads. Wicked men dare to defy God, and are fond of trumpeting forth honourable, in God's view, are his people in their

their own praise. Just before their ruin their blas. phemy and pride ordinarily swell to the highest. But while we have a prayer-hearing God to address in our trouble let us always be confident. If the great object of our requests be the manifestation of his glory, we shall certainly be heard; and often God's returns to the prayers of faith are speedy as well as comfortable. How

open, Lorn, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, Lord, the kings of Assyria have adestroyed the nations and their lands;

18 And have cast their gods into the fire: for they bwere no gods, but the work of men's

for they bwere no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, aThus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This is the word that the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at these

shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof;9 and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago khow I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.2

26 Therefore their inhabitants were of ^lsmall power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and significant herosops, and significant herosops. as corn blasted before it be grown up.

27 But "I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because *thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle | wince a noon inserted.—C.

A.M. 3294, B.C. 710.

a Nu.14.9.2 Sa.5.21. b Ps.115.4-7. Je.10.2 -16. Is.44.0-20; 45.21; 46.1,2,6,7;40.19,20. c 1 Ki.8.28. Da.9.15-19. Ps.83.13-18. Jos.7. 9. Is. 37.21-29; 58.9. Da.9.20-23. Ps.65.2.

8 The Old Testa-ment authorizes prayer against an enemy: the New

e 1s. 37, 22. Ps. 22.7; 44.13. f Ps. 73.8,9,11; 74.10, 18;89.51. Ex.5.2.Pr.21. 4.ch.18.28-35.

Ps. 20. 7. ch.18.11, 33,34. Is.10.7-14;37.24, 25,2 Ch.32.13-17.

33.34. 18.10.7-24;37-24, 25.2 Ch. 23.21-3-17.

9 These formed a most valuable article of internal consumption and foreign trade, as is manifest from 1 Ki. 56. Their destruction, either for the mere wantonness encessaring for fires, including the second of the second form of the

i Or, the forest and his fruitful field, Is. 10.18. My forces have drunk up or turned aside whole rivers.

1 Or, fenced. & Is. 10.5.6. Te.51.20

20. Hasthow not heard how I have made it long ago, and formed it of ancient times! Should I may be laid waste, and fence cities to be ruinous heaps!

IPs. 127, 1, 2; 129. 6; 92,79; 76,56; 83:13-15; 55-7; 85,6; 46,89, 9; 5,10. Da.4:34:35; 22.

21. 22. Ps.139.2,3; 10.11-14. De.28.6,19. # Ps.76.10; 7.6; 2.1; 46.6. Pr.14.16; 29.9; 27. 3,4;18.3,6,7.

8 Oxen and dromedaries are usually guided by a ring which runs through the division between the nostrils, and which abides perimanently, only requiring the fastening of a ropen hole in the same place, in the same place, in the rein is occasionally

p Of falfilling, ver. 1,30,31,34. Is-37.30;7. 4 36.8,22.

q Le. 25. 4, 5, with Ki. 3, 13. Ep. 3.20.

Ki. 173.Ep.3.20.

4 Such as figs. grapes, apples, melons, cucumbers, and many such vegetables, as, in equire title or no cultivation.—Note, The temporary prohibition of agriculture was first faith; and, secondly a means of repelling the holding the means of subsistence.—C.

r ver.4. Is. 1.9; 10.20, 21, Ps.80.9. s Is.10.22:1.9. Ro.9. 27. Jc.4.10:46.28.

f Is.9.7;37.32;59. 17; 63.4.5-

03-4:5 w ver.7,28. Is. 37-34; 10.12, 21-27, 32, 33; 37-34. x Is. 10. 32; 31-5; 37-35;26. I. y ch.20.6.Is.48.9,II. Eze.36.22.

5 For the sake of my mercy and honour.

—C.

6 Not for any personal merit in David, but for the sake of the covenant confirmed with him, 2 Sa. 7.18-29.—C.

7.18-29.—C. x 1Th.5.2,3. Job 20. 5134.20. Ex.12.29.2 Sa. 24.16.2 Ch.32.21,22 Is. 37. 36:10.12, 16-19.24-34; 14.25; 17. 12-14; 24. 21. 22:5.4,5.9-12; 27 12.5-8:30.27-33:31.4,8

9,33.1,9-5,11,12,23.
7 It is customary to account for this destruction, by supposing it effected by the wind called sismoom. Such attempts are not phisosophy, such as tempts are not phisosophy stands upon the same than the same than the same than the angelt of the Scriptures are always persons.—C.
8 That is, when the

8 That is, when the Jews arose, the Assyrians were deada ver.7, 28 4s. 37. 7.

29.

b Ge.10.11,12. Jonah
1.2. Na.2.P.

9 B.C. 709.

c Is.33.1 Je.8.2. Eze.
6.5. Le.26.30. Na.3.15. d Heb. Ararat, Ge.8.4. Is.37.38. Jc.51. 27.

CHAP. XX.

B.C. 713. a 2 Ch.32.24.Is.38.1.

ver.7. b 2 Sa.17.23 Mat.24. 42.44. c Jonah 4.3,8. He.9. 27. Job 30.23;14.1,5 Ps. 49.7, 9; 89. 47, 48. 2 Sa. 14.14. Ge.3.19.

1 The natural tendency of thy disease is certain and speedy death; a fact that on more precluded God's miraculous in terference to prolong his days, than the death of Lazarus and the tendency to corruption, precluded Christom raising his from the grave.—C.

Mat 6 B. 8.8.2. d Mat. 6.6. Ps. 38.2, 3, or 1 Ki. 8, 30, 2 Sa. 12. 22, Ps. 50, 15.

e Ge.8.1.Ne.5.19;13. 14,22,31.P5.25.7.

f : Ki.2. 4; 8. 61. Ge. 6.9. 1 Th.2. 4, 10. Job 2. 3.2 Co. 1. 12. Ac. 24. 16.

A.M. 3394 B.C. 770. | in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a psign unto thee, Ye shall eat othis year such things as grow of themselves,4 and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And 'the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For sout of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By" the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For I will defend this city, to save it, for mine own sake,5 and for my servant David's sake.6

35 ¶ And *it came to pass that night, that the angel of the Lord went out,7 and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.8

36 So Sennacherib king of Assyria departed, and went and ereturned, and dwelt at Nineveh.

37 And it came to ⁹pass, ^eas he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of ^aArmenia: and Esarhaddon his son reigned in his stead.

CHAPTER XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah understanding thereof foretelleth the Babylonian captivity. 20 Hezekiah dieth: Manasseh succeedeth him.

'N those days was Hezekiah sick unto death; . and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, bSet thine house in order; for othou shalt die, and not live.1

2 Then he turned his face to the wall, and prayed unto the Lord, saying,

3 I beseech thee, O Lord, 'remember now how I have walked before thee in ftruth, and with a perfect heart, and have done that which

greatest distress! and contemptible in his sight are the ! greatest of his opposers—an empty noise, a proud puff, and no more! Nor hell nor earth can rage any further and no more! Nor hell nor earth can rage any further than his limits permit them. He protects, delivers, and provides for his people above what they think or ask, and all for Jesus' sake. But what a speedy regard to his promise! What terrible majesty is with him! How fearful to fall into his hands! How great the power of his angels! and how safe those who have

millions of such guardians and protectors! But miserable is the end of blasphemers! Often their very gods

when we think there is most need of them. But, oh! the vast preparation of state, frame, and exercise that is necessary for a comfortable entrance into eternity!



ARAVAN NEAR MT. HERMON—IN VIEW OF THE SPOT WHERE OUR LORD WAS TRANSFIGURED IN THE PRESENCE OF PETER, JAMES AND JOHN. [II. KINGS, xix:23.]—"By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon." Above is an illustration of the southern side of Mt. Hermon, a mountain which belongs to the Lebanon range. We have here a long line of donkeys

on their way to Damascus. Upon the backs of these donkeys little villages through this mountain country are supplied with the freight which is brought to them from the cities. In this view we have a clump of olive trees to the left of the picture, and we have very accurately brought out the topographical features of the country. This is not far from a village called Mejdel esh-Shems, where the Druses live:

is good in thy sight. And Hezekiah swept sore.2

4 And it came to pass, hafore Isaiah was gone out into the middle court,3 that the word

of the Lord came to him, saying,

5 Turn again, and tell Hezekiah the 'captain of my people, Thus saith the Lord, the God of my people, Thus saith the Lord, the God of avid thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee:

the third day thou shalt go up unto the buse of the Lord.

6 And I will madd unto thy days fifteen the Lord.

The Lord behind the control of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee:4 on the third day thou shalt go up unto the house of the LORD.

years;5 and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a "lump of figs."

and they took and laid it on the boil, and he sallowed thee, Job7.12 to 1.4.—C. when the sallowed thee, Job7.13 to 1.4.—C. when the sallowed thee of the sallowed thee of the sallowed the sallowed

8 ¶ And Hezekiah said unto Isaiah, What

ward ten degrees,7 or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten

degrees. 11 And Isaiah the prophet reried unto the LORD; and he brought the shadow ten degrees backward, by which it had gone down in the dials of Ahaz.

12 ¶ Att that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed them all the house of his precious things,2 the silver, and the gold, and the spices, and the precious ointment, and all the house of his *armour, * and all that was found in his treasures: there was *nothing in his house, nor in all his dominion, that Hezekiah showed them

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in | y 1s.39-3-8.

g Ps.6.6;102.9.He.5. 2 Heb. with a great

2 Heb. with a great weeping.

A 15.58.0; 65.24 Da. 9.20,21 Ps.46.134.6.

3 Or, city.

i Ch. 13 1. 1 Sa.9.16;

10. 1; 13. 14. 2 Sa. 5.

Jos. 5.14,15. He. 2. 10.

& Ch. 19. 20. 15. 38. 5.

Ps.65.2; 68.139.12; 147.

3. ver. 7. Ex. 15.20.

¿ Ps. 26. 8; 66. 13-15; 116.12,14.15.38.22.

n ch. 19.6,7,32-34. Is. 10.24-34. 2 Ch.32.22.

o ch.4.41. Mar. 7.33 Jn.9.6.Ac.27.24,31.

Is. 7. 11, 14; 38.22. Ju. 6. 17,37, 39. 2 Sa. 5.

24. @ Is.38.7,8, with Jos. 10.12-14. 7 Half-hour lines.

FEX.14.15, 1 Ki. 17. 20;18.42 Eze. 36.37. Ja. 5, 16. Jn. 15. 7. Mar. 11.

t Is. 38.8.2 Ch. 32.24. 8 Heb. degrees.

8 Heb. degrees.

9 Of the precise nature of this dial we know nothing, more than that by its construction it measured time. He was the more than that by its construction it measured the more than the more than the more than the more than the laws of refraction, it is useless to inquire. He that made all things made their laws, and doeth according to his will.

fls. 39.1. 2Ch. 32.31.
2Sa. 8. 1e; to. 2. He
not only congratulated him on his marvellous deliverance,
but probably courted
him into a league
against the Assyrians.

is a second to the first time Babylon is mentioned. Hitherto it had been a mere province under the Assyrians, now it asserts its independence, and takes the first step to that 'bade it it was hurled for its idolatry, cruelty, and pride.—C.

so Is, 20,2 2 Ch. 32.25

pride.—C. # Is.39.2. 2 Ch.32.25 -31.1 Ki.10.2.15.25. 2 Or. spicery.

3 Or, jewels. 4 Heb. vessels.

1 Ki.8.46. Ec.7.20 1 Jn.1.8. Hab.2.4.

Jos. 7.30 Job 31. 33 Pr. 28.173.

5 The fault lany from the showing, but in the vanity of showing them as his own, and as attractives to his alliance—in looking upon property and the showing upon property, farther than as God should be pleased to command a hlessing upon them.—C.

manda a diessing upon them.—C. 6 This ustom of 6 heaping up treasure of the aping up treasure of the last. Vertomannus, describing the treasure of the king of Calicut, says that it was esteemed so immense, the same of the last of the last of the last of the last of warehouses. It consisted of precious stones, plates of gold, and as much load too mules.—2, plates of 6 ch.24.37, 52, 11.Da.1.3.

4 6.7.24.75.39, 12. 27.19.225.17.

ch.24.72.25.17.

ch.24.72.25.17.

ch.24.72.25.17.

ch.24.72.25.29.18.3.18.

job.1.21.75.39, La.3.3.23.30.8.18.

job.1.21.75.39, La.3.3.23.30.8.

disagonethat is timpossible—but good in itself—that is impossible—but good in itself—that is impossible—that it impossibl

8. Or, skall there
not be peace and
truth, &c.

9 The union of
peace with truth, is
peace as Jesus, and
not as the world,
gives, Jn.14.27.—C.

e r Ki, rr. 4r, 4s. ch. 12.19;15:6,7,36,38. fch.18.7. 2 Ch.32. 4, 30. Ne. 3.16. 1 B.C. 698.

CHAP, XXI.

CHAP, XXI.

2 Ch. 33.7-10.1 Ch.

3.73, Mat. 1.10.

5 2 Ch. 31. 2, 3 r Ki.

16.35-33.6 ki. 8i. 16. 2
422.17(24.3,417. 8-17.

ver. 3-7,16. De. 18. 9,10.

Je. 35.4.

c Ch. 18. 4;17. 16. 8. 78.

2;13.3 4-15. 24. r Ki. 16.

32, 33. Je. ii. - xvii. Is. 59.

1-15.

d 2 Ch.33.4.5. Je. 3: 34.ch.16.19;23.4,6. 34.Cn.16.19;23.4,6. e 2 Sa. 7. 13. 1 Ki. 29;9.3. Ps.78.68,69. f ch. 16, 11; 23, 4,6, Ki,6,36,2 Ch.33,15.

A.M. 3291. B.C. 713 thine house? And Hezekiah answered, "All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.5

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store6 unto this day, b shall be carried into Babylon: nothing shall be left, saith the

18 And of othy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good? is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and struth

be in my days? 20 T And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers:1 and Manasseh his son reigned in his stead.

CHAPTER XXI.

1 Manassch's reign. 3 His great idolatry. 10 Prophecies uttered against Judah because of his wickedness. 17 Amon succeedeth him: 19 His wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king. 25 Amon's acts and burial.

MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name was Hephzi-bah.

2 And bhe did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a 1 grove, as did Ahab king of Israel; and worshipped all the host of heaven,2 and served them.

4 And the built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

5 And he built faltars for all the host of heaven in the two courts of the house of the LORD.

6 And she made his son pass through the fire,3 and observed times, and used enchantments, and dealt with familiar spirits4 and wizards: he

over the natural fears and pains of death. How useful is prayer; it can prepare us for death, and recover us from distempers which are in themselves deadly. And God grants with pleasure his people's requests, and bestows on them exceedingly above what they ask or think. At best our life is limited: it is short, and had think. At best our life is limited: it is short, and had need to be well improved. In sickness we ought to use proper remedies, otherwise we but tempt God in desiring or expecting recovery: and the prayers and what has ministered to our vanity and self-contraction.

advices of God's prophets do us more good than the prescriptions of our physicians. How God condescends to the weakness of his saints! He will work wonders to strengthen their faith. Prosperous favourites of heaven are ordinarily courted into friendship by

fidence will ere long cover us with confusion. God then make us to accept of the punishment of our iniquity! We have cause of thankfulness if we are but out of hell. But, outward quietness and gospel preaching are singular mercies which we can never sufficiently

wroughth much wickedness in the sight of the

LORD, to provoke him to anger.

7 And he set a graven image of the grove⁵ that he had made in the house, of which the LORD said to David, and to Solomon his son, Ink this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

7 And he set 'a graven image of the grove's hat he had made in the house, of which the LORD said to David, and to Solomon his son, n'k this house, and in Jerusalem, which I have hosen out of all the tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel hove 'any more out of the land which I gave heir fathers; monly if they will observe to do ccording to all that I have commanded them, at once them to do more evil than did the lations whom the Lord destroyed before the lations whom the Lord destroyed before the lations whom the Lord spake by his servants he prophets, saying,

11 Because Manasseh king of Judah hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols;

12 Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will "stretch over Jerusalem the line" of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem, as a man of Alabi: and I will wipe Jerusalem, as a man of Ala move any more out of the land which I gave their fathers; monly if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

seducedo them to do more evil than did the nations whom the LORD destroyed before the children of Israel. .

the prophets, saving,

done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols;

Israel, Behold, ^aI am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

Ahab: and I will wipe Jerusalem, as a man peth a dish, wiping it, and turning it upside the training with the second with the line7 of Samaria, and the plummet8 of the house of Ahab: and I will wipe Jerusalem, as a man wipeth a dish, wiping it, and turning it upside down.9

inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in my sight, and have provoked me to anger, tsince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, "Manasseh shed innocent blood

Ge.13.13. ch. 24.3, 4. Je. 15. 4. 2 Ti. 3, 13. De. 32. 21,22. 2 Ch.3. 14. Am. 44. 1 ch.23.6.2 Ch.33.7.

ried into captivity.—

(*Eee. vv.1x. xxiii.
Ps. lxrviii. cvi. Ne.ix.
Da.ix.

**wer.2~7; ch.16.34;
24.3.4.
2 Idolatry and apostasy, which both met in Manasseh, he cut in Manasseh, le cut

8 Heb. from mouth to mouth.

during the first part of his reign; but thing the latter part when he had been a bumble penitent, and an accepted and devoted servant of the God he had so long dishonourced. It is a remarkable fact that only the man accepted the server of his reign is recorded in this book; his repentance is not mentioned, and were it not for the account furnished in the book should have known nothing of his conversion. This is one among many examples of the necessity of reading. Kings and the servers of the serv

9. e 1 Ki, 16, 26–18. ch. 14-5;15.14. f 1 Sa.11.15.2 Sa.5.3. 1 Ki.12.20;16.16.ch.11. 17. g ver.17. 1 Ki.11.41, 13;14.20,31. ch.8.23,24; 15.6,7,36,38. 7 B.C. 641.

CHAP. XXII. #2 Ch.34.1,2.1 Ch.3. 14. Mat. 1.10. Je. 1.2. Zep.1.1.1 Ki.13.2.Is.3.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his 5fathers, and was buried in the garden 6 of his own house, in the garden of Uzza: and Amon his son

reigned in his stead.

19 ¶ Amon* was twenty and two years old when he began to reign; and he reigned "two years in Jerusalem: and his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did bthat which was evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the Lord God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon dconspired against him, and slew the king in his own house.

24 And the people of the land 'slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 T Now the rest of the acts of Amon which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried7 in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

CHAPTER XXII.

1 Josiah's good reign. 3 He provideth for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to the prophetess Huldah to inquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.

OSIAH was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah, the daughter of Adaiah of Bos-

2 And he did "that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the deighteenth year of king Josiah, that the king sent Shaphan

power: so many are lying in wait to flater such to their ruin. And novices, being lifted with pride, fall into the condemnation of the devil. None are apt to be more abandoned profligates than those who trample on a religious education. Irreligion and a violent attachment to devilish devices and false worship are often closely connected. The bad example of are often closely connected. The bad example of great men, particularly kings, is often extremely infec-tious; and those who set it will, in the last judgment, have to answer for thousands or millions of souls which they have seduced or destroyed: for the greatest kings must shortly stand on a level with the meanest criminals at God's bar. When men abandon themselves to sin, the former public sins of their nation are all brought into their account as approved and reacted by them. And nothing sooner fills up the measure of a nation's sins than the persecution of God's people. Terrible are the miseries which wicked magistrates and minis-

ters bring on those under their charge. And they who imitate them in their wickedness must share in their punishment. They who forsake God must expect to be forsaken by him. But great must be the strength of that inward corruption which renders men daring in wickedness notwithstanding the most awful warnings and judgments. Often men's forwardness in sinning hurries them into hell. And it is a great mercy for a nation when the career of a wicked king is short.

CHAPTER XXII. [Ver. 14. 'College' is an unfortunate rendering of the Hebrew. It was given on the authority of some Jewish rabbins. The word apthe authority of some Jewish rabbins. pears to be a proper name, or at least a descriptive title, applied to a distinct, and then well-known, quarter of Jerusalem. The literal meaning of the Hebrew word *Mishneh* is 'second place.' The site of the place referred to in the city cannot now be determined. P.]

REFLECTIONS .- Sometimes there are eminent patterns of piety in the most profane family. And wise is the display of God's abundant love and grace. It bodes well when princes begin their cares with the reformation of religion. And it is extremely with the reformation of religion. And it is extremely honourable when the most untainted honesty prevails in the management of public funds and general affairs. But how dreadful is it when the oracles of God are thrust into corners! and much more so when they are little known or regarded by those who have them daily in their hands! It is very unbecoming for great men to live ignorant of, and unconcerned about, their Bibles. For the time is at hand when their contents shall make the most careless and hardened despisers and neglecters tremble: and God's word, when blessed by his Spirit, is quick and powerful to the piercing and conviction of men's consciences. And when we see the wrath of God hanging over our heads, it is full time to think

the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, 1

4 Go up to 'Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the 'door have gathered of the people:

the 'door have gathered of the people:

the 'door have gathered of the house of the door have gathered below the silver of the people:

the door have gathered of the people of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the goversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt 'faithfully.2

8 ¶ And Hilkiah the high priest said unto

Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shaphan the scribe showed the king, and to the riches and have the oversight of the house of the Lord.

10 And Shaphan the scribe showed the king, and to the riches and the ric

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a

book: and Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go'ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto the words of this book. The words of Shallum the prophetess, the wife of Shallum this was the empty of containing the words of this book. The words of this book that is found: The words of this book that is kindled according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto the words of this words are under deep convictions of the right of all the words of this was the empty alternative words and the words of this was the empty alternative words and the words of this was the empty alternative words and the words of this was the empty alternative words and the words of the Lord that is kindled at the words of this was the empty alternative words and the words of the bear of the words of the bear of

formation, removing the idolarrous shrains the idolarrous shrains clearing, away the ideamages from every district of the land. It is worthy of note that his work was not confined to Judah; he extended the confined to their former homes, 2 Ch. 34.6. In the 18th year of his reign, having cleared the land of its idolatory, taked, to repair the temple (comp. 2 Ch. 34.8 - P. e. 2 Ch. 34.9 - 13. th. 124.9-15. Heb. threshold.

6.20.—C. & 2 Ch.34.14. De.31. 26. It seems to have been the original copy written by Mo-

either this or any other part of the Mosaic Scriptures—such an inference being utterly inconsecutive of Hilkish, his tutor and guardian. The conduct of Josiah is the natural expression of a mind carried back to the days of Microscopic of the Microscopic of the

the son of Azaliah, the son of Meshullam, the A.M. 338L B C. 623. A.M. 338L B.C. 623. the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;6) and they communed with her.

15 T And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent vou to me,

16 Thus saith the Lord, Behold, 'I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 Because they have "forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be yquenched.

18 But to the king of Judah, which sent you to inquire of the Lord, thus shall 've say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard;

19 Because thine cheart was tender,7 and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have bleard thee, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave 8in peace;9 and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

1 Josiah causeth the book to be read in a solemn assembly. 3 He reneweth the covenant of the Lord. 4 He destroyeth idolatry. 15 He burned dead men's bones upon the altar of Bethel, according to the proournea aeaa men's oones upon the attar of Bethel, according to the **pro**phecy. 21 He kept a most solemn passorer. 24 He put away witches and all abomination. 26 God's final wrath against Judah. 29 Josiah, provoking Pharaoh-nechoh, is stain at Menidoo. 31 Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoiakim king. 36 Jehoiakim's wicked reign.

ND thea king sent, and they gathered unto A him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the Lord, and ball the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 I And the dking stood by a pillar,2 and made a covenant before the Lord, to walk after

how to prevent it. Such as are under deep convictions or oppressive fears ought to consult the Lord's prophets. Holy men and women are the fittest to be our friends and advisers. And it is a great benefit to courts when they have Heaven's favourites at hand. How dreadful is it for a nation to be loaded with crimes which the Lord will not pardon. Obstinate and wilful sinning must end in remediless and eternal misery. a great mercy to have our hearts early and deeply affected with the things of God. Such as tremble under apprehensions of God's wrath are in a fair way under apprehensions of God watch with conscience, are taken away with God and their own conscience, are taken away before the infliction of public and awful judgments.

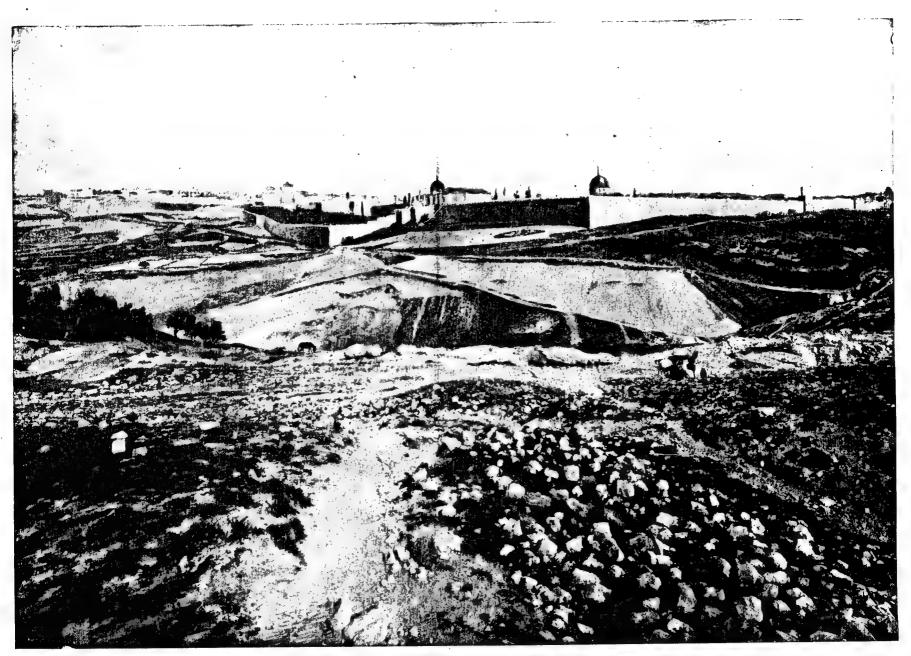
CHAPTER XXIII. [Ver. 2. In the parallel passage in 2 Ch. 34. 30, instead of 'prophets' we find 'Levites.' In Hebrew the two words not only resemble each other closely in letters, but even more closely in pronunciation. It is probable that one of the passages, and perhaps this in Kings, may be a mistake of an early copyist; though both may be genuine—the one historian mentioning 'prophets,' the other 'Levites.' P.]

Ver. 7. [Reference is made in this verse to the infamous rites and libidinous orgies by which Astarte was worshipped. These are fully described and indignantly denounced by Augustin, who was an eyewitness of their horrors in Carthage. Her priests were

eunuchs in women's attire; and her shrine was surrounded by women who prostituted themselves to enrich the temple. It is this abominable practice which is referred to in De. 23. 18. P.]

REFLECTIONS.—When God's wrath hangs over

our head, it is high time to attend to and learn his law; and to concur in hearty and cheerful promising with God in Christ. But it is principally God's love and promise of grace that binds men fast to him, and their most solemn vows and promises. Nothing tends more to the welfare of princes than their zealous promoting of the true knowledge and worship of God. But, alasl what fearful abominations may be found among people who have not entirely abandoned the worship of the



OSQUE OF OMAR FROM THE JERICHO ROAD—A VIEW FROM THE JERICHO ROAD OF THE PLACE WHERE THE HOUSE OF THE LORD STOOD. [II. Kings, xxiii:1-2.]—"And the king sent and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great;

and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." The artist who took these pictures, and the writer, arose in Jericho about 2:30 o'clock, and after a slight breakfast started at 3 o'clock for Jerusalem. We passed by the Judean mountains, as in awful solemnity they stood around us in the quiet moonlight, and reached Bethany, two miles from Jerusalem, at 8 o'clock. This picture was taken about 8:30 as we approached Jerusalem from Bethany.

the LORD, and to keep his commandments, and his testimonies, and his statutes, with all and his testimonies, and his statutes, with all -xxvii Dei-xxvii.

their heart, and all their soul, to perform the settle and s words of this covenant that were written in this book: and all the people stood to the covenant.

- 4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the hvessels that were made for Baal, and for the grove, and for all the host of heaven:3 and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto *Beth-el.
- 5 And he put down4 the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto "Baal, to the sun, and to the moon, and to the planets,5 and to all the host of heaven.
- 6 And he brought out the "grove" from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves7 of the children of the people.8

7 And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove phangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places salem, but they did eat of the unleavened bread among their brethren.

through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the "sun," at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain," which was in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that were "on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Man-

A.M. 3381. B.C. 623.

e Ex.xx. xxiii.L.e.i. -xxvii De.i.-xxvii.

79.

A ch.21.4-7; 17.16. 2

Ch.34-3-7.

3 'Baal' signifies lord, master, ruier; and is here used as a name for the sun, as the control of the planetary system. 'The grove, or Asherah, most probably the idol called by the Greek and Roman hearth host of heaven,' all the constellations, which for the sake of order, astronomers have distributed into arbitrary forms, and distinguished by see hote on ch.7.16.—P.

*ver.10.Je.7.32,2.

i ver.10. Je.7.31,32 # 1 Ki.12.29. Am. 4-4.Ho.4.15. 4 Heb. caused to

4 Hev. corrected to the case.

I Heb Chemarin,
Ho.10.5.Zep.1.4.

m ch. 21. 2-7,21; 17.
16.Je.44.7-25.

To twelve signs

m ch. 21. 2-7,21; 17. 16. Je. 44. 17-25 5 Or, twelve signs or constellations.

n ch.zt.7.
6 Evidently the image of the grove-idol Asherah. —C.

7 Thus rendering it unclean, so that none might attempt to collect it for relics. 8 The spot where

8 The spot where the idols were destroyed and burned was doubtless in the deep valley southeast of the city, where Illiumon falls into the Kidron. There was the city of the control of the valley, with the cliffs and rocks overhead, were filled with tombs. It was thus easy to scat. was thus easy to scat-ter the dust of the broken images upon 'the graves of the children of the peo-ple.'—P.

ple. -P. o 1 Ki. 14. 24; 15. 12; 22.46. 2 Ch. 34. 33. De 23. 17. Jude 7. Ro. 1. 26,

23.77. Jude 7. Řo. 1.36, 27. p. 07. shrines, Ac. 19.24. 9 'Hangings, 'cither tobes for the idologist and the state of the

in tuttees.—C.

3 'The valley of Ben-Hinnom,' for thus ought the Hebrew to be translated, winds round the western and southern sides of Mount Zion, and falls into the Kidron at Enrogel. It is a deep, narrow, dark ravine.—P.

**ILE_18_2. De. 18.

/ Le. 18. 21. De. 18. 10. ch. 16.3; 21. 6. Eze. ≈ Eze.8.16.

и Eze.8.16.

v От еиписh, от объет.
х De.22.8. Je. 19.13.
Zep.1.5.
y ch.21.5,21,22.2Ch.
33.15.

A.M. 3381, B.C. 623.

from the Phernician idolatry, represented Apolio, or the sun, as drawn by fleet horses in a charoot whether it through the control of the con cated to the sun, does not appear. It is most jobable they were living horses, as, had they been statury, of broaze or marble, they had likely shared the fate of the idolatrous altar, recorded ver. 13:14.—C.
6 OIr, yan from theme.
7 That is, the Mount of Olives, v Sa.15.30.

of Olives, 2 Sa. 15.30.

7 One of the three tops of the Mount of Olives, denominated 'Corruption,' because of the idolarry practised on it by Solomon. See De. 32.5.—

6.

a 1 Ki. 11. 7. Ne. 13-26.

26.
b Or, Molech, 1 Ki

c Ex.23. 24. De. 7. 5. 25. In. 2. 18, 20; 30. 22. 8 Heb. statues. d ver.16,20

e i Ki.12.29,31; 13.2. Thus the man of God's prediction was fulfilled.

infilled.

9 Josiah had evidently some authority over a great had evidently some for the first of the king of Assyria. He had carried the ashes of the idolatrous vessels to be the torender both it and the ashes abommable to the people.—I.

J Ki.71.1.2.

2 Above 300 year

S Title, inscrip ion, perhaps rendered illegible by the lapse of 300 years, unless to those which when with by local tradition.—C.

3.7. h Heb. to escape 1s.57.2.Re.14.13.

2 1 Ki,13.11-32. & 1 K1, 12,31,ch,17.6 2Ch,34.6.

2Ch.34.6.

4 As Samaria had belonged to the ten tribes, it seems strange that Josiah carried his reformation into that district. But it is most probable that being in amity with the king of Assyria, he ruled over Samari

10r, sacrificed, Ex. 22,20. Is. 34.6, ch.10, 25 11, 18, De. xin, xvi. 1 Ki.18.40.

5 The design of this was to render their idolatry detestable; for, according to the ceremonal law, nothing was so polluting as a human carcass, or any part of it.—J.

m 2Ch.35.1-19. Ex. 12.3. De.16.2. Le.23.5. Nu.9.2,3;28.16. m 2 Ch.35.7-9, 18,19. with 30.2-27. Not one so exactly observed in every respect.

lasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence,6 and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption,7 which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for bMilcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the simages, and cut down the groves, and filled their places

with the bones of men.

15 ¶ Moreover, the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, and stamped it small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed,1 who proclaimed these words.2

17 Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones halone, with the bones of the 'prophet that came out of Samaria.

19 ¶ And *all the houses also of the high places that were in the cities of Samaria,4 which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he 'slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, "Keep the passover unto the Lord your God, as it is written in the book of this

22 Surely there was not holden "such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

true God! and shameful discoveries of these are made whenever reformation is thoroughly attempted. There is therefore need of much knowledge, prudence, courage, and zeal, to carry reformation to a proper pitch.
God's promises and threatenings are all fulfilled at last, notwithstanding the longest delays. Such as truly

but restore the purity and strict observation of the ordinances of God; and particular regard must be had to the exact observation of the instituted seals of his covenant. God takes a peculiar pleasure to perpetuate their honour who have been sincere and active for him

covenant with God must not only remove corruptions, | in their generation. But irreversible is the doom of nations when once ripened by wickedness. Often the best of princes must taste a little of their cup, especially if they attempt to help their ungodly neighbours. When those who stood in the gap to retard deserved judgments are removed by death, with what tremendous

23 But in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.

24 ¶ Moreover, the °workers with familiar spirits, and the wizards, and the images,6 and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem. did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.

25 And plike unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.9

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My' name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In^z his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he "slew him" at Megiddo,2 when he had seen him.3

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: salem, and buried him in his own sepulchre:
and "the people of the land took Jehoahaz" the
son of Josiah, and anointed him, and made him
king in his father's stead. king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's

three months in Jerusalem: and his mother's name was b Hamutal, the daughter of Jeremiah of Libnah.

32 And che did that which was evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh a put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an chundred talents of silver, and a talent of gold. The sight of the throne, where and a talent of gold. The sight of the throne, where the most striking modern example—that conquering scourge of 26.00, 21, 10-39, 56, 52.10. Exp. 4.17. Some because he reigned.

**Ch. 16. 2-4; 21. 22. 7.

**Au.34, 71. Ch. 25. 6.

**Co. 21. 10-39, 56; 52.10. Exp. 4.17. Some scarce he reigned.

Spring. A promost striking modern example—that conquering scourge of Exp. 21. 10-25. 6.

**Sp. 34. Nu.34, 71. Ch. 25. 6.

**Co. 21. 10-39, 56; 52.10. Exp. 21. 0.

Spring. A promost striking modern example—that conquering scourge of Exp. 21. 10-25. 6.

**Sp. 34. Nu.34, 71. Ch. 25. 6.

**Co. 21. 10-39, 56; 52.10. Exp. 21. 0.

Spring. A promost striking modern example—that conquering scourge of Exp. 20. 21. 10-39, 56; 52.10. Exp. 21. 0.

Spring. Captured left by the one or the other title.—C.

**This is not contradicted by 12-35, 30 for 36 for 36

o ch.21.3,6;22.8. Le. 20. 27. De, 18. 11, 12. 2 Ch.34.3-7,33.Is.8 19. 6 Or, teraphim.

₱ 1 Ki.15.5. 2 Ki. 18 None so blame

5. None soless.
7 Among the good recorded in eminence lies in his deep remorse and repentance, through aith in the Krough aith in the Krough aith in the Krough aith in the Krough above all other kings, by confidence in God —whom yet he partially forgot in the day of his prosperity—and whom threat-ened judgments were necessary to bring to his remembrance, ch. 20. 13, 15-19. Josiah stands above them all in purity of life, and ardent and cuttiring zeal for reformation.

-C. g 1 Ki. 2. 4. Mat. 21. 37. De. 6. 5; 10. 12. r ch.24. 4; 22. 13, 17. Je 15.1,4;3.10.

Je 15.1.4:3.10.

8 Heb. angers.

9 Not merely the evil acts Manasseh had done, but the evil principles and practices he had in-culcated and patronized, the corrupting infection of which still remained to provoke the Lord, and call down his judgments.—C.

2 ch. vr. 6. 18, 20, 22;

ments.—C. sch.17.6, 18, 20, 23; 24.3; 25.11. Je.3.11; 15, 4.De.28.49-68; 4.26,27; .19. * 1 Ki. 8, 29; 9. 3. ch.

F Ki 8, 29; 9, 3, ch. 21.4.7.

M I Ki II. 41, 43; 14, 29, 31; 15, 23, 24; 22, 45, 50, ch. 25, 67, 36, 38; 20, 22.

M Ch. 35, 20, 24, 49, ver. 35, 26, 26, 14; 9, 12, 28, 36, 60, 21, 33, 18, 57, 1, 2; 54, 10, Re. 14, 13,

Is 57.1,2; 54.10. Re.14.

18.C. Gro.
2 A city of Manassch, within the limits of Issachar, about 17 miles north-west of Samaria, Here Josiah attempted to arrest Pharaoh's march to the Euphrates—an act to which he was obligated both by regard to his own safety, and his fealty for Samaria to the king of Assyria.—C.
2 ch.14,8,11.

a 2 Co. 36, 1-4, 1 Ch. 3.15. Je.22.11.

4 Or Shallum, a younger son. b ch. 24. 18.

c ch. 16. 2-4; 21. 2-7,

he ruled as the vas-sal of the Egyptian monarch. Riblah is situated on the right bank of the Orontes, in a fertile plain, near the northern termin-ation of the range of Antilebanon.—P.

fch.24.17.Da.1.6.
g Mat 1.11.1 Ch. 3
g, fa.5.cl. hg. Mat 1.11.1 Ch. 3
g, fa.5.cl. hg. God
shall arise—Yehoukims. Jehovah shall
ing been the name by
which God was revealed in Egypt, the
Egyptian monarch
seems to convey by
the change, either
heathenish contempt
heathenish contempt
heathenish contempt
seems to convey by
the change, either
heathenish contempt
heathenish convey
heathenish contempt
heathe fch.24.17.Da.1.6.

& 2 Ch.36.5,8 / Je.22.13-10; 26, 20 23;36.23-26.2 Ch.36.5.

CHAP. XXIV.

B.C. 607 # 2 Ch.36.6. Je.46.2 25.1.ch.17.5. Da.1.1,2 *b* 2 Ch. 36. 6,7. Is. 10. 5,6. Je. 51. 20–23. Eze. 7. 24; 16. 36–43; 23. 22–35. 45–47. 1 B.C. 603.

c ch.20.17; 21.10-22.16,17, Je.25.9;26. Le.xxvi. De.xxviii. d Am. 3.6. Is. 10.5,6; 45.7;27.11

17. aCh 33.2-9, Je.15.1

3 Not punishing them for the personal sins of Manasseh, but for those sins he taught them to practise, and in which they became such expert and infamous adepts,—C.

§1 Ki. 11. 41, 43; 14.

9, 31; 15, 7,8,23, 24; 22.

45,50. Ch.23,28; 21.7,25; 20.20-22;16,19;15.6,736,38.

7,36,38. A 2 Ch. 36. 8. Je. 22.

39.38. As a series of the seri

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and furned his name to gJehoiakim,8 and took Jehoahaz away: and he came hto Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoiakim^k was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was 'evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER XXIV.

1 Jehoiakim, first submitting to Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken, and carried captive into Babylon. 17 Zedekiah is made king, and reigneth wickedly: he rebelleth, to the utter destruction of Judah.

N his days Nebuchadnezzar king of Babylon L came up, and Jehoiakim became his servant three years: then he turned and rebelled against

2 And the Lord bent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, caccording to the word of the LORD, which he spake by his servants the prophets.

3 Surely dat the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh,8 according to all that he did;

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim *slept with his fathers: 4 and Jehoiachin⁵ his son reigned in his stead.⁶

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin* was eighteen years old when

speed do those judgments hasten to ruin the guilty! and when neither warnings restrain, nor good examples influence, destruction is evidently near.

statements here made. In the third year of the reign of Jehoiakim Nebuchadnezzar set out on his first expedition against Palestine and Western Asia. His

him to Babylon, and took some of the precious vessels of the temple to place them in the temple of Bel. For some reason which is not stated Nebuchadnezzar natuence, destruction is evidently near.

CHAPTER XXIV. [Ver. 1. The history of the kingdom of Judah under Jehoiakim, as given in this book, is very brief; but from a comparison of Da. i., 2 Ch. 36. 6, and Je. 25. 1, sq., the following facts may be gleaned, and they throw light on the detached of the desert must have occupied some time; changed his purpose regarding Jehoiakim, and placed him again on the throne. He remained subject for three years, when he rebelled, probably because Nebuchadnezzar was engaged in other wars. The Babylonian the rebell, appears to have sent against Palestine and Western Asia. His march across the desert must have occupied some time; then he met and conquered the Egyptians at Carchemish; then he conquered Northern Syria and Phoenicia; and at length, in the fourth year of Jehoiakim, he besieged Jerusalem, and captured it about a month after. He took the king prisoner, bound him in fetters to carry to have sent against Judah bands of the Chaldees, 55. he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

10 ¶ At^m that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon 11 And Nebuchadnezzar king of Babylon F For ch. 25, 13-15. came against the city, and his servants did See note on Ext.

besiege it.

12 And Jehoiachin the king of Judah ewent out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers:7 and the king of Babylon took him in the eighth year of phis reign.8

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces 'all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour,1 even ten thousand captives, and all the craftsmen' and smiths: none remained, save the poorest $^{\nu}$ sort of the people of the land.

15 And the carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers,2 and the mighty of the land; those carried he into captivity from Jeru-

salem to Babylon

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead,

and changed his name to Zedekiah.4

18 Zedekiah was twenty and one years old

when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the sight of the Lord, baccording to all that Jehoiakim had done.

20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Agreement of Libnah.

19 And he did that which was evil in the sight of the Lord in the presence of the Lord in the presence of the Lord in the coath he took to the oath he took to his injusty, and have held in the presence, that Zedekiah are belled against the king of Babylon.

A.M. 3405. B.C. 599.

l ch.23.37. m 2 Ch.36.10. De.28. m 2 Ch. 36.10. DE.26. 49. Le.26.25. n Heb. came into siege, Le.26.25,26. De. 28. 52-57. ch. 17. 5, 6. Hab.1.5-10.

Je.27.17; 38.17; 22. 7 Or, eunuchs.

Nebuchadnez-zar's, Je.25.1;52.28.

8 Not in the eighth of Jehoiachin (see ver. 8), but in the eighth of Nebuchadnezzar himself.—C. q ch.20.17; 14.14. Is. 39.6. 1 Ki.14.26. Je.20.

t. 7; and compare with 2Ch.36.7.—P. s Je.24.1,5; 52.28. 2 Ch.36.6,7.Eze.1.2.

1 Not all that were in the land, but all the warriors, nobles, and mechanics that were in the city.—C. # 1 Sa. 13. 19, 22. ch. 25.12.

#EEE IN THE CLYY.—

1 Sa. 13, 19, 2a. ch.

1 Sa. 13, 19, 2a. ch.

1 Ch. 36, 10. Es. 2.6.

26, 10. Es. 2.6.

20, ch. 36, 10. Es. 2.6.

20, 10. Es.

521. 1 v.n.3-15. ch.-3:

34. Mattarviach. gift of the Lord'—Zedckinh. 'justice of the Lord.' a change imposed in vindication of Nebuchadnezzar's severity, which he distributed in the lord of Nebuchadnezzar's severity, which he miss or inflicts, and not by the principle by which the agent is actuated.—C. ac h.23-31.

actuated.—C. a ch.23.31. b ch.23.3/.Je.24.8. c ch.22.17; 17.12-18. De. 4.24-27; 31.16,17; 32.15-27;28.15-68.

5 'Through the anger of God' Zede-kiah was given over to his own ways, Ro. 2.24,28.—C.

d Je.27.12. Eze.17.3 11.P1.14.14.

CHAP. XXV.

CHAP. XXV.

a Je-3ps.; z.u. Eze.

42:24.1.a; v.l.e.a6.25;
31. Pas this chapter
we have a brief but
graphic narrative of
he destruction of
Jerusalem and Solo
non's temple. It is
almost verbatim the
systematic studentation
systematic studentation
laso to read in connection Je. xxxix. with
the whole book of
Lamentations.—P.

2 B.C.; 282.

2 B.C. 588. b Je.52.6; 39.2. Zec

8.19. c Le. 26. 26. De. 28. 52,53, La.4.10. Eze.4 16,17;6.3,12;7.15,19;14 13,21;5.10. Je.37.21; 52

13,21;510.Je.37.21;52.6

3 Before the invention of gunpowder there were various military engines for the assault of city walls. Still the chief dependence was on a chain of forts, united by lines, called lines of circumvallation, by which means, by the process now called 'blockade,' cities were at length rewere at length re-

d Je.30.2.3; \$2.7; 5 10. De. 28.25, Eze.12 12.1 Sa.12.25.

12.15a.12c.

4 'The king's garden' was south of Moriah. in the bed of the kidron valley. The king and his chief men appear to have left the city by a beautiful the moral of the kidron valley. They were not discovered till the morning; but they were then pursued and captured at Jericho.—P.

e Am. 2, 14. Is. 30.16. Eze. 12.13. Je 52.9,11. Eze.17.

Jes. 9, 11. Exer. 7.

5 Heb. spake judgment with him.
g Heb. meade blind,
[c. 15, 34,5 Eze. 12, 13, Fx. 107, 10, 11.

6 This cruel practice is a common punsilment of den Ezer,
and is done to render
them incapable of
again ascending the
therine. In Persia it
is effected by passing
a red-hot copper
type, or with the
point of a darger.

7. It was prophesical

point of a dagger.—

7. It was prophesied
(Je.32.5; 34.3) that he
should go to Babylon, and in Ecc. 22.75.
the Babylon; and, by
this cruelity of Nebuchadnezzar, the apparently contradictory prophecies were
reconciled and fulfilled.—C.

A Je.52.12. ch.24.72.

A Je.52.12, ch.24.12 Zec.8.19. 8 Or, chief mar

f Je.7.14;37.8;17.27; 21.14;52.13;39.8.2 Ch. 36.19. Ps.79.1,2;74.7.8 Eze.7.20,21;15.6,7;16 41;20.47;22.18-22;24.4

9 Solomon's temple, which, according to Usher, had now stood 424 years, 3 months, and 8 days.

Je.39.8; 52.14. Ne. 1.3.
/ Je. 52. 15, 19; 39. 9. Ch.21.14.

1 Heb. fallen away m Je.39.10;xl.-xliv

CHAPTER XXV.

1 Jerusalem is again besieged. 4 Zedekiah taken, his sons slain, and his eyes put out. 8 Nebuzaradan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity. 13 spoileth and carrieth away the treasures. 18 The nobles of Judah are slain at Riblah. 22 Gedaliah, who was set over the people that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

ND it came to pass ain the ninth year of his A reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.1

2 And the city was besieged unto the eleventh vear of king Zedekiah.2

3 And on the ninth day of the bfourth month the famine prevailed in the city, and there was ono bread for the people of the land.3

4 ¶ And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; (now the Chaldees were against the city round about;) and the king went the way toward the plain.4

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered

from him.

6 Sof they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.5

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried

him to Babylon.7

8 ¶ And hin the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard,8 a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he

with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the 'rest of the people that were left in the city, and the fugitives that fell away1 to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

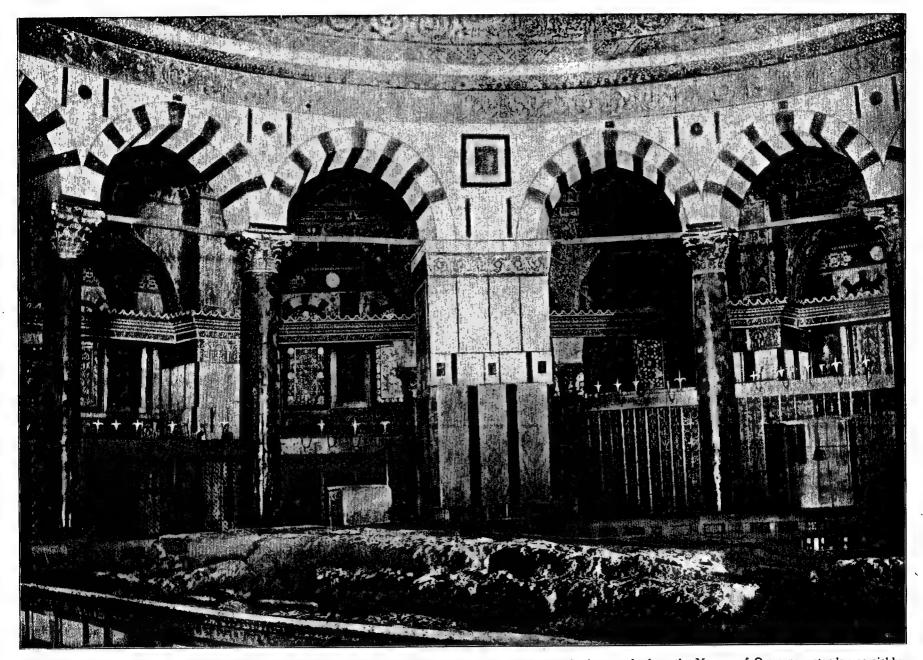
12 But the captain of the guard left of "the

Syrians, Moabites, &c., by whom the whole country a day of wrath the vain confidences of sinners shall utterly fail them; and the mightiest arm of flesh will be a weak support against an angry God. In his miserable. P.]

REFLECTIONS. — By their own wickedness men destroy themselves when they give themselves sin. Multitudes of wicked men, own selfish purposes, are always ready to execute the righteous purpose of God; and all resistance is vain when God will judge. If men mourn not for their fathers' iniquities, they will smart for them: and not one jot or tittle of God's threatenings shall fail. In

steps. And a nation is on the verge of ruin, when God gives up her rulers to infatuation; and when, for the sin of a land, many and wicked are the princes thereof.

CHAPTER XXV. REFLECTIONS. - How dreadful are the fruits of sin in persons, cities, and nations! And fearful is the case of those in cities which are long besieged, or taken by force. But no contrivance for safety will at last avail them who have contemned the counsels of God. The final doom of



INTERIOR OF THE MOSQUE OF OMAR—STANDING OVER THE ROCK WHERE ABRAHAM IS THOUGHT TO HAVE OFFERED UP ISAAC, AND SOLOMON BUILT THE TEMPLE. [II. Kings, xxv:13-14.]—"And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away." The

interior of the temple that stood where the Mosque of Omar now stands was richly furnished. So the interior of this Mohammedan place of worship is most elaborately furnished. The building has 8 sides, each 68 feet long, the whole being covered with richly colored porcelain tiles, and a frieze of tiles running around the building upon which are written passages from the Koran. The great dome is supported by Corinthian columns. There are 56 stained glass windows of great brilliancy and beauty. The dome is 98 feet high, and 66 in diameter.

poor of the land to be vine-dressers and husbandmen.

13 ¶ And "the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, lid the Chaldees break in pieces, and carried the brass of them to Babylon.1

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they

away.

15 And the ofire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea,2 and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was with-

out weight. 17 The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the

chapiter round about, all of brass: and like unto these had the second pillar with wreathen-

work.

18 ¶ And the captain of the guard took Seraiah^q the chief priest,³ and Zephaniah the second priest, and the three keepers of the door.⁴

19 And out of the city he took an officer that was set over the men of war, and five men of them that "were in the king's presence, which were found in the city, and the principal scribe of the host, and the city, and the principal scribe of the second with the five, the work of them that "were in the king's presence, which were found in the city, and the principal scribe of the host, and the principal scribe of the second with the five; and thus made seven in the whole.—I.

§ Heb. sew the of the host,7 which mustered the people of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of

Babylon to Riblah:

21 And the king of Babylon *smote them, and slew8 them at Riblah, in the land of Hamath. So "Judah was carried away out of their land.

A.M. 3416. B.C. 588.

9 Sometimes poverty is a protection; they who own nothing have nothing to lose. The poor, formerly oppressed, have now liberty, while their oppressors are enslaved.—

I.

1, n ch.20.x7, Je.27.2x, 22; 52, 17-22, I Ki.7.15, 23,27,47,50, 2 Ch.4, II-18.

1 This robbery of the house of the Lord, and this carry-ing away of his peo-ple into captivity, are here to be accurately ple into captivity, are here to be accurately noted, (1) as judgments against an apostatizing and idolatrous church; and (2) as instances of that reckless covetousness and cruelty, which, in due time, brought down the judgments of God against Babylon.—C.

ø 1 Ki.7.48-51. 2 Ch. 4.20-22;24-14. Ezr.1.9-11.Da.5.2,3.

\$ Heb, the one sea. # 1 Ki.7.15. Je.52.21 q 1 Ch. 6, 14. Je. 52. 14. Ezr.7.1.

24 Ext. 7-1.

3 The person who is here called the second priest was what so that so cond for the second priest who performed the functions of the high priest when he was prevented by any infirmity from attending the temple service.—Clarke.

r Je.21.1;29.25. 4 Heb. threshold.

7 Or, scribe of the captain of the host, i.e. the secretary of

f Je.7.4;52.27.

I Je.7.4;52:27.

8 Probably, as the chief instigators and leaders of the insurrection, and to strike the deeper terror into the inferior ranks of the people. C.—
They were probably known as the favourites and counsellors of Zedekiah, and were put to and were put to death as accessories to his rebellion.—I. # Je.25.9. Am. 2.13-16;5.27. De.28.36,64.

x [e.40.5 9;39.14-y Je.40.5-9,11-16. 9 Leaders of the disjointed and inde-pendent bands of the pendent bands of the Jews that arose after the reduction of

the reduction Jerusalem.—C.

1 He was anxie to promote the fare of the people reconciling then the Babylonian z Je.40.9, He.6.16.: Sa.14.11;19.23.

a Je.27.12,17; 38, 17 o. b Zec.7.5;8.19.Je.40 2-16:41.1-10. 13-16;41.1-10. 2 Heb. of the king

dom. c Not Ge.31. 49. Ju. 10. 17; 11. 11, not Jos. 11.3, 01 15.38, but Jos 18. 26. 1 Sa. 7.5-16. Ju

20.1,3.

3 A full narrative of this murder is given in Je, xl, xli.—

P. d Je. 41. 17. 18; xlii. xliii. De. 28.68.

thiii De. 86.68.

\$ | E. y. 33.74.

\$ | B. C. y. 52.

\$ | F. y. 1. I. Da. 5. II.

\$ | E. y. 52.

\$ | F. y. 1. I. Da. 5. II.

\$ | His proper name

was Merodach, but

the epithet Evil, te.

foolish, was prefixed,

probably because he

was profligate and

wicked. "Pridatux."

the succeeded Nebu

chadnezzar nreigned three his

de digns on the his de

supposed the Medes

whose growing

power he Medes

whose growing

power he dreaded

signs on the Medes, whose growing power he dreaded. His army was however routed, and himself slain, by Cyrus. He was succeeded by Belshazzar, in whose reign Babylon was taken by the same parties who had defeated his father.—I. 6 Heb. good things with kim.

7 In times and

T In times and countries abounding with jetty sovereign ties, we need not be surprised to hear of many captive kings being congregated at a period companiatined seven distinct kingdoms. Providence, by thus distinguishing the captive monarch of Judah, had the great many source to the Babylonian monarch to the revealed word and divine ordinances of Moses and the prophets, and of thus preparing the way for the development of the Babylonian monarch to the sill addressed by Danieland other prophets, and divine the sill addressed by Danieland other prophets, to the mighty kings and proud cities of the earth—C.

g Ge. 41. 42; 49. 10. 2 Sa.9.7.ch.24.12. Da. 1. 9;2.48;3.30.

22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the "captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And 'Gedaliah sware to them, and to their men, and said unto them, "Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the beeventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,2 came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at 'Mizpah.'

26 And all the people, both small and great, and the captains of the armies, arose, and dcame to Egypt: for they were afraid of the Chaldees.

27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach⁵ king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly6 to him, and set his throne above the throne of the kings that were

with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

impenitent sinners is to be bound with chains of dark-ness unto the judgment of the great day! How terribly the ordinances of God suffer for the sin of their attendants! And woe to that city or kingdom from which they are removed! Dreadful is the universal overthrow

that surely follows: and men of rank, in the time of | such public calamities, are exposed to the most distinguished miseries, answerable to their distinguished influence in the sinful causes thereof. But observe here how exactly the threatenings of God by Moses and the deliverance.

prophets are now fulfilled. Notwithstanding Nebuchadnezzar's intentions, not a remnant of Jews is left in the land of Canaan: and yet, in the very midnight of their captivity, he grants them a token of their future

BOOKOFFIRST THE

CHRONICLES.

This and the following book were probably written by Ezra the noted reformer after the captivity. They comprehend a history of about \$500 years from the creation till after the Jews returned from Babylon. Their manifest scope is to fix the genealogies of the Jewish nation, and to narrate the noted transactions of David and his royal descendants. As the ancient names of persons or places are sometimes altered in whole or in part, and a number of circumstances, not formerly mentioned, inserted, there is sometimes a seeming, but not a real, contradiction between them and the preceding books; particularly 2 Samuel and the two books of Kings. If we are at any loss to reconcile some of these passages let us blame our own weakness, but never the oracles of God. Things relative to these mere circumstances might be obvious to the ancient Jews, which are now to us obscure or unknown. The first book contains, (1) A collection of sacred genealogy for about 3600 years, from Adam till long after the captivity, mingled with some shreds of history not formerly inserted, i.-ix. This genealogy was of great use to the Jews who returned from Babylon, to fix them in their respective tribes and families; and is of use to us, to manifest our Redeemer to be the promised seed of David, Judah, Abraham, and Eve, according to the flesh. And now that he is come, for whose sake the registers were chiefly preserved, no genealogy of the Jews, for more than 1700 years backwards, is in the least to be depended on. (2) A repeated view of the translation of the kingdom of Israel from Saul to David, and of the triumphs of the latter, with several additions, x.-xii. xviii.-xxi. (3) An account of David's settling the ark at Jerusalem; fixing the orders of the priests, Levites, singers, porters, and other ecclesiastical officers; appointing the officers of his property and trained bands; of the vast preparations he made for building the temple; and the directions he gave to Solomon and others concerning it; most of which is not before narrated; xiv.-xvii. xxii.-xxix.

[The First and Second Books of Chronicles were originally one. Jerome informs us that in his time they formed but one book in all Hebrew MSS.; but that the early Christian churches had divided them on account of their length. The name Chronica, or Chronicorum Liber, given to them in the Vulgate, and from which comes their modern appellation, appears to be derived from Jerome. Jewish tradition assigns the compilation of the books to Ezra, and with this their internal character entirely agrees. It is worthy of note that the book of Ezra is a continuation of Chronicles. The two may be said in fact to form one complete history. The more immediate causes of the compilation of Chronicles appear to have been, (1) A desire to rectify and preserve the genealogical registers of the nation, which had doubtless become seriously deranged by the captivity. Without these registers the redistribution of Palestine among the returned captives would have been impossible. (2) A desire to reconstruct the whole temple service and national worship in accordance with the Mosaic law. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses, as arranged by David. The whole registers of the tribe of Levi had therefore to be revised; and the laws for the tithes and offerings had to be fully considered. These facts will explain the leading characteristics of the books of Chronicles. The scholar observes a striking resemblance in style to the book of Ezra; he also notices many Chaldee words and forms of expression, showing that the author, while he wrote in Hebrew, was familiar with the Chaldee tongue. P.]

CHAPTER I.

1 Adam's line to Noah and his sons. 5 The sons of Japheth. 8 The sons of Ham. 17 The sons of Shem. 24 Shem's line to Abraham and his sons. 29 Ishmael's sons. 32 The sons of Keturah. 34 The posterity of Abraham by Esau. 43 The kings of Edom. 51 The dukes

DAM, Sheth, Enosh,

2 Kenan, Mahalaleel, Jered, 3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.2

6 And the sons of Gomer; Ashchenaz, and Riphath,3 and Togarmah.4

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.5

8 The *sons of Ham; Cush, and Mizraim, Put, and Canaan.6

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. the sons of Raamah; Sheba, and Dedan.

10 And Cush *begat Nimrod; he began to be mighty upon the earth.7

B.C. 4004 CHAP. I.

& Ge.5.x-9.Lu.3.38. 1 Cain is omitted as not in the direct line of the patriarchs, and Abel because he had no descendants.—C. 8 Ge.5.10-18. Lu. 3

37. c Ge.5.18-25. Lu. 3.

d Ge.5.32;10.1. e Ge.10.2. Eze.38.2; 27.13;32.26.ls.66.19. 2 B.C. 2446.

f Ge.10.3. Je.51. 27. Eze.38.6;27.14. 8 Or Diphath, as in some copies. But Riphat is the correct reading, as in Ge. 10

3.—f. 4 Togarmah is Armenia; Riphath the Riphæan Mountains. By Ashchenaz the modern Jews under-stand Germany, but without authority.—

f.

g Ge. 10. 4. Eze. 27.
7,12,25. Is.66.19. From
Japheth sprang the
Gomerians, Tartars,
Turks, Medes,
Greeks, Italians, &c.

Greeks, Italians, &c. 5 Or, Rodanim [The words terminating in im denoturibes.—Davidson.]

h Ge.10.6.

B.C. 2346.

¿Ge.10.7 & Ge 10 8-10. 7 B.C. 2311. [See Genesis x xxv. xxxvi., which con-tain a similar gen-ealogy. The differ-

A.M. 1714. B.C. 2290.

ence of the names may have arisen merely from the mutation of certain Hebrew letters, from the want of uniformity in the rendering of the original by our translators, and from the same person being known by two or more names.

—Davidson.]

/ Ge.10.13,14

8 B.C. 2290. m De.2.23.

n Ge. 20. 15-19; 15, 18-21. From Ham sprang the Cushites, Egyptians, and other Africans, and the Canaanites.

9 B.C. 2346. ø Ge.10.22;11.10.

p Or, Mask, Ge.10.
23. From Shem sprang the Persians, Assyrians, Chaldeans, Syrians, Arabians, &c.

g Ge.10.24;11.12-14. r Ge.10.25. 1 That is, division 2 B.C. 2247.

2 B.C. 2247.

3 The Arabs call Joktan Kachtan, and in their traditions also he is the son of Eber. After the confusion of tongues, and the dispersion of Noah's posterity, he is said to have settled in Yemen (Arabia Felix), and to have been the first that wore a diadem.—I.

11 And 'Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,8

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and "Caphtorim.

13 And "Canaan begat Zidon his first-born, and Heth,9

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the

16 And the Arvadite, and the Zemarite, and

17 The 'sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ^pMeshech.

18 And ⁴Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was Peleg,1 (because in his days2 the earth was divided,) and his brother's name was Joktan.3

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

have all men to be humble, when they are sprung of Adam, who disobeyed God! and it is necessary to love all as our neighbours and brethren, since God has wade of one blood all nations of the earth. How con- vidence of God in keeping up the degenerate race of there are innumerable that follow: and how great and

CHAPTER I. REFLECTIONS.—What ground temptible and short the years of all generations appear ave all men to be humble, when they are sprung of before the everlasting God! Quickly men post into death and eternity: and scarcely are they born, in God's reckoning, when they die. How marvellous is the pro-

mankind in the world, and in such equality between the sexes, amidst such a multitude of changes! Remarkably trodden are the paths of death, though still What multitudes have gone before us, as unknown.

- 21 Hadoram also, and Uzal, and Diklah,
- 22 And Ebal, and Abimael, and Sheba,
- 23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.4
 - 24 T 'Shem, 5 Arphaxad, Shelah,
 - 25 Eber, Peleg, Reu, 26 Serug,* Nahor, Terah,

 - 27 Abram; the same is Abraham.6
- 28 The sons of Abraham; Isaac, and Ish-
- 29 These are their generations: The firstborn of Ishmael,7 Nebaioth; then Kedar, and Adbeel, and Mibsam,8
- 30 Mishma, and Dumah, Massa, ^bHadad, and Tema.
- 31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
- 32 ¶ Now the 'sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.9 And the sons of Jokshan; Sheba, and Dedan.
- 33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.1
- 34 ¶ And Abraham begåt Isaac.² The ^dsons of Isaac: Esau, and Israel.
- 35 The sons of 'Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
- 36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.4
- 37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
- 38 ¶ And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
- 39 And the sons of Lotan; Hori, and Homam:5 and Timna6 was Lotan's sister.
- 40 The sons of Shobal; 'Alian, and Manahath, and Ebal, *Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
- 41 The sons of Anah; Dishon. And the sons of Dishon: Amram, and Eshban, and Ithran, and Cheran.
- 42 The sons of Ezer; Bilhan, and Zavan, and Jakan.^m. The sons of Dishan; Uz, and Aran.
- 43 ¶ Now these are the kings "that reigned in the land of Edom before any king reigned over the children of Israel;7 Bela8 the son of Beor: and the name of his city was Dinhabah.
- 44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
- Zerah of Bozrah reigned in his stead.

 45 And when Jobab was dead, Husham of eland of the Temanites reigned in his stead,

 46 And when Husham was dead, Hadad the nof Bedad (which smote Midian in the field) the land of the Temanites reigned in his stead,
- son of Bedad (which smote Midian in the field

M. 2247. B.C. 1757.

- 4 These settled in the south and east of Arabia.

 \$\frac{t \ Lu \ 3.30,35}{5 \ The \ genealogy \ returns to \ Shem, because from him, the
- returns to Shem, be-cause from him the Jews were descend-ed, and from them our Lord.—C. # Ge.II.14-18.Lu.3.
- 35. x Ge.11.20-24.Lu.3.
- 34. y Ge.17.5. 6 B.C. 1896. z Ge.21.2.3;16.12,15; 25.12. a Ge.25.13-17. ch.5.
- a Ge.25.13-17. ch.5.

 These are particularized to mark the fulfilment of the divene promise, Ge.

 17. 20. The descendants of Ishmael still constitute 'a great nation,' occupying a principal place in the still unconquered Arabia.—C.

 8 g.C. 1870.
- 6 Or, Hadar, ce. 25, 15, c (ie. 25, 1-6); 37, 28. Nu.22, 37, 725, 17, 18; 31, 28, 16, 17, Ju. vi.-viii. 18, 60.6.

 9 B.C. 1864.

 1 These, and the Ishmaelites, settled in the north and east parts of Arabia, and became great nations.
- ecame ions. 2 B.C. 1836. d Ge.25.26;35.29. e Ge.36.9.20. They settled on the south-east border of
- sense on the south east border of Canan.

 Or, Zepho, Ge. 36.

 13 We learn from Ge. 36. 12 that Timna was the name of the mother of Amalek. But this will not authorize us to follow the Arabic or Alexandrine copy. In the suppose, this Timna to the the concubine and not the son of Eliphaz. The mother and the son might both be called by the same name. C.—Timna was not a zow of Eliphaz, but had not concubine and the son of the called by the same name. C.—Timna was not a zow of Eliphaz, but had not concubined the called by the same name. C.—Timna was not a zow of Eliphaz. The chelius' edition of the Septuagint agree here. The Codex 495 of Kennicott omis Timnah.—I.

 4 E.C.—Zoo.

 The control of the control of
- Esau.

 h Or, Heman, Ge.
- 5.22.
 5 cir. 1900.
 6 This is most probably that Timna who was the concubine of Eliphaz, and mother of Amalek.
- –C. i Or, Alvan, Ge.36. 23. k Or, Shepho, Ge. 36.
- 23. l Or, Hemdan, Ge. 36.25,26. m Or, Achan, Ge. 36.27,28. n Ge.36.31-39.
- n Ge. 36. 31-39.

 7 That is, any king of their own nation, of whom Saul was the first. Previously they be supported to the support of the sup

- n Ge.36.37.
 o Or, Hadar, Ge. 36.39.
 p Or, Pau, Ge. 36.39.
 1 About 1500.
- "I About 1500.

 "GC : 35. 40-43. Ex.

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 2
- -C. * Ge.36.41,43.
- T Ge. 36.41.43.

 2 Several difficulties in these genealogies have arisen from errors or omissions in transcribing. It is in this way that various readings and a various readings and the following chapter. They are, however, of no moment except as matter of criticism. In the following chapter. They are, however, of no moment except as matter of criticism. In the following chapter. They are, however of no moment except as matter of criticism. The person probably had two names, and in others the pronunciation might be altered to have a more control of the co

CHAP. II.

seeming cies.—/.

- B.C. 1751. 1 Or, Facob. 2 Ge.29.32-35; 30.5-24; 35.18-22; 46.8-26; xlix. Ex.1.x-5. Nu. iii. x.xiii.xxvi. xxxiv. Jos. xiii.-xxi. ch.ii.-ix.; 12. 23-40; 27. 16-22. Eze. xlyiii.
- b Ge.38.1-10; 46. 12. Nu.26.19-21. 2 Reuben was the first-born in point of time, Judah in respect of dignity. The title of first-born being wansferable.—C.
- 3 B.C. 1735. 3 B.C. 1735.

 4 The renewed in heart are sometimes taken away early, that God may deliver them from temptation, sorrow, and the evil to come, 1s. 57. 11 the wicked are also cut off early in hudgment, and the will to some the complete of the work of the will be some the will be some the will be some the work of the will be some the will be some the will be some the work of the will be some the w
- d Ru.4.18. Ge.46.12.
- u.20.21. e Or, Zabdi, Jos. 7
- s Or, Zabdi, Jos. 7.

 1. 5 B.C. 1706. ft Ki. 43 T.

 6 Or, Davda.

 7 Or, Ackan, Here called Ackar, i.e. trouble, r from the trouble, r from the trouble to Israel in the accursed thing. Carmis is in Jos. 7. called the son of Zabdi, which, by the change of the change of
- i Or, Aram, Mat

.3. & Or, Caleb, ver.18.

1 B.C. 1630.

- of Moab) reigned in his stead: and the name of his city was Avith.
- 47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
- 48 And when Samlah was dead, "Shaul of Rehoboth by the river reigned in his stead.
- 49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
- 50 And when Baal-hanan was dead, 'Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Meza-
- 51 ¶ Hadad died also.¹ And the qdukes² of Edom were; duke Timnah, duke Aliah, duke Jetheth,
- 52 Duke Aholibamah, duke Elah, duke Pi-
- 53 Duke Kenaz, duke Teman, duke Mibzar,
- 54 Duke Magdiel, duke Iram." These are the dukes of Edom.3

CHAPTER IL

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerahmeel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of 'Israel; 'Reuben, 1 Simeon, Levi, and Judah, Issachar, and Zebulun,

- 2 Dan, Joseph, and Benjamin, Naphtali, Gad. and Asher.
- 3 The sons of bJudah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shuah the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him.4
- 4 And Tamar, his daughter-in-law, bare him Pharez, and Zerah. All the sons of Judah
 - 5 The sons of dPharez; Hezron, and Hamul.
- 6 And the sons of Zerah; 'Zimri,5 and Ethan, and Heman, and Calcol, and Dara:6 five of them in all.
- 7 And the sons of Carmi; Achar,7 the troubler of Israel, who transgressed in the thing gaccursed.8
 - And the sons of Ethan; Azariah.9
- 9 The sons also of ^hHezron, that were born unto him; Jerahmeel, and 'Ram, and 'Chelubai.
- 10 And Ram begat Amminadab, and Amminadab begat Nahshon,1 prince of the children of Judah;
- 11 And Nahshon begat ¹Salma, and Salma begat Boaz,2
- 12 And Boaz begat Obed,3 and Obed begat

awful will be that assembly in which all the dead, small and great, shall stand before God! Not one existing, from the foundation of the world till Christ's second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming, shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall then be missing! But of little second coming shall the second

loving people and church. Their genealogy comes in merely as incidental to that of his blessed family.

tribes: and yet two of these tribes are chosen to the distinguished honours of priesthood and royalty; and the last of these to produce an incarnate God.—Not of the last of these to produce an incarnate God.-

- 13 ¶ And^m Jesse begat his first-born *Eliab,³ and Abinadab4 the second, and oShimma the third.
 - 14 Nethaneel the fourth, Raddai the fifth,
 - 15 Ozem the sixth, David the seventh:5
- 16 Whose sisters were, Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.6
- 17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite.7
- 18 ¶ And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardon.
- 19 And when Azubah was dead, Caleb took unto him 'Ephrath, which bare him Hur.
- 20 And Hur begat Uri, and Uri begat *Bezaleel.2
- 21 ¶ And afterward Hezron went in to the daughter of "Machir, the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair,4 who had three and twenty cities in the land of Gilead.

- 23 And the took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities: all these belonged to the sons of Machir, the "father ot Gilead.5
- 24 And after that Hezron was dead in Calebephratah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.
- 25 ¶ And the sons of ^aJerahmeel⁶ the firstborn of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail; and she bare him Ahban, and Molid.

30 And the sons of ^bNadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan: Ahlai.

32 And the sons of Jada the brother of Shammai; Jether and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan agave his daughter to Jarha⁸ his servant^e to wife; and she bare him Attai.

m 1 Sa. 16, 6-11; 17. 12. n Or, *Elihu*, ch.27.

4 B.C. 1086.
o Or Shammah, 1
Sa.16, 90 or Shimea,
ch.20.7.
b He had eight sons, 1Sa. 16, 10, but one
must have died, and
so, like Abel, ch. 1. 1,
have had his name
expunged from the
genealogy.—C.

\$ 2 Sa.2.18; 3.30; 17 ^{25.} B.C. 1080.

q 2 Sa. 17. 25; 19. 13; 20. 4-10. 1 Ki. 2. 5, 32. Jether was an Ishmaelite by birth, and an Israelite by reli-

an Israelite by religion.

7 He was, say
some, an Ishmaelite
by birth, and an Israelite by religion;
but the reading of
'Israelite' in Samuel
must be corrected
from the text here.—

r ver.9.

8 Not that Caleb mentioned Nu. 13. 6, for he was the son of Jephunneh, who is referred to ch. 4. 15. This Caleb must have lived some time before the exadus, as Bezaleel, who was a principal artist in constructing the tabernacle, was his grandson.—C.

pernacte, was his grandson.—C.

9 The text is here corrupt. It would seem from the next verse that Jerioth was not a wife of Caleb. Houbigant of his sons, and the first of his sons, and that the name as he first of his wife of his word, and that the names which follow are those of her sons, and not Caleb's; but it is not likely that in a condensed genealogy like this, the children of daughters would be mentioned.—I. C. C. C.

-1.
1 B.C. 1650.
5 ver.5,50;ch.4.4.
7 \(\mathbb{E}\x.31.2;38.22.\)
2 B.C. 1580.
8 Nu.27.1.
3 Heb. \$took.
4 B.C. 1510.

Nu.32.41,42.De.3. 14,25. Jos. 13.30,31. Ju.

10.4. y ver. 21, 24, 42, 49 52;ch.4.4,11,12,14, 60 To be father of city or country, is be the father of inhabitants abitants, or the ader or chief rules

ch. 4. 5. 2 Sa. 14.2. Je.6.1. a ver.9,26,27,33,42. 1 \$a.27.10;30.29.

6 Of all the persons mentioned from ver. 25 to 33, nothing more is known than the names. What more is known than then is the use of the record? Amongsto the use of the record? Amongsto the research was the record? Amongsto the use of the record the record that to teach men humility. The proud may leave nothing but a name; nay, their very names may be expunged from all but the records of him, who, while he is no respecter of the persons of the living, its ready to the persons of the living, its ready to the great, Reso. 12.

8 B.C. 1500.

9. 7 B.C. 1536.

7 B.C. 1610. b ver.28. c ver.34,35d Ge.21.21. De. 7. 3 Ju.14.2.1 Co.7.38.

8 B.C. 1500.

9 He may have been a proselyte, and consequently there was no breach of law in the marriage. The name *servan! is no certain index of his rank; for such was Eliezer of Damascus, Abraham contemplated as his heir.

ver.52. los.9.17. 1 Or, Atarites, o

q Je.35.2.2 Ki.30.15,

A.M. 2504. B.C. 1500.

son which none ever needed more frequently than Israel.

C.—The object doubtless was to preserve the inheritance in the East. 'A mong the attendants of the Cambay mabob, as also at Surat and several Abyssinian and Caffre slaves, called, by way of courtesy, seddees or master. They are of the courtesy seddees of the courtesy seddees of the courtesy and services of the conduct themselves well find their chains light, are treated like near relatives, and are admitted to present the courtes of the courtesy o

e ch.11.41. fver.9,18,19,24. Ge 49.3. Ex.4.22,23. Ro.8 29. He.12.23.

1 B.C. 1630. 1 B.C. 1620.

2 Men are in this and the following chapters called fathers of cities, because their posterity peopled them, [Dathe translates 'founder, saying that Ziph was a town, ast compared to the compar

g ver. 23, 24, 45, 49; ch. 8, 29, Ezr. 2.21-35. Ne.7.25-38.

h Jos.15, 58, ver. 18 19,48.

| Heb. pelegest, that is, a half-wife, or divided, or secondary wife, Ge. 22, 24, 25, 15, 25a,5,13, 1 Ki. 11,3,ch.1,3c.

4 B.C. 1540

i Not Tos.15.17 i Not Jos.15.47

5 Caleb the son of Sephunnul: liad a daughter called Achs, who was marries to Othniel at the time when Joshua completed the division of the Land. But Caleb the son of Hezron lived some ages before, and his daughter Achsa was a diferent person.—I.

6 The Caleb her

6 The Caleb here spoken of was the grandson of him be fore-mentioned, and brother to Uri the father of Bezalect the same who erected the tabernucle.—/. k Or, Ephrath, vet

8 Kirjath-jearim is the name, not of a person, but of a towr—but as his descend ants planted the dis trict, Shobal is called

C. I Ge, 35, 19, Ru. 1.1.2. Ju. 12, 8; 17, 8, 9; 19, 1, Mi. 5, 2, Mat. 2, 1, 6. m Or, Reaiah, ch

9 Or, half of the Menuchites, or Har

ο Je.8.8.Ezr.7.6. 2 B.C. 1000. • Ju.1.16;4.11.

36 And Attai begat Nathan, and Nathan begat 'Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel were, Mesha¹ his first-born, which was the father2 of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, "Caleb's concubine," bare Haran, and Moza, and Gazez: and Haran begat

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph4 the father of Mad. mannah, Shevah, the father of Machbenah, and the father of Gibeah: and the daughter of Caleb was 'Achsa.5

50 ¶ These were the sons of Caleb6 the son of Hur, the first-born of *Ephratah; Shobal the father of 'Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; "Haroeh, and half of the Manahethites.9

53 And the families of "Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of othe scribes which dwelt at Jabez;2 the Tirathites, the Shimeathites, and Suchathites. These are the PKenites that came of Hemath, the father of the house of qRechab.

CHAPTER III.

1 The sons of David. 10 His line to Zedekiah. 17 The successors of Jeconiah.

TOW these were the sons of David, which Were born unto him in Hebron: the firstborn Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess;

2 The third, dAbsalom the son of Maachah, the daughter of Talmai king of Geshur; the fourth, 'Adonijah the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth,

Ithream, by 'Eglah his wife.

4 These six were born unto him in Hebron; and there he reigned seven years and six months:2 and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem: 'Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua, the daughter of Ammiel.

6 Ibhar also, and ^mElishama, and Eliphelet,³ 7 And Nogah, and Nepheg, and Japhia,4

8 And Elishama, and *Eliada, and Eliphelet, nine

9 These were all the sons of David, besides the sons of the concubines, and oTamar their sister.

10 ¶ And Solomon's son was PRehoboam,5 Abiaq his son, Asa his son, Jehoshaphat his son,

11 Joram his 6son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham

13 Ahazt his son, Hezekiah his son, Manasseh his son.

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the firstborn Johanan,⁸ the second "Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of "Jehoiakim; "Jeconiah his son ^bZedekiah⁹ his son.

17 ¶ And the sons of Jeconiah; ¹Assir, °Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah were, ^aZerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

CHAP. III. a 2 Sa.3.2;xiii. b Jos.15.56. 1 Sa.25

43. c Oτ. Chilean, 2 Sa.

sequently ...
tory.—C.
d 2 Sa_13.20-29; xiv.

2 5a. 5.

**Yili.

**I Kl.i.ii.

**J Sa. 35.

His beloved wife.

**g 2 Sa. 2.11;5.5.1 Ki.

2.11.ch.29.27.

2 About 1048.

h 2 Sa. 5. 14-16. ch. 14.3-7. 1 Ot, Shammua, 2

b Or Rath-sheba. 2 5a.11.3. l Or, Eliam, 25a.

107, Eliam, 25a.

11.7- m Or, Elishua, 2
Sa.5:15.ch.14.5.
3 In this and ver. 8 these two names occur twice. Some think this is a mistake, but others suppose that two persons so called died young, and that the next born received the name of the deceased.—1.

4 B.C. 103:3. eased.—I. 4 B.C. 1033. n Or. Beetrada, ch.

.7. 0 2 Sa.13.1-19. p Mat. 1.7-16. 1 Ki,

11.43. 5 B.C. 1016. g Or, Abijam, 1 Ki. 15.1,6,24;22.41,50.

g Or, Abijam, 1 Ki. 15,1,6,24;22,41,50. 6 B.C. 921. r Or Azariah, or Jehnahaz, 2 Ch. 22. 6; 21.17;24.1;25.1. s Or, Uzziah, 2 Ki. 15,1,38. t 2 Ki. 16. 1,20; 21.1; vo. 26.

8 B.C. 762. u Or, Eliakim, 2 Ki.23.34. x Or, Mattaniah, 2 Ki.24.17. y Or, Jehoahaz, 2 Ki.23.30.2 Ch.36.1. Je.

22.11.

** Mal. 1.11.

** Mal. 1.12.

A.M. 3434. B.C. 570.

€ Ext.8.2.

2 That is—the sons of Shechaniah were ser, reckomment of the service rized substitution of five, without author-ity of MSS., as Hou bigant would read.—

3 Heb. Hezkijahu 4 B.C. 430.

CHAP. IV.

CHAP: IV.

B.C. 1720.

I This second genealogy of Judah is given, because with its appendages, Benjamin, Simeon, and Levi, this tribe returned into the land, and reconstituted the kingdom of Judah, which subsisted 'until Shiloh came,' Ge.

b.10.—C. a Ge.38.29;46.12. b Or, Chelubai, ch. 9; or Caleb, ch. 2 c Or, Harock, ch

2.52. d jos. 15. 33. ju. 13

25. 2Ch. 11.6 [Ju. 5.11.]

Fire 1.8, 30. Jos. 15.

36. 36. ch. 12.

A Cr. 4. Sher, ch. 2.

24. ver. 6-8.

2 B. C. 1510.

Fire 1.0.

Fire 1.0.

Exercise 2.

Exercise 3.

Exerc

disciples, and the was Othniel the son of Kenaz.—I.

4 That is, sorrow.ful.

& Ge.3.16.ch.7.23.

I Ps.55.16;30.15.

6 Heb, If thou will,

&c. m Ps. cxii. cxviii.; 72.17. Ep.1.3. De 127.1. Pr.10.22.

m Ps. cxii. cxviii.;
72.17, Ep.1.3, Pr.10.22,
11 Ep.1.3, Pr.10.22,
12 Ep.1.3, Pr.10.22,
13 Ep.1.3, Pr.10.22,
14 Ep.1.3, Pr.10.22,
15 Ep.3.20,
17 Or, the city of
Nahark.
18 Something is here
wanting, viz. Who
was a something is not
lephunnel? as Kenaz is said to have
been Caleb's brother.

1 Jos. re va In2 Jos. re va In-

p Jos. 15. 17. Ju. 3.9.
9 ()r, Hathath ar
Meonothai, who is
gat, &c.

22 And the sons of Shechaniah; Shemaiah: and the sons of 'Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.2

23 And the sons of Neariah; Elioenai, and

Hezekiah,3 and Azrikam, three.

24 And the sons of Elioenai were,4 Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

1, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Ashur the posthumous son of Hezron. 9 Concerning Jubez, and his prayer. 21 The posterity of Shelah. 24 The posterity and cities of Simeon. 39 Their conquest of Gedor, and of the Amalekites in Mount Seir.

THE sons of 'Judah; 'Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the ^dZorathites.

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name

of their sister was Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of ⁹Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And *Ashur the father of Tekoa had two

wives, Helah and Naarah.²

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was 'more honourable' than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez 'called on the God of Israel, saying, Oh that thou wouldest⁵ bless^m me indeed, and "enlarge my coast, and that thine hand might be with me, and that thou wouldest keep6 me from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Rechah.

13 And the sons of Kenaz;8 Othniel,p and Seraiah: and the sons of Othniel; Hathath.9

14 And Meonothai begat Ophrah: and Se-

to find families almost desolated by the sword. God to find families almost desolated by the sword. God takes peculiar pleasure to exalt the low, and abase that which is high. David, the youngest son of Jesse, is raised to the throne.—Even so, Father, because so it seemed good in thy sight! By what incontestable wisdom God orde: the condition of families, giving or withholding children, or of this or that sex, as it pleaseth him! Let all therefore learn, in whatever state he places them, to be therewith content. Let parents learn rather to marry their children to pious parents learn rather to marry their children to pious servants than to the ungodly rich. And let those who, like the Kenites, join God's people in their warfare, expect to dwell with them in their Canaan

CHAPTER III. REFLECTIONS.-Even good | men may have large families with little appearance of piety or wisdom among most of them, while there is plenty of crosses: and often children die and leave their names to others. But it is highly becoming when we so love our reprovers, and especially our God, as to commemorate them in the names of our children. What distinguished respect God pays to his promise, and to the noted piety of his servants! Never, perhaps, but in David's family, did a crown go directly from father to son for seventeen generations! But great indeed is our mercy that we now have Jesus, the

1 David called one of his sons Nathan; and many of them had Eli (My lod) in their names. 810

King eternal, immortal, and invisible, to complete and crown the list.

CHAPTER IV. REFLECTIONS .- How often have parents most comfort in those children from whom they at first expected least of it! What honour doth they at first expected least of it! learning, and especially piety, put upon men! But it is a singular mercy to have a loving God to address in our prayers. To set out in the world with much earnest supplication to God is a hopeful beginning; and the most extensive and substantial blessings. may boldly be asked at his throne of grace, who takes pleasure in hearing and answering the fervent prayers of faith. They that wait upon him shall renew their raiah begat Joab, the father of the valley1 of Charashim;2 for they were craftsmen.3

15 And the sons of Caleb athe son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.5

16 And the sons of Jehaleleel; Ziph, and

Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife 'Jehudijah bare Jered the father of *Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh,7 which Mered took.

19 And the sons of his wife 'Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.8

20 And the sons of Shimon were, Amnon, And the and Rinnah, Ben-hanan, and Tilon. sons of Ishi were, Zoheth, and Ben-zoheth.

21 The sons of Shelah "the son of Judah were, Ero the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen,1 of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who shad the dominion in Moab, and Jashubi-lehem.2 And these are ancient things.

23 These were the potters, and those that dwelt among plants3 and hedges:4 there they dwelt⁵ with the king for his work.

24 The sons of Simeon were, Nemuel, and Jamin, 'Jarib, 'Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters;7 but his brethren had not many children, neither did all their family multiply like to the children of Judah.8

28 And they bdwelt at Beer-sheba, and Moladah, and 'Hazar-shual,

29 And at Bilhah, and at Ezem, and at

30 And at Bethuel, and at Hormah, and at Ziklag,

A.M. 2494. B.C. 1510.

1 Or, inhabitants of 2 Or, craftsmen.

r Or, the Jewess, ver.19.

19. ver.4,39.

ver.19.
7 She may have been an Egyptian princes, or an Israelitess, that, from some peculiar curcumstance, was called by that name: such as having been born in or about the Egyptian court, child from convening, as Pharaph's daughter saved Moses—C.

t Or, Jehudijah. nentioned before

ver.18. 8 About 1200. 26 Ge.38.1,5. Nu. 26.

9 B.C. 1700.

9 B.C. 1700.

1 Two or three statements in this chapter lead us to conclude that about this time something like caste or confinement to particular trades and employments—still so common in the Bast Indies—have amongs the state of the confinement of the confine

derisand flax, others
otton—C.

x Perhaps in Davids time, 2 Sa.8.a.

2 B.C. 1040.

3 Now they were
debased and impoverished.

4 The frequent reference to specific
employments in this
chapter may will the
ing amongst years
ing amongst years
and hedges as descriptive of gardeners, instead of taking
flem for the names
of places—C.

5 "There they

6 'There they dwelt,' viz. at Beth-lehem.—C.

y Or, Femuel, Ge. 46.10, Ex.6.15, Nu.26.

12-14. 6 Or, Jachin. z Or, Zohar,Ge.46.

2 Or, Zonar, C.4.6.

30 This genealogy of Simeon differs from the parallel account of the same family, but the discrepancies may be fully reconciled by the recollection that it was common for the same person to have common for the same person to have consecutive to the same person to have the same person to the same pe

a Heb. unto, Ge. 49.7-10.Nu.1.23,27;26. 14,22.Pr.17.6. b Jos. 19.2-8.

c B.C. 1444-d Or, Balah, Jos.19.

e Or, Eltolad, Jos. e Or, Eltolad, Jos.

19.4 That 'children
are a heritage of the
Lord' is the statement of the Psalmist,
Ps. 127-3, a truth upon
which alone can be
founded any real
population statistics.
Simeon, Nu. 26. 14.

A.M. 2560. B.C. 1444.

A.M. 2560. B.C. 1444amounted merely to
22,200, when Judah,
ver. 22, amounted to
70,500. The statistical philosophy of the
world will adopt any
population theory
but the will and blessing of God, and
the check upon overgrowth, but that
apostasy and idolatry
which brought the
divine wrath upon
lerael. Yet the true
thilosophy is the
Bible, for it is uniformly a history of
facts.—C.

9 Or. Hazar-susah.

9 Or Hazar-susah

Jos. 19.5.

1 B.C. 1048.

2 When David obtained Ziklag by grant from Achish, and probably others by right of reconquest.—C.

f Or, Ether, Jos. 19. g Or, Balath-beer, Jos.19.7.

3 Or, as they divided themselves by nations among them.

h Heb. coming by namers, Ge.6.4. ch. 5.

4 See note on ver 27.—C.

f Perhaps not that
Jos. 15. 30, 58. ver. 4, 18
ch. 12. 7.

ch.12.7.

5 About thirty-six miles south-west of Jerusalem. The city was assigned to Judah, Jos. 12. 13, but the 'entrance' was probably the southern border of the district next to Egypt.—C.

-C. 6 About 710.

7 This expedition of 7 This expedition of the Simeonires took. Ilace in the days of liczekiah; and, as Calmet conjectures, near the time of the captivity of the ten tribes, when the remmant of Simeon would feel themselves obliged to retire more southward into Araz Lia Petroew, and to seek pasture for their fincks. Or it is possible that on the revolt of the ten tribes the ancestors of these persons had adhered to the family of David.—I. & Ge.9.4414.5-7.Ps.

vid.—I.

& Ge.9.24;14.5-7.Ps.
78.51.

8 'They of Ham,'
Exyptians by whose
skill in agriculture
the land had been
highly improved, and
by whose valour and
well-ordered government its peace had
been secured.—C.
2 Ki. xviii...xv.

¿₂ Ki. xviii.-xx.
Ch.xxix,-xxxii. Ch.xxix.-xxxii.

9 This took place
about the time of the
captivity of the ten
tri es, and these bold
and adventurous emigrants were consequently preserved
from the disasters of
their compatriots.—

6.

ex Ge. 36.8. De. 2.5 1 About 715. # 1Sa.15.7,8;27.8;30 16,17.2 Sa.8.12. Ex.17 14,16. De.25.17-19.

CHAP V. B.C. 1710. a Ge.20.32: 49.3.4 Ex.6.14.Nu.26.5.

31 And at Beth-marcaboth, and 9Hazar-susim, and at Beth-birei, and at Shaaraim.1 These were their cities unto the reign of David.2

32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.3

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah.

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These hmentioned by their names were princes in their families; and the house of their fathers increased greatly.4

39 ¶ And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their 6flocks.7

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of 'Ham' had dwelt there of old.

41 And these written by name came in the days of 'Hezekiah king of Judah,' and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the "Amalekites that were escaped, and dwelt there unto this day.

CHAPTER V.

1 The line of Reuben (who lost his birthright) unto the captivity.
9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquests of Reuben, Gad, and the half-tribe of Manasseh. 23 The habitations and chief men of that half-tribe. 25 Their captivity because of their sins.

Now the sons of Reuben, the afirst-born of Israel, (for he was the first-born; but, forasmuch as he 'defiled his father's bed, his 6 Ge-38-221-49-41-48 birthright was given unto the sons of Joseph

strength, and be protected from all their enemies. How differently God disposes of men in respect of their callings and stations on earth! He advances them to ings and stations on earth: He advances them to honour and power, or degrades them to the meanest employments, as seemeth good in his sight. This world is a changing scene: nothing substantial or enduring is to be expected in it. Let it quicken our diligence to secure a better, where our dignity will be correctly without variableness or shedow of turning. secure, without variableness or shadow of turning. Behold how God rewards the Simeonites, who cleaved to the family of David! They are provided with new habitations; when their brethren, who joined the kingdom of Israel, are carried into captivity. If I firmly adhere to God and my duty, he will always provide the honours which had been sinfully forfeited, that no flesh may glory in his presence!—how he casts out the

for me what I need; and that which appears an afflictive separation, shall at last prove a comfortable deli-verance. But the curse of God shall hunt out the sinners, as it did the Amalekites, till they are utterly destroyed.

CHAPTER V. REFLECTIONS.—Behold how sin degrades men and thrusts them down from their excellency! And one false step often leaves an indelible stain upon their memory. But God does not utterly cast off those who fall foully at first, and are severely punished in the flesh. Behold how he divides the honours which had been sinfully forfeited, that no

enemy from before his people by little and little, and gives them residence and substance as they have need of it! Behold these Gadites in their pride; and see how God in his wisdom, to mark them not utterly cast how God in his wisdom, to mark them not attach, off, takes up their names just before their removal into a long captivity! But what mighty things the people of God can do when they take him along with them! of God can do when they take him along with them! With ease they tread down their enemies, and gather their spoils when they go forth crying to and trusting in him. But sin is pregnant with the greatest mischief to the temporal as well as the eternal interests of professors. God sometimes serves his own purposes by the ambition of the most proud, tyrannical, and murderous princes. And the most lacting destruction murderous princes. And the most lasting destruction the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief druler; but the birthright was Joseph's;)

3 The sons, I say, of Reuben the first-born of Israel were, Hanoch, and Pullu, Hezron, and

Carmi.

- 4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,
 - 5 Micah his son, Reaia his son, Baal his son,
- 6 Beerah his son, whom 'Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, (when the genealogy of their generations was reckoned.) were the chief, Jeiel, and Zechariah,2

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in 'Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul³ they made war with the 'Hagarites,' who fell by their hand: and they dwelt in their tents throughout all the east⁵ land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan, unto Salcah:6

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of "Sharon," upon their borders.8

in the days of "Jotham king of Judah, and in the days of Jeroboam king of Israel.

in her towns, and in all the suburbs of "Snaron," speak of two Sharon, and their borders. The share are the days of "Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, shoot with bow, and skilful in war, were four and forty thousand seven hundred and three-score, that went out to the war.

19 And they made war with the Hagarites, with "Jetur, and Nephish, and Nodab.

20 And they were "phelped against them, and states of the share in the short of the same of the share in the short of the same of the share in the same of the share in the short of the same of the share in the same of the share in the same of the share in the short of the same of the share in the short of the same of the share in the short of the share in the short of the same of the share in the short of the share in the short of the same of the share in the short of the share in the sha and half the tribe of Manasseh, of valiant men,9 men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

with 'Jetur, and Nephish, and Nodab.

A.M. 2294. B.C. 1710.

I Bythe law of God, De. 21. 17, the first-born was entitled to a double portion of a father's possessions. Greated to the second of the father second of the lamb of l

tne real ruler.—C. c Ge.49.8,10.2 Sa. 7. 8-13. Mi.5.2. Mat.2.6. He.7.14. d Or, prince, Nu. 2. 330.14.2 Sa.8.15.1 Ti. 6.15. Re.5.5; 17.14; 19.

e Ge.46.9. Ex. 6. 14. Nu.26.5-0. e Ge. 46.9. Ex. 6. 14. Nu. 26. 5-9. f. Or, Tiglath-piles-er, 2 Ki. 15. 29;16.7. g ver. 17. 2 B.C. 740. h. Or, Shemaiah,

ver.4.
i Jos. 13, 15, 23, Nu. 32,37,38. De. 3, 12,16, 17. Je. 48, 19-24, Eze.

25.9. 8 B.C. 1060. & Ge.21.9.ver.19,20. 4 Ishmaelites, de-cendants of Hagar.

5 Heb. upon all the face of the east. / Jos. 13. 11, 24-28. De. 3. 10, 12, 16, 17. Nu. 32.34-36.

32.34-30.
6 Salcah was a strong city, situated on the top and sides of a conical hill, at of the cope and the southern distributed by the southern d

tine.—P. m ch.27.20. Is. 35. 2; 33.9; 65.10. Ca.2.1, not Ac. 9. 37. Several places had this name.

7 The site of Sharon or Saron (Ac., 32)
cannot be precisely
ascertained. Accordascertained. Accordascertaine

A.M. 3204. B.C. 800. 2 Heb. led captive.

9 Nu. 31. 32-35. Job 1.3;42.12. 2 Ki.3.4. De. 3.7;20.14. 7 Heb. souls men, as Nu.31.35.

5 2Ch.32.8.Ro.8.31 Ex.14.25.Pr.21.30.

3 The war was a judgment from God upon an idolatrous judgment from God upon an idolatrous from their members, Ja. 4. war (as such) comes from men's lust that war in their members, Ja. 4. ibut war, as a judgment and punsai food, who gives the invading nation up to their own evil desires, and the invaded to the retribution of the idolatries they have practiced, the done, and the cruelties they have committed—C. fr ki.17.6, or 15.29;

mtted.—C. #2 Ki.17.6, of 15.29; ver.26. # De.3.8,9;4.48. Jos. 11. 17; 12. 5; 13. 29–31. Ps.42.6;89.11;133.3.

11. 13.12. 51.13. 39-31.

4 It therefore appears from this verse that the country occupied by the tribes of Jetu. Nephish, and Nodab Bay along the western border of Bashan, and extended to the mountain range of Hermon. Jetur was unquestionably the Hurea of the Greeks, mentionably the Hurea of the Greeks, mentionaben the mountain range of Hermon. Jetur was unquestionably the Hurea of the Greeks, mentionaben the Hurea of the Greeks, mention for Fedius. It is a region of rocks and rich pasture land, lying close along the month of the Heb. Men of Manscox.—P. x Heb. men of manscox.—P. x Heb. men of manscox.—P. x Heb. men of manscox.—P. 18.186.99;32.15-

38.

y De. 31.116,29;32.1521. Ju.2.12,17,19, 2 Ki.
17. 7-17 Ho. iv.-xiii.
Eze.xvi.xx.xxxiii. # 2 Sa.24.1. 2 Ki. 15 19,29:17.6. Is.10.5.6. 5 B.C 770.

α Places in Assyriand Media, α Ki.17.6 18.11;19.12.

CHAP. VI.

B.C. 1720.

a Ge.46.11, Ex.6.16.

Nu.26.57. ch.23.6; ver.

16.

b Or, Gershom,
ver.16,17,20.

c Ex.6.18.ch.23.12. d Ex.6.20; 15.20. ch

Ex.6.20; 15.20. Cft. 23.13. # Le.ro.r., r.2. Ex.28. 1. ch. 24.1, 2. Nu. 26. 60, 61;3.2.4. # Nu. 25.7. Jos. 24.33. Ezr.7.1-5.

g 2 Sa.8.17;15.27;17. 17; 18, 19,22. 1 Ki.2.35; not that 1 Sa.14.3. A Perhaps Jehoia da, 2 Ki.xi.xii.

i 2 Ch.26.17-20. & 1 Ki. vi. vii. 2 Ch. ii.iv. 1 Heb.in the house.

the Hagarites were delivered into their hand. and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

21 And they took 2 away 4 their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war was of God.3 And they dwelt in their

steads until the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan "unto Baal-hermon and Senir, and unto mount Hermon.4

24 And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, *famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroved before them.

26 And the God of Israel *stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river "Gozan, unto this day.

CHAPTER VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershom, Merari, and Kohath. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and

HE sons of Levi; "Gershon," Kohath, and Merari.

2 And the sons of 'Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And 4the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar' begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi.

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And boltonan begat Azariah, (he it is 'that executed the priest's office in the ktemple' that Solomon built² in Jerusalem,)³

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat 'Shallum,

13 And Shallum begat "Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat "Seraiah,4 and Seraiah begat Jehozadak,

15 And 'Jehozadak went into captivity, when

the Lord **Carried away Judah and Jerusalem by the hand of Neouchadnezzar.*

16 The sons of **Levi; **Gershom,** Kohath, and Merari.

17 And these be the names of *the sons of Gershom; Libni, and Shimei.**

18 And the **sons of Kohath, were Amram, and Izhar, and Hebron, and Uzziel.

19 The **sons of Merari; Mahli, and Mushi. And these are the families of the Levites, according to their fathers. cording to their fathers.

20 T Of Gershom; *Libni his son, Jahath his son, Zimmah his son,8

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, 'Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; aAmasai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

his son.

*Vashni,2 and Abiah.

27 Eliab' his son, Jeroham his son, gElkanah s son.

28 And the sons of Samuel; the first-born appear the word sahni, and Abiah.

29 The sons of Merari: Mahli; Libni his on, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah s son.

31 Thad these are they whom Dorid.

4 Libri his first-born first-born appear to have dropped out of the text, and that Vashni, which also the son of the son of the son of the son, and the son of son, Shimei his son, Uzza his son,

his son.

31 ¶ And these are they whom David set over the service3 of song in the house of the LORD, after that the kark had rest.5

32 And they ministered before the dwellingplace of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem; and then they waited on their office, according to their order.

33 And these are they that "waited, with their children: of the sons of the Kohathites; "Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of 'Eliel, the son of Toah,

35 The son of PZuph, the son of Elkanah, the son of Mahath, the son of Amasai,

Or. Meshullam

34.14. 2 Ki.25.18. Ezr. 7. 1.Ne.11.11.

4 With him ended the succession of priests in the first temple.—C.

o Ezr.5.2. Hag. 1.2, # 2 Ki, xxv. 2 Ch. # 2 Ki, xxv. 2 Ch. xxxvi. Je.xxxix.lii.

5 B C. 588.

q Or, Gershon, ver

r Ex.6.16.ver.1. s Ex.6.17.ch.23.7. 7 B.C. 1700.

7 B.C. 1700.
f ver.s;ch.23.12.Ex.
6.18.
sc Ex 6.19. Nu. 3.33.
ch.23.21;24.26;ver.29.
sc ver. 17,29,30.
8 B.C. 1650.
g Or, Ethan, ver.
42, not Ps.89, title.
g.Or. Advish wer.

z.Or, Adaiah, ver

a Or, Ethni, ver

a Or, Ethni, ver. 41.
b Or, Izhar, ver. 2, 18, 33-38. Ex. 6. 21, 24.
9 B.C. 1350.
c Or, Zephaniah, Azariah, Foel, ver.

36. der.35,36. d ver.35,36. e Or, Zuph, I Sa.1. I.ver.35. f Or, Eliel, ver.34. g I Sa.1.1. 1 B.C. 1095. L. Called also Foel.

h Called also Foel, er.33.1 Sa.8.2.

i ver.19,44-47.
3 Over the hands, inasmuch as the hands were largely used in the instrumental music, divinely authorized and appointed, as a significant and delightful accompaniment of the Jewish worship.—C.

the Jewish worship.

C. 16.1.2.Sa.6.17.

X K1.8.4.6.

M. E.C. 1045.

Two states of the church are represented by the ark—the one, uncertainty of abiding, and many removals—the other, rest and permanence The one, the church in heaven.—C.

l ch.x6.37-42; 24. 30; m Stood, Ps.134.1, 2.ch.25.9;ver.22-28.

ch. 15.17,10; 25.4; ver.28.Ps.88. title. o Ot, Eliab, Na-hath, ver.26,27. p Or, Zophai, ver.

A.M. 2959. B.C. 1045.

q Shaul, Uzziah Uriel, ver.24. # Nu.16.1-37; 26.10 11. Ps. xiii. xliv.-xlix lxxxiv.lxxxv. title.

s ch. 15. 17, 19; 25.2; ver.20,21, Ps. l, lxxiii.-lxxxiii, title, ver. 20, 21.

hxxiii. tile. ver. 20, 21.

6 To whom are ascribed twelve. As Asaph.
6 To whom are ascribed the solution of the twelve. As a different family of that tribe, for he was descended from Gershom; but Heman from kohath. These persons these books and in the pearl they performed in the public worship of God. It is very likely that their singing was only a kind of the solution of the synagogues.—I.

1 Or, Featerai, ver.

t Or, Jeaterai, ver s Or. Iddo, ver.cr.

v Or. Foak, ver.21 w Or, Feduthun, ch.9.16; 25.3,6. Ps.89. title.

x Or, Kushaiah, ch.15.17. y ch.22.21,28. Nu.3 20.33-36. Ex.6.19. Jos 21.7,34-40.

* Nu.18.7;8.10. Le.i. -ix. Ex.30.7, He.9.14; 6.25.

a ver. 3-9. Ezr. 7.1-5. 7 B.C. 1000.

b Jos.21.9-29, in this list of the cities of the Lriests Gibeon and Juttah are omitted.

Justin S Gibeon and Juttah are omitted.

8 "These things seem to be mention-edes often, with such edes of the mainters, of all sorts; and for the instruction of his people, among the people among the Levites, who were peculiarly devoted to this service.—(Patrick) In this sto fithe cities of the priests, which gives the full number of the manufacture of the priests, which gives the full number of names here, though they all give the full number of names here, though they all give the full number of names here, though they all give the full number of names here, though they all give the full number of names here, though they all give the full number of names here, though they all give the full number of names here, though they all give the shook was written.—I.

9 Other tribes obtained by investment riceynest, and in virtue of continued military service—as the tribe of Reuben and half-tribe of Manasseh, east of Jordan-others obtained directly by conquest, some earlier, some later; but Levi, but the conduction of the condu by lot, the emblem or every spiritual blessing which must be 'the gift of God,' first oc Christ, our Highpriest, Ps. 24. 25, and then, from and through him, to all his members, Ep.4.8.

c Jos.21.11; 14.13:15. 13. d Jos.21.4,13-19.

d Jos. 21.4,13-19.

or, Holom, Jos. 21.

[It is common for cities to have several names. Sarun and Salisbury, Salop and Shrewshory, are more unlike than Hilen (ver. 28) and Holon (Jos. 21. (SJ. Ashan) (ver. 46) and Almon (Jos. 21. (SJ. Ashan) (Jos. 21. (SJ. Ashan)

36 The son of Elkanah, the son of qJoel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother 'Asaph,6 (who stood on his right hand,) even Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of "Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari stood on the left hand: "Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

49 T But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are "the sons of Aaron; Eleazar7 his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

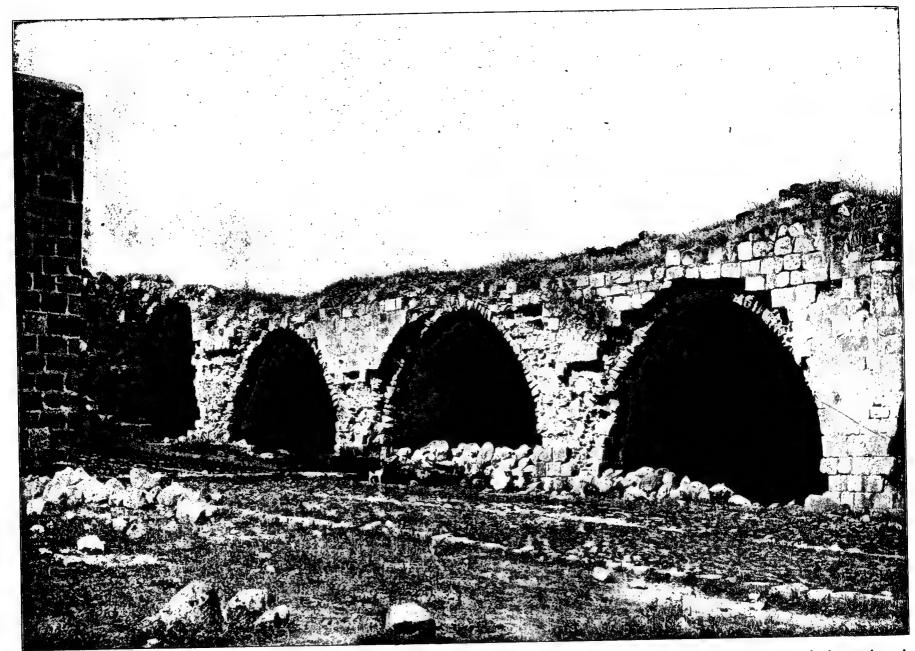
54 ¶ Now bthese are their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.9

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And 'Hilen with her suburbs, Debir with her suburbs,



CITADEL OF TIBERIAS. [I. Chron., vi:63.]—"Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities." Tiberias in Old Testament times was in the territory of Zebulun, and the particular city which stood upon the site of Tiberias was called, according to the Jewish Talmud, Rakkath. It is also by the Talmud identified with the ancient Hammath, and some have supposed it to be the same as Chinnereth, referred to in Joshua, xix:35. The excesses and vices

of the Roman court were transferred to this capital of the weak and cruel Herod Antipas, and Tiberias remained the metropolis of the province of Galilee till the Emperor Nero placed Agrippa II. in charge of the province. It became in the time of the great Jewish afflictions a center of refuge for the rabbis. Thirteen synagogues were built here and in the thirteenth century a school of Jewish learning was established which attained great celebrity.

59 And Ashan with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. their cities, throughout their families, were thirteen cities.9

61 And hunto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half-tribe, namely, out of the half-tribe of Manasseh,1 by lot, ten cities.

62 And to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the *sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites these cities, with their suburbs.

65 And they ^mgave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by their 2names.3

66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

68 And pJokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gathrimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; 'Kedesh with her suburbs, Daberath with her suburbs,

73 And "Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; "Mashal with her suburbs, and Abdon with her suburbs,

75 And "Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh

f Or, Ain, Jos. 21.

9 Eleven here, two more, Jos. 21. 16, 17. The eleven were their dwelling-places, ver. 54, the thirteen their right by lot and in-heritance, ver. 60. These represent the Israelitish family. When I evi creased to These represent the Israelitish family. When Levi ceased to be a portioned tribe, and was given for the period of the period tribe, and was given for the period tribe, and was given for Ephraim and Manassch were not of Jacob, but of Joseph. But when all were thinteen tribes, for every one of whom there is a representative city of refige. C.—The text in this list of Levilli arranged and corrupted, must be rectified from Jos. xxi; for internal and collateral evidence shows that to be the accurate the control of t

i Jos.21.6,27-33.ver. 71-76.

Jos. 21. 7, 34-40. ver.77-81.

∂ Jos.xxi.Nu.35.1-8.

2 Probably each family gave its own name to the city that fell to its lot.—/.

**Beat of the other tribes received a compact territory except the tribe of Manasseh, which was divided into two separate portions, and a few additional and the second of the few additional and the second and the dual administration of the priests were the principal judges, while it field the second and the dual administration of the priests were the principal judges, while it field in the priests were the principal judges, while it field in the priests were the principal judges, while it field in the priests were the principal judges, while it field in the priests were the principal judges, while it field in the priests were the principal judges, while it field in the priests were the principal judges, while it field in the priests were the principal judges, while it field in the priests were the principal judges and the priests were the principal judges.

Jos.21.5,20-26.

0 1 Ki.o.15

∌ Tos.21,22,

q Jos.21.23,24

r Jos.21.25

t Jos.21.28.

Jos. 19.21. ₽ Jos.21.30.

w Jos.21.31.

y Jos. 21.7,34-40. their names, or beer exchanged for other cities after the time of Joshua

2 TKi.4.3.

a Nu.21.34.
b Nu.22.3.35. Jos.21.
33.ch.2.3. number of cities and extended suburbs allotted to Levi may seem a large and even undue proportion to so suall a tribe; but it is to be recollected that these cities and suburbs were evi-

if they consider nothing too little to be attended to, and nothing too ardivous to beattempted—and if they do all in sincerity, humility, and simplicity of spirit—they cannot long be unoccuried or use.

CHAP. VII.

B.C. 1714. **2** Ge. 46. 13. Nu. 26 3,24. *b* Phuvah, Job. Ge. 6.13. ε 2 Sa.24.1-9. ch. 21. I-5;27.23,24

1-5;27.33,24
1 R.C. 1037,
2 That is, the sons of Uzzi were five.
The sons of Izrahiah being counted to their grandfather, for some legal reason, as Ephraim and Manasseh were counted to their grandfather Jacob, and not to their father Joseph.—C.

d ch. 12.32.

§ Heb. they multiplied wives and children, ver. 5.

e This was the
whole number of
them gaining men, ch.
21.57.84.

1.62.64.

1.76.66.

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A.M. 2560. B.C. 1444-

in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun,5 Rimmon with her suburbs. Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs.

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; *Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs.

81 And ^aHeshbon with her suburbs, and ^bJazer with her suburbs.6

CHAPTER VII.

1 The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh. 20 The sons of Ephraim who were slain by the men of Gath. 23 Beriah is born. 28 Ephraim's habitations. 30 The sons of Asher.

OW the sons of Issachar were, Tola, and ^aPuah, ^b Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was, in the days of David, two and twenty thousand and six hundred.1

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five:2 all of them chief men.

4 And with them, by their denerations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.3

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.

6 ¶ The sons of Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira,6 and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house

and what joint concurrence of his people in procuring it according to their several abilities!

CHAPTER VII. [Ver. 24. At what time, or under what circumstances, does not appear; but, as she sould not be alive at the exodus, she must have previ-

ously removed from Egypt, unless, as in some other instances, some generations are passed over, and by some legal technicality in reference to inheritance, a distant descendant be ranked as the immediate daugh-

amidst hard country labour as he did that of Issachar! He can multiply families after they had been almost utterly extirpated, as were the Benjamites, Ju. xx. How early the Hebrews, even in Egypt, began to contract marriages with the heathen! We go astray from ter. C.]

REFLECTIONS.—How God multiplies a people tract marriages with the heathen! We go astray from the womb, speaking lies. The families and nations



A WOMAN OF SAMARIA—IN THE ANCIENT CAPITAL OF ISRAEL. [I. Chronicles, vi:67.]—"And they gave unto them, of the cities of refuge, Shechem in Mount Ephraim with her suburbs." Upon one of the hills in the neighborhood of Shechem, this picture of a Woman of Samaria was taken. The Samaritans have always lived in this region, and their central place of worship is Mount Gerizim, which overlooks the city. Shechem is mentioned during the exile in Jeremiah, xli:5,

to reductions to a

and after the exile, though Samaria had been the previous capital of the country (Ezra, iv:10) at the building of the new temple on Gerizim, Shechem, which was hard by, was made by Manasseh, probably before the time of Alexander the Great, the chief center of Samaritan worship. After this the Samaritans were the objects of Jewish scorn. Josephus says that John Hyrcanus destroyed the temple on Gerizim 129 years B. C. after it had stood 200 years.

of their fathers, mighty men of valour, was twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, hwere seventeen thousand and two hundred soldiers. fit to go out for war and battle.

12 Shuppim' also, and Huppim, the children

of Ir, and Hushim, the sons of Aher.7

13 ¶ The ¹sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The^m sons of Manasseh; Ashriel, whom she bare; ⁸ (but his concubine the Aramitess hare Machir the father of Gilead:

15 And "Machir took to wife" the sister of Huppim and Shuppim, whose sister's name was Maachah:) and the name of the second was Zelophehad: and 'Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

17 And the sons of Ulam; PBedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of ^qShemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah,2 and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.3

22 And Ephraim their father tmourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he "called his name Beriah, because it went evil with his house.

24 (And his daughter was Sherah, who built Beth-horon* the nether, and the upper, and Uzzen-sherah.)

25 And Rephah was his son, also Resheph; and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non* his son, Jehoshua his son.*

28 ¶ And their possessions and habitations were, Beth-el and the towns thereof, and eastward and westward Gezer with the conceived his conceived his conceived as to whether the phraimites upon the Ephramites. But the Ephramites was the house of a saul and because of the Ephramites was the proposed the Ephramites and the most arm to the house of the Ephramites. But the Ephramites was the house of the Ephramites was the proposed the Ephramites and femily to the house of the Ephramites. But the most arm would not be the proposed the Ephramites and the Ephramites was the following the proposed the Ephramites was the proposed to the tropal bouse of a saul and because the grown would not be the proposed that the more thanks the same place in the proposed the proposed that the more thanks are only the mission word the same was the proposed that they were characterise the grown would not be proposed to the proposed the proposed the proposed that they were tharacterise the grown would not be proposed to the proposed the proposed the proposed that they were tharacterise the grown would not be proposed to the proposed the proposed that they were tharacterise the grown would not be proposed to the proposed that they were the grown that they were the proposed the proposed the proposed the proposed the proposed the proposed that they were the proposed the pr 23 ¶ And when he went in to his wife, she name Beriah, because it went evil with his

A.M. 2987. B.C. 1017.

g Ju. 3.15; v.

h They amounted
o 59,434, exclusive of
hose mentioned ver.
2, who perhaps were
not numbered, ch. 27.

Or, Shupham, .46.21. Or, *Iri*, ver. 7. Or, *Ahiram*, Nu.

& Or, Ahram, Nu.

26.38.

7 The omission of the genealogy of Dan in this its proper place, can be accounted for by a reference to loss. 18, 30-10 pears that they continued not only in schismatical separation from the church of God, but in a state of uninterrupted idolatry till the days of the captivity—C. he captivity.—C. 1 Ge. 46, 24. Nu. 26.

father of Guean, whom his wife bare to hun. Machirtook for a wife Maachah, sister to Huppim, '&c.

"A Hezron, a grandson of Judah, married
son of Judah, married
heir child was redioned to the tribe of
Manasseh. Azz + 23§ B.C. 1480.

1 Zelophehad was
not hierally the son
the trailly the son
the son of liephehad was
not hierally the son
the son of liephen was
the son of liepher, Nu. 26, 37,
the son of cliend, the
son of Machir, he
son of Machir,

A.M. 2444. B.C. 1560.

AM. 2444 B.C. 1850. higher to the lower country. See Ge. 43.

4. The word translated because must therefore be rendered by the country see and the country of the particular see and the country of the philistines—the latter the country of the philistines—the latter the country of the philistines—the latter attacked and killed them.—P.

attacked and killer them.—P.

4 Heb. daughters.
5 B.C. 1444
a Not Gaza of the Philistines, Ju.16.r.
6 Naaran stood it the Jordan valley north of Jericho. Gezer lay on the north ern border of Ben jamin, between Beth horon-the-nether and the sea and conse horon-the-nether and the sea, and consequently in the plan of Sharon. Gazz cannot, of course, by the celebrated capital of Phillistia, for i stood far beyond the border of Ephraim This is another place of the same name, signated, apparently

tuated, appare in the region Shechem.—P. b Jos. 17.7,11.
c Jos. 1vi. 1vii.; 21.
21,25. Ju.1.22–29.
d Ge. 46. 17. Nu. 26

44-46. 7 B.C. 2720. e Or, Shamer, ver JOr, Shomer, ver

g Or, Fether, ver. 38. 8 B.C. 1017. h 2 Sa. 24. 1-9. ch. 21. 1-5;27. 23, 24.

1-5;27,33,34.

CHAP, VIII.

1 The time of Berjamin adhered to Jean in the division of the kingdom, and returned with the Jewfrom Babylon; an asthe history is about to open with thranslation of Standard of Judah, we have a more copious country of Judah, we have a more copieus of the standard of the sta of Judah, we have here a more copious account given of it than of several other tribes. But either some of the some of the some of the soms of Renjamin had several names, or those called his son sons were his more remote descendants. Gera, called his son in Genesis, is here mentioned as his grandson by Bela, and the whole subsequent genealogy is

and the whole subgrain of the whole subgrain of the subgrain o

towns4 thereof, Shechem also and the towns thereof,5 unto Gaza and the towns thereof:6

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 Thed sons of Asher; Imnah,7 and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these are the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shil-

shah, and gIthran, and Beera. 38 And the sons of Jether; Jephunneh, and

Pispah, and Ara.8 39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number, throughout the genealogy of them that were apt to the war and to battle, was twenty and six thousand men.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

TOW Benjamin¹ begat ªBela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth. 3 And the sons of Bela were, bAddar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba,3 and they removed them to Mana-

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono and Lod, with the towns thereof:

13 Beriah also, and Shema, who were heads of the fathers of the hinhabitants of Aijalon,4 who drove away the inhabitants of Gath:5

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber.

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of 'Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak:

26 And Shamsherai, and Shehariah, and Athaliah.

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These kdwelts in Jerusalem.

29 And lat Gibeon dwelt the "father of Gibeon: (whose wife's name was Maachah;)

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ⁿZacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem over against them.

33 ¶ And PNer begat Kish,8 and Kish begat Saul, and Saul begat Jonathan, and Malchishuah, and Abinadab, and ^qEsh-baal.

34 And the son of Jonathan was Meribbaal; and Merib-baal begat Micah.

35 And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat 'Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: "Rapha was his son. Eleasah his son, Azel his son.

38 And Azel had six sons, whose names are

g Ezr. 2. 33. Ne. 11.

Jos.10.12;19.42;21. 24.ch.7.21.

4 Aijalon, or Ajalon, was the name of a lon, was the name of a valley, allotted to the tribe of Dan; but the Danites never obtained possession of it from the Amorites. It lay on the frontier of the land of the land of the land same of the land same of the land of the ruler of Ephraim (f.e. under the dominion of the same times in Judah and Benjamin (f.e. under the dominion of the king of Jerusalem, 2ch.1r.1o). Ajalon is best known in celebrated victory of Joshua, 10. 12. The ancient town is now represented by the village of Yalo, a corruption of the old land of the land of the

¿ Or, Shema, ver. 13. & Jos. 15. 63; 18. 28. ch.9.34. 6 B.C. 1444.

7 The celebrated capital of Judea, and alike dear to the reached collections of the Jew and the Christian. It is situated in lon. 35° av E.; lat. 18° 47° 47° N; 35° miles S. W. of Damascus, 35° miles E. of Shechen, and the state of Shechen, and the state of Shechen, and partly in that of Benjamia, but for religious, and military purposes, was, to a certain extent, a common centre and residence for all the three, ch. A. Ps. 122. 4. C.—The ancient of the state of the sta third fill; and jose-phus mentions a fourth hill, called Bezetha, which A-grippa joined to the former. This new city lay north of the tem-ple, along the brook Kidron.—I.

¿ch.o.35-44

m Called Fehiel, ch.9.35. n Or, Zechariah, ch.9.37. o Or, Shimeam, ch.9.38.

p ch. 9. 39-44. 1 Sa. 14.49-51;9.1;31.2. 8 B.C. 1200.

q Or, Ishbosheth, 2 Sa.2.8. r Or, Mephibosheth, 2 Sa.4.4; 9.6, 10; 19.24. Baal is changed into Bosheth, shame.

9 About 440 x ch.12.2. 2 Ch.14.8 26.14. Ne. 4.13. Je. 51 y Ps.127.5;128.3.6.

CHAP, IX.

B.C. about 444. 1 Ne.xi,xii,Ezr.7.1 a On four differen occasions, 2 Ch.33.11 36.9. Da.1.2. Je.52.4,5. δ After the captiv ity, Ezr.2.70.Ne.11.3. c Ezt.2.43,58; 7.7,24 8.17,20, Ne.10,28; 3.26 11.21, Jos.9.21,28,

2 The word signifies 'given or offered,' because given to the Levites to perform the Levites to perform the service of the control of the service of the control of the con

d Ne. 11. 1-19, w 2Ch.11.16;30.11,18. e Nu. 26. 20. Ge. 46. 12;38.5,29,30. Ne.11.4,

6.
 f Kinsmen,
Ge.13.8.
 g Ne.11.7-9.
 h Ne.11.8.

r Ne.11.10-14 & ch.6.12-14, or Se-raiah, Nc.11.11.

scho.12-14, of Sescho.12-14, of Sescaiah, Nc.11.11.

3 Most probably
the same kind of
officer mentioned,
Ac, 5-24, as "captain
of the temple, an
officer sustaining
partly a military and
partly an ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as an
ecclesiastical character; as
ecclesiastiecclesias

s Or, Tahrea, ch. 9.41.
t Jarah, ch.9.42.
u Rephaiah, ch. 9.
43u Rephaiah, ch. 9.
daccount of their idolatry, &c.

these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan.9 All these were the sons of Azel.

39 And the sons of Eshek his brother were, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, *archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

CHAPTER IX.

1 Concerning the original register of Israel's and Judah's genealogies. 2 The Israelites, 10 the priests, 14 and the Levites, with the Nethinims, which dwelt in Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul and Jonathan.

O all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

2 ¶ Now the bfirst inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the 'Nethinims.2

3 ¶ And in dJerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And gof the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, hnine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And *Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;3

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren,4 heads of the house

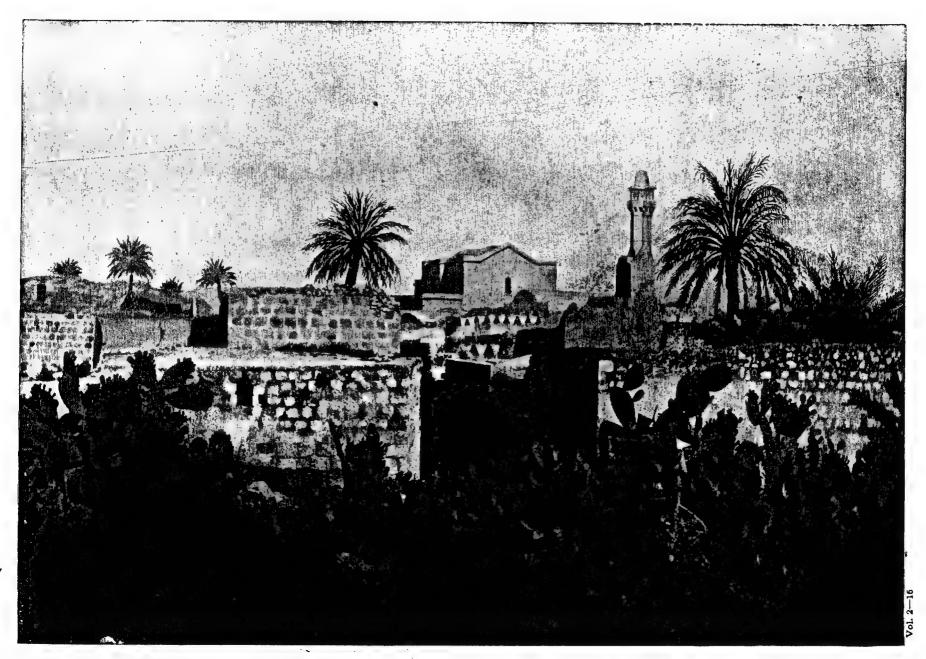
griefs of the afflicted is to act a kind and brotherly part. But what a mercy is it when God compensates the breaches which he hath made in families! virtuous women are an honour and blessing to families as well as mighty and illustrious men.

CHAPTER VIII. REFLECTIONS.—The more closely we adhere to God and his people the greater

will be our honour at last. How little great kings and warriors appear before God! Not one king of Israel, after the division of the kingdom, is marked in these registers of heaven; but the family of Jonathan the saint is marked with distinguished honour.

CHAPTER IX. REFLECTIONS .- God never distresses or unsettles men but for their sin. And it is residence, labour, and zeal are indispensably required 818

comely and joyful when the once discordant tribes of God harmoniously unite in asking and travelling the way to Zion; and when the priests and Levites, the ministers of Christ, are remarkable in their attachment to, and zeal for, re-establishing the worship of God and order of his church! God graciously proportions men's strength for the work to which he calls them. But



YDDA, THE ANCIENT LOD OF THE OLD TESTAMENT—WHERE THE APOSTLE PAUL RESTORED THE SICK AENEAS. [I. Chronicles, viii:12.]—'And Lod, with the towns thereof." Lydda occupies the site of the Old Testament I cd, which is referred to in Ezra, ii:33, and Nehemiah, xi:35. It was an ancient Benjamite city which was rebuilt after the captivity, and through all the ages has preserved its ancient name. Lydda is but a slightly modified form of Lod. The Gospel

was preached at Lydda very early, and here the Apostle Paul restored the sick Aeneas. In the time of the Emperor Vespasian this was a center of Jewish learning. The great caravan road runs from Lydda to Jimzu, the ancient Gimzo (II. Chronicles, xxviii:18), which the Philistines once took, and which also has preserved its name to the present day. One of the first episcopates in Palestine was that of Lydda, and the signatures of its bishops are said to be found as late as the year 518.

of their fathers, a thousand and seven hundred and threescore; very able men5 for the work of the service of the house of God.

14 ¶ And of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri,

the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of "Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the "Netophathites.

17 And the oporters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18 (Who hitherto waited in Pthe king's gate eastward:6) they were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Abiasaph, the son of Korah, and his brethren, of the house of his father, the ^qKorahites, were over the work of the service, keepers of the gates7 of the tabernacle:8 and their fathers, being over the host of the Lord, were keepers of the

20 And 'Phinehas' the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the

congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their rillages, whom David and Samuel the seer did rdain2 in their 8set office.4

23 So they and their children had the overright of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

24 Int four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were in their villages, were to come after "seven days from time to time with them.

26 For these Levites, the four chief porters, were in their "set office, and were over the chambers⁵ and treasuries of the house of God.

27 And they lodged round about the house of God, because "the charge was upon them, and the opening thereof every morning pertained to them.

28 And *certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.6

29 Some of them also were appointed to oversee the vessels, and all the instruments of

A.M. 3560. B.C. 444-

5 Heb. mighty inen of valour

l i.e. singers, Ne. m ch.25.1.2 Ch.5.12 35-15-

n ch.2.54. Ne.12.28, 29. o ch.xxvi. Ne.12.25, 26;11.19.

20;11.19. # 1 Ki.10.5, 2 Ki.11. 6 Houbigant con-siders these words a proper name, and translates it thus-And Adanah was "And Adamah was over the eastern gate, called the king's, that is, the gate by which the kings of Judah were accustomed to enter the temple. An emblem of that gate by which the King of glory enters the temple above, Ps.247.—C.

g Ps.42, title.Nu.26. xx.ch.xxvi.;6.33-38.

7 Heb. thresholds. 8 The word taber-nacle may refer to the sanctuary erected by Moses, which the tem-ple, built after the cappie, inititative riecap-tivity, more resem-bled than it did So-lomon's magnificent edifice. Indeed the sanctuary at first was only a tent or taber-nacle when Phinehas superintended it in nacle when Phinehas superintended it in time past, yet the Lord was with him. This seems to have been mentioned as an instruction and encouragement. It is the priests and the priests and Nehemiah; for there can be no reasonable doubt that Phinehas, the grandson of Aaron, was intended.—/.

was intended.—I.

9 Boothroyd translates it thus:—'The
korahites, is the
fathers were keepers of
the temple, as their
fathers were keepers
of the entrance of
the tabermacle during
the encampments of
Jehovah.'—C.

5 B.C. 1060.

r Nu.25.7,8; 31.6; 3.

2 Heb. founded. 8 Heb. Journales.
8 Or, trust.
4 Great irregularity
in the tabernacle service must have prevailed during the unsettled times that
followed the death of
Toshua. especially

collowed the death of Joshua, especially during a period not only of neglect of the divine ordinances, but frequently of idolary and about the office of the divine ordinances, and the ordinances with on of these abuses Samuel and David seem to have directed their attention, and instituted a regular routine of porters, not shut the gates, for that had been an easy work, but, as guards work, but, as guards

ch.26.14-18. # 2 Ki.11.5, 7. 2 Ch. 23. 8. They served from Sabbath to Sab-bath at a time.

x Or, trust, ver.31. 5 Or, storehouses.

y Ro. 12. 7. He. 13. 17.2 Ti.4.2. x7.2 11.4.2.

x Ne.12.44. ch.23.28

-32.Nu.3.25-36.

6 Heb. bring them in by tale, and carry them out by tale.

7 Or, vessels.

A.M. 2584. B.C. 1420.

& Ex.30.23. 8 Or, trust.

bOr on flat plates or slices, Le.2.5;6.21. c Heb. bread of ordering, Ex.25.30;40.4
23. Le. 24.8. Nu. 4.7
Mar.2.26. He. 9. 2,24
Jn.6.32.

dch.6.31-47;xv.xxv. 9 Heb. upon them

e Ps.134.1,2.

1 To meditate on the law of God day and night is a characteristic of Christian perfection, each of Christian perfection, and of every goddy member of the state e Ps.134.1,2.

bours.'—C.

fch.8.29-40. Probably what follows is repeated as an introduction to Saul's his tory, and ought to be part of ch. x.

be part of ch. 3.

2 Why is this passage repeated, being the same with ch. 8. 39? An error of a transcriber is the answereven of the plous them?. A better solvene could be a reference to ver. 1, where the book of the Kings both of I sraed and Judah is mentioned, and the genealogy of each, as he had been the monarch of both.

-С. 8 В.С. 1300. g ch.8.32-34. 4 B.C. 1098.

5 B.C. 1050.

& ch.B. 35,38.

6 This is added from ch. 8. 35, but such liberties should only be taken in a note; for although the words are now sufficiently distinguished from the text by being printed in italics, to expect that every editor of a Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.—Clarke.

7 Or, 7thoadah.

7 Or, Fehoadah.

8 Another name for Jehoadah, ch. 8.36.—

9 That is, God hat! heard.

CHAP. X.

CHAP. X.

E.C. 1056.

1 The chief design of this book was to preserve the records of the house of David, which, thought to a wid, which proved and more illustrious in the eyes of those who lived by faith, by the nearer approach of the Son of David. The writer there history of Saul's reign, but only of his death, which paved the way for David's accession. The reader will find the same words in 15a. 31.1-13.—1.

2 I Sa. 1.1-10.—2.

3 Heb. Chrust.

2 Heb. through. thrus δ 1 Sa.31.2. 2 Ki. 23. 29.Ec.9.1. c Or, Ishui, 1 Sa.

the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the ointment of the spices.

31 And Mattithiah, one of the Levites, (who was the first-born of Shallum the Korahite,) had the set office8 over the things that were made bin the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the 'show-bread,

to prepare it every sabbath.

33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed9 in that work 'day and night.1

34 These chief fathers of the Levites were chief throughout their generations: these dwelt

at Jerusalem.

35 ¶ And fin Gibeon dwelt the father2 of Gibeon, Jehiel, whose wife's name was Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan,4 and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-

baal:5 and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, hand Ahaz.6

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these; Azrikam, Bocheru, and Ishmael,9 and Sheariah, and Obadiah, and Hanan; these were the sons of Azel.

CHAPTER X.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness shown by the men of Jabesh-gilead toward Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.

NOW1 the aPhilistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain2 in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul,

God they may hope to prosper in their undertakings.
Happy is it for the church when every one knows and

from every minister of God: and if they begin with | waits on his proper work, and when the meanest offices | of wickedness. It is pleasant to be always rejoicing

and the 2archers thit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith. lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid.3 So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword.

and died.

6 So Saul died, and his three sons, and all

his nouse died together.5

- 7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.
- 8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.
- 9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto htheir idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the

temple of Dagon.6

11 ¶ And when all *Jabesh-gilead heard all

that the Philistines had done to Saul.

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the loak in Jabesh, and fasted^m seven days.⁷

13 ¶ So Saul died for his transgression which he committed⁸ against the Lord, neven against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to oinquire of it:

14 And inquired not of the Lord: therefore he slew him, and pturned the kingdom unto

David the son of Jesse.

CHAPTER XI.

1 David by a general consent is made king over Israel at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of David's mighty men.

THEN all Israel gathered themselves to 1 David unto Hebron, saying, Behold, we are bthy bone and thy flesh.

2 And moreover, in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel; and the Lord thy |-c. God said unto thee, Thou shalt feed my people 2Ep.530. C. Sail 81376.30.

l.5. Sa.5. 2. 1 Ki,11.5. 18.43.5.
i 18.8.5.2. IKi.II.5.
18.48.5.
6 The heads of enemies are still the triumphal ornaments of the palaces of Mahomedans and the temples of idolaters.

—C.

-C. # I Sa. 21, 1-11; 31, 11 -13, 2 Sa. 2, 5, 6, with Ju. 21, 8-12, ' Ge. 35, 8, m Ge. 50, 10, 2 Sa. 1.

7 Not seven whole days of 24 hours each; but seven days from sunrise to sunset.—

sunrise to sunset.

8 That sickness and death are 'the wages of sin,' is the wages of sin,' serious reference of the Scripture. See Even College of the Scripture. See Even College of the Scripture of the World, and death by sin; and so death passed upon all men, for that all have sinned,' Ro. 5.12 To them, however, it is deliverance; to the impenitent a judg. itent a judg-

nent.—L. π 1 Sa.13.13;15.3,23. σ 1 Sa.28.7-20. 2 Ki, 1.6;1.2. Επ.22.18. Le. 9.26,31;20.6. De.18.10

21.6(1.2. Ex.22.18 Le. 19.26,312.0.6 Der. R. 10. 10. 12. 18. 19. 4 There is no contradiction between this statement and I Sa. 28.6, where Saul is said to inquire of the Lord. He inquired, but not in faith; he asked, but he asked amiss, Ja. 1. 6,74.8.—C. # 1 Sa. 13. 14; 15. 28; 28.17. 2 Sa.ii.-v. ch.xi.

CHAP. XI.

CHAP. XI.

B.C. 1048.

35a. 5.1-3. ch. 12.
23-30.15.11.70.

1 All were gathered
by their representatives or heads. The
date, however, is not
immediately after the
battle of Gilboa, but
at a few years after.

—C.

d 2 Ki. 11. 17; 14. 21; 23.30. Ju. 11.11. e 1 Sa. 13, 14; 15, 28; 16.13. 2 Sa.2.4. Ps. 2. 6;

² Heb. by the hand

2 Heb. by the hand with a second of the control of

6 Heb. revived. 6 Heb. revived.
7 Over which he must have obtained some superiority of title: a circumstance that will serve to account for much of joab's future influenced of the serve of t

xvn.cxiv.cxivin.
9 Or, held strongly
with him.
m t Sa.13.14; 15, 28;
16.1,13.14.
1 1048 to 1015.
n Or, Adino the
Eznite, 2 Sa.23.8.

Exite, 2 Sa.23.8,

o 2 Sa.23.8. On the
same occasion he
slew or wounded
other 500, or 800 at
another time.

j 2 Sa.23.9, ro. ch. 8.

427.4.

\$\textit{p}_2 \cdot 2 \cdot 2 \cdot 2 \cdot 2, \textit{p}_2 \cdot p_1 \cdot \textit{p}_1 \cdot 2 \cdot 2, \textit{p}_1 \cd

4 Or, salvation. £ 2Sa.23.12. b Or, three captains over the thirty.

w Or, glants, Jos. 15.8 l.s. 17.5 2 Sa. 5.18, 2 Sc. 14.6. 19.8 l.s. 17.5 2 Sa. 5.18, 2 Sc. 14.6. 19.8 l.s. 17.5 2 Sa. 5.18, 2 Sc. 14.6 l.s. 18.6 l

Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David amade a covenant with them in Hebron before the LORD: and they anointed David king over Israel, according to the word of the LORD by Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites

were, the inhabitants of the land.3

5 And the inhabitants of Jebus said to David. Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be behief and captain. So Joab the son of Zeruiah went first up, and was

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from 'Millo⁵ round about: and Joab ⁶repaired the rest of the city.7

9 So David waxed greater and greater: *for

the Lord of hosts was with him.

10 These also are the chief of the mighty men whom David had, who strengthened themselves with him9 in his kingdom, and with all Israel, to make him king, maccording to the word of the LORD concerning Israel.

11 And this is the number of the mighty men¹ whom David had; "Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo, the PAhohite, who was one of the three

mighties.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley;2 and the people fled from before the Philistines.

14 And they set themselves³ in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance.4

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of "Rephaim.6

16 And David was then in the *hold, and the Philistines' garrison was then at Bethlehem.

17 And David longed,7 and said, Oh that

token that we shall praise him without ceasing in the | temple above.

CHAPTER X. [Ver. 12. The narrative of the defeat of Israel at Gilboa, and of the death of Saul and CHAPTER X. Jonathan, is almost verbatim the same as that in I Sa.

It is introduced here simply as a preface to the history of David's reign in Jerusalem. The anointing pride of human glory! He is sovereign, but righteous observe, that God's counsels will be fulfilled whatever

of David in Hebron, and his coronation and reign of seven years there, are dismissed in a very few words. The main object of the historian evidently is to narrate the achievements of David and his band of heroic followers, commencing with the siege and capture of Jeru-

and terrible, in all his judgments! The hands of sinners often make the snares with which themselves are caught. And disobedience to God, and intimacy with the devil, most certainly bring to ruin persons, families, and nations.

CHAPTER XI. REFLECTIONS. - Here let me

one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD,

19 And said, My God forbid, it me, that I should do this thing: shall I drink the blood of these men bthat have put their lives in jeopardy? for 'with the jeopardy of their lives they brought it: therefore he would not drink These things did these three mightiest.

20 And dAbishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them,8 and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit he attained not to the first three.

22 Benaiahe the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts;9 he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.1

23 And he slew an Egyptian, a man of great stature,2 five cubits high; and in the Egyptian's hand was a spear flike a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him gwith his own spear.3

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty,4 but attained not to the first three: and David set him over his guard.5

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem.

27 Shammoth the 'Harorite, 6 Helez the Pelonite.

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 Sibbecai7 the Hushathite, Ilai8 the Ahohite.

30 Maharai the Netophathite, 'Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai^m of the brooks of Gaash, ⁿAbiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

z With Ca.4. 15. Jn.
4.10,14.15.12.3.
a 2 Sa.23.10,17. As
a thank-offering for
his preservation of

the men.
b Ju.9.17; 12.3. 1 Sa.
19.5728.21.Es.4.16.
c Heb. with their lives, Ro. 16. 4. 2 Co.
12. 15. with Ps. 72. 14; 12. 15, With 116.15. d 2 Sa.23.18,19;2.18; 10. 10; 18, 2, ch. 2.16, 1

10. 10;18. 2. Ch. 2.76. I So. 26.6.

8 The might here ascribed to Abishai and Jashobeam, ver. II. seems so much it. seems so much the seems so much while infidels have found them occasion for question, expositors have sought, by various means to bring internal withing the seems of the seems

deeds.

1 Having followed his track in the snow.

² Heb. a man of neasure. fch.20.5.1 Sa.17.7. g I Sa.17.51.2 Sa.23.

g 15a.17.51.25a.23

3 A proof at once
of great courage and
destreity of fecce;
yet not so wonderful
as the others; for
the moment he had
warded off the thrust
of his antagonist, and
got nearer to him
than his spear's point,
the Egyptian was
completely in his

4 The word shalis.

4 The word shatishim, which is translated thirty, properly signifies an office or particular description of men. Of these properties of the second of the se

the same persons had different names, either at one time or at different periods of their lives, e.g. Abram, Abraham; Sarai, Sarah.—C.

& Or, Paltite, 2 Sa.

3.26. 7 Or, Mebunnai, 8 Or, Zalmon, l Or, Heleb, 2 Sa.23.

29. m Or, Hiddai,2 Sa. 23.30. n Or, Abialbon.

I. CHRONICLES XII.

o Or, Jashem, 2 Sa 3.32. 9 Or, Elipholet.

9 Or, Elipholet.
p Or, Ahasbai, 2 Sa.
23.34.
q Or, Paarai, 2 Sa.
23.35.
r Or, Igal, 2 Sa. 23.
36.
1 Or, the Haggerite.

3 Tor, the Haggerit.
s Jos. 15,48. ch. 2,50,
5,32 Sa. 23, 38.
t 2 Sa. 11. 3; 23. 39. 1
ki. 15.5.
2 Perhaps these last
sixteen were of less
note, and so are not
added in Samuel. or
were dead before
that roll was formed.
3 Or, Shimrite.
4 Either a Moabit-

4 Either a Moabitish proselyte, or an
Israelite called a
Moabite, from victories gained over
Moabites, or from
having originally
dwelt in their country. See Ru. r. 1.—

CHAP. XII.

B.C. cir. 1096.

1 The writer here goes back to the times which preceded the death of Saul, and record so many the control of the CHAP. XII. tribe, or because they perceived that the Lord was departed from Saul, and was with David of a truth. The hand of God was, however, very conspicuous in raising him up friends from this tribe, whence he might have expected the most determined opposition.—I.

the most determined opposition.—I.

a 2 Sa.27.2,6.

Heb. being ye shut up.—[The expression shut up.

often applied to the extermination of east

often applied to the extermination of eastern royal families.

P. 32, 20. 1 Ki.14. to 21.21. 2 Ki. 0, 8, 14, 45

strictly speaking we form of them had secured themselves in an impregnable for tress, or in places of great secresy, from the usurper. But the term is used in a more extensive sense for those who had flee to catage from the surper of the surper in this tis here applied to the secretary of the secretary of the secretary of the secretary is described as a town was probably an un was probably an un walled town; and i is certain he did no confine himself to it but was continually making excursion from thence.—1)

Ø 1 Sa. xviii.—xvii.

b 1 Sa.xviii.-xxvii c Ju. 20. 16. 1 Sa. 1 3 Most probably in

shinging stones 4 Or, Hasmaah. d Jos. 18.28. 1 Sa.

e los.21.18. f Jos.9.3;18.25, g Jos.15,36. h Ne.7.27. i Jos. 15,36,58. ch. 4. 4,18,30.

34 The sons of 'Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiham the son of Sacar the Hararite, Eliphal⁹ the son of ^pUr,

36 Hepher the Mecherathite, Ahijah the Pe-

37 Hezro the Carmelite, ^qNaarai the son of

38 Joel the brother of Nathan, Mibhar the son of Haggeri,1

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah.

40 Ira the 'Ithrite, Gareb the Ithrite,

41 Uriaht the Hittite. Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite.4

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

TOW1 these are they that came to David N to Ziklag, while he yet kept himself 2close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones,3 and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the 'Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the 'Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of 'Gedor.

difficulties lie in the way; that pride goeth before destruction; and that men, after long wearying themselves which belong to their peace and return to their own mercy. There is a real contract between kings and their subjects which both parties ought religiously to and the way to be great and famous is to do remarkin vain, are sometimes made to understand the things

Hopes of preferment strongly induce carnal men to their duty; and the strength and prosperity of kings depend, under God, chiefly upon their servants.

able services to our God, our king, and our country. Great men ought never to be prodigal of the lives of their subjects; but if their rashness hath brought others

8 And of the Gadites there separated themselves unto David,5 into the hold to the wilderness, men of might, and men of war⁶ fit for the battle, that could handle shield and buckler,7 whose faces were like the faces of lions, and were as swift as the roes8 upon the mountains;9

9 Ezer the first, Obadiah the second, Eliab the third.

10 Mishmanna the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: "one of the least was over an hundred, and the greatest over a thousand.1

15 These are they that went over Jordan in the first month, when it "had overflown" all his banks; and they put to flight all them of the valleys, both toward the east, and toward

16 And there came of the children of Benjamin and Judah oto the hold unto David.8

17 And David went out to meet them,4 and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no awrong in mine hands, the God of our fathers look thereon, and rebuke it.

18 Then 'the spirit came upon 'Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be anto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not: for "the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul, to the jeopardy of our heads.6

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David vagainst the band? of the rovers:8 for they were all mighty men of valour, and were captains in the host.

5 About 1058.

\$1 Sa.23.14,29;24.22.
6 Heb. of host.
7 Various countries and tribes use different weapons, and the minute and graphic description of this variety furnishes an internal proof that

variety furnishes an internal proof that the history was written at the period described. Alast that the smfulness of man should prompt his meganity to discover an about the smfulness of man should prompt his meganity to discover a for the promised reign of the glorious 'Prince of peace.'—C.

19 The Sa. 1, 2 Sa. 17, 10; 23, 201, 25, 23, 18.

19 The Gadites were a warlike race. Their own semi-nomad habits, the position and physical characteristics of their allotted territory, had promised the properties of the people, and training the character of the people, and training them to war. Glead was mountainous—it was a land of roving shephertls, moving camps, and wild adventure votedly attached to both Saul and David. Some of their warriors followed the fortunes of the latter in the darkest epochs of his eventful history—P. we that was least could resist a hundred, and the greaters a thousand, Le. 7, 8.

greatest a thousand,
Le.7-8.

Jit is not improbable that, though fewer
at first, the Gadite
auxiliaries of David
should soon increase
to 1000, which would
construct the followiclass of the construct the construct the
property of the construction of the construction
and the construction of the construction of the construction
and the construction of the const

Sch. 11.1.0; etc. 8. Sa. 23. 14.20;24.22.
Sa. 23. 14.20;24.22.
Jolaces a Adullam, 1. Sa. 22. 4, the caves of Engedi, 24. 22—that in the text is Ziklag, as appears from ver. 1.—Note. Those nature of the found protection, should remind us of the found protection, should remind us of the sure defence, and of "feeing to the stronghold as prisoners of hope. Or the sure defence, and of "feeing to the stronghold as prisoners of hope. Or the sure defence, and of "feeing to the stronghold as prisoners of hope. Or the sure defence, and of "feeing to the stronghold as prisoners of hope. Or the sure defence, and of "feeing to the sure defence, and of "feeing to the sure defence, and is prisoners of hope. Or the sure defence, and is prisoners of hope. Or the sure defence, and is not the sure defence of hope. Or the sure of hop

Not Ps. 12. 2, but Jn. 1 2 Double is opposed to perfect, ver. 38; they were all sincered to perfect over the perfect of the pe

—P, 6 Heb. on our heads. * 1 Sa.29,11. De. 33. 25.
y i Sa. 30. 1-17, i.e.
Amalekites.
7 Or, with a band.
8 That is, against
the Amalekites who
had invaded Ziklag
in David's absence,
i Sa. 30. 1-3.—C.
z ch. 5-24.

A M. 2948. B.C. 1056.

a 2 Sa.2.3,4;3.1. He.
1.34. Job 17.9.

Terrible and
numerous as the an-

-C. b 2 Sa.5.2, 3. ch.11.1 3:10.14. 1 Or *captains*, or

2 Heb. heads. c i Sa.13.14;5.28; 16. 12-14. Ps.2.6; 89.19-35. Ge.49.8-10. ch.11.3.10. 3 B.C. 1048. d Ge.40.12.Nu.1.26,

d Gc.46.72.Nu.1.s6, 27.2.3,420.22.
4 Or, prepared.
4 Or, prepared.
6 Nu. 1. 22,23; 2. 12, 23; 26, 12-14. ch. 4. 24-43, with Ge.46.10.
f Ge. 40. 11. Ex. 32.
cz.-8. Nu.4.46,48; 25. 8.
ki 11.4-15.
g 2 Sa.8.71. ki.1.8;
2.35.
6 Ge.46.21. Nu.1.36, 37.2.22,23; 26. 38-41. ch.
3 Heb. brethren.

A. Ge. 46. 20: 48. 19.
Nu.1.32.33:2.18.19; 26.
35-37. Ch.7.20-27.
4 Heb. warm of market of Jordan, Jos. xvii.
8 Most probably this peculiarity is mentioned because the western half-tribe of Manasseh lay in three separate portions, who... rea-

tribe of Manasseh lay in three separate portions, who endered a simultaneous movement less easy, and a selection by name more requisite, than in the office-46-12, Nu. 1.08, 2026-39-25;12,5,6,ch,7-1-5, of Ge.49, 15, Es. 1.13. Mat. 10.3. 9 Learned and pious men discerning the signs of the layer of the signs of the layer of the signs of the layer of the lay

battle.

2 Or, set the battle in array,
q Heb. without a heart and a heart.
Not Ps. 12. 2, but Jn.

to act in organized masses. But the Sept. and Vulg. read the original word so as to make the clause mean that the men of Zebulun came to assist David, not that they could keep rank.—I.

22 For at that time, day by day, there came to David to help him, until it was a great host, like the host of God.9

23 ¶ And bthese are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.3

24 The children of Judah, that bare shield and spear, were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehojada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And ⁹Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 Andh of the children of Benjamin, the kindred⁵ of Saul, three thousand: for hitherto the greatest part⁶ of them 'had kept the ward of the house of Saul.7

30 Andk of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the "half-tribe of Manasseh, eighteen thousand, which were expressed by name,8 to come and make David king.

32 And "of the children of Issachar, which were men that had ounderstanding of the otimes, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

33 Of^p Zebulun, such as went forth to battle, expert in war,1 with all instruments of war, fifty thousand, which could keep rank:2 they were anot of double heart.3

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war,4 forty thousand.

**GC-66-24 Nill 1,38-43(2-5-3)(30-64-50. **A Or, heeping their **A Nill 20-3(3)(3-40-55.35) **A Nill 20-3(3)(3-40-55.35)

were not these chiefs typical of Jesus Christ's apostles, faithful ministers and followers, who by faith do mar-vellous exploits, wrestle with principalities and powers, and are more than conquerors through him that loved

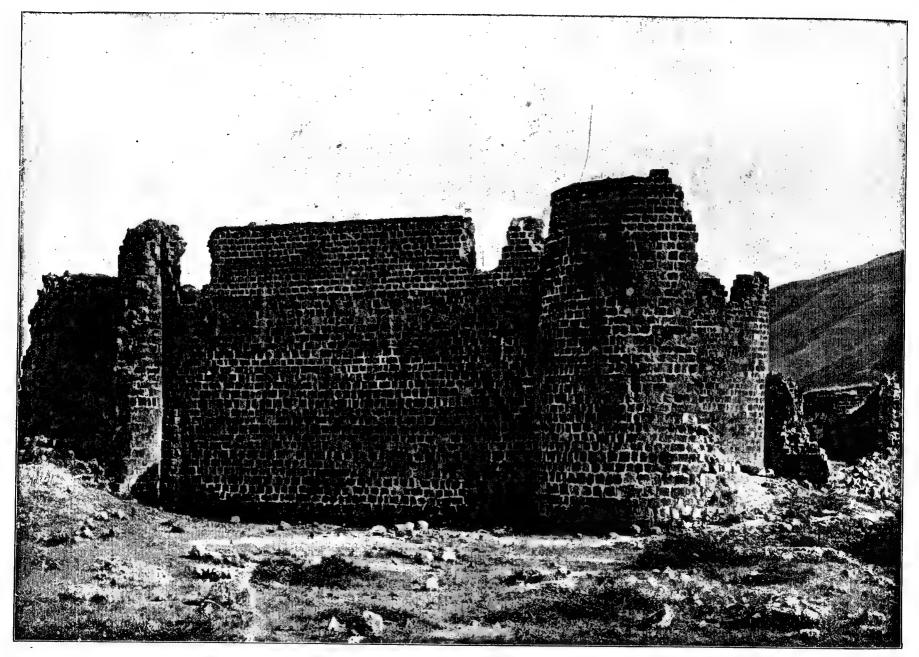
CHAPTER XII. [Ver. 33. Fifty thousand which could keep rank. A rare accomplishment in eastern warfare, which is rather a succession of duels, in which each man pursues his own plan, than a combined movement in which one spirit wields the energies of

the whole mass. The Septuagint and Vulgate, adopting a different reading of the Hebrew, render it to assist, but we can see no good reason to prefer this reading. C.]

REFLECTIONS.—The Lord can easily bow the

hearts of men, and sometimes he uses the wicked to accomplish his purposes. And when we are in the way to Jesus and our duty, no high-swelled Jordans of difficulty ought to hinder or discourage us. ought we to flee from evil, and boldly to maintain the cause of truth. Such as have once been endangered of a kingdom when kings ascend their throne to the

by false friends had need to be cautious. And with great prudence, and the kindest affection, should great men receive and entertain those who come to their help in a time of distress. With prudent earnestness ought we to join those whom the Lord plainly favours, helps, and protects; and much more to join with Jesus Christ, in whom his soul delights, and who exalts all his servants to high and eternal honours. How often God raises up help for his people in the very moments in which they most need it! And hopeful is the state



**TERIOR WALL—TIBERIAS, A CITY OF ZEBULUN. [I. Chron. xii:33.]—
"Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of double heart." Tiberias has been the scene of many battles. It is perfectly in keeping, therefore, with the character of this town, both in ancient and modern times, that we should have Zebulun represented as a country from which went forth to battle those who were ex-

stain individe. It is

pert in war. In the days of Herod Antipas and Agrippa, this town was not upon good terms with the city of Jerusalem. The inhabitants of Tiberias surrendered voluntarily to Vespasian, so that their city was spared. The city was sacked by the Caliph Omar in the 7th century, and subsequently by Saladin in the 13th, when it was much injured. Through battles and earthquakes, its palaces, churches, synagogues, institutions of learning, baths and theatres, have passed into complete desolation.

ments of war for the battle, an hundred and twenty thousand.

38 All: these men of war, that could keep rank, came with a perfect heart to Hebron, to nake David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, "eating and drinking: for their brethren

had prepared for them.

40 Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread⁵ on asses, and on camels, and on mules, and on oxen,6 and *meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy^y in Israel.⁷

CHAPTER XIII.

1 David fetcheth the ark with great solemnity from Kirjath-jearim.

3 Uzza being smitten, the ark is left at the house of Obed-edom.

ND David *consulted with the captains of A thousands and nundreds, and with every leader.

- 2 And David said unto all the congregation of Israel, bIf it seem good unto you, and that unto our brethren every where, that are eleft in all the land of Israel, and with them also the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:
- 3 And let us bring again the ark of our God to us: for we inquired not at it in the days of

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath,2 to bring the ark of God from Kir-

jath-jearim.

6 And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark3 of God kin a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel 'played before God with all their might, and with singing, and with harps, and with psalteries, mand with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the thrashing-

A.M. 2)48. B.C. 1056.

x Or, victual of meal, Le.2.4,5,7.1 Sa. 25.18.2 Sa.16.1. y Pr.29. 2; 11. 10. Je. 23.5,6. Re.11.17; 19. 1-

7 The allotted possessions of the north ern tribes were much richer in agricultura produce than those

B.C. 1045.

& Ec. 4.9. Pr. 15.22;

20.18;046.2 Ki.23.1.

b 2 Ki.9.75. Ps. 131.1,
2.1 Ki.12.7.

c 1 Sa.31.1,7.18.37.4.

d Nu.iii.iv.xviii. ch.
654-90.

e 1 Sa.7.1,2;11.12.

b.54-90.
e 1 Sa.7.1,2;11.12.
1 This will account for the statement noticed in the note on ch.10.14. For thus it appears that had inquired, he had neglected or despised inquiry in God's appointed place and m.inner.—C.
f 2 Sa.3.2 5c. Nu. 34 That is, from the southern extremity to the northern, equal to the corresponding expression, from lun to Beersheba; f 100 the corresponding expression, from lun to Beersheba;

to the northern, equal to the northern, expression.

The northern and southern extremities.

C.—Hamath was the Epiphnia of the Urophet his received in the prophet his rec to the corresponding as the corresponding to the co

n Or, Nachon, 2 Sa.

r Job 4,7;25, 6. Ps.
110,120.
7 Heb. removed.
5 2 Sa. 6. 10-12. ch.
15,18,24;64,8,15.
8 David did not here seek to avoid danger to himself, by transferring the ark to another; this had been both unlike and unworthy his character for courage and

been both unlike and unworthy his character for courage and unworthy his character for courage and provided and the course of th

B.C. 1046. a 2 Sa.5.11,12. 1 Ki.

.I.

1 The low state of mechanical arts the mechanical arts in Israel cannot surprise when the dia sarrous period since agrous period since considered. David, as a wise king, imports the skill of other countries, and demonstrates how recountries, and demonstrates how recountries, and demonstrates how remaining the provider of the provider o

A.M. 2939. B.C. 1045 | floor of "Chidon, Uzza "put forth his hand to hold the ark; for the oxen stumbled.4

10 And the anger of the LORD was kindled against Uzza, and he smote him, pbecause he put his hand to the ark: and there he died before God.

11 And David was displeased,5 because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza6 to this day.

12 And David was afraid of God that day, saying, 'How shall I bring the ark of God *home* to me?

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of *Obed-edom the Gittite.*

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom. and all that he had.

CHAPTER XIV.

1 Hiram sendeth timber and builders to David. 2 The prosperity of David's kingdom. 8 His two signal victories over the Philistines.

OW Hirama king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.1

2 ¶ And David perceived that the bLord had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David dtook more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem; Shammua,2 and Shobab, Nathan, and Solomon,3

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard of it, and went out against them.

9 And the Philistines came and spread them-

selves in the valley of Rephaim.5

10 And David inquired of God, saying, Shall go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters:

universal satisfaction of their subjects, especially the most pious and prudent. Thus may the nations quickly flock to Jesus, when he takes to himself his great power and reigns! May all the ends of the earth remember and turn to the Lord;—and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

God with us, as the foundation of all true felicity, should be our first and principal desire. But respect paid to those whom we command engages their consent, and is the way to be obeyed with cheerfulness. In the multitude of counsellors there is much, but not ome the kingdoms of our Lord and of his Christ.

CHAPTER XIII. REFLECTIONS. — To have approbation of all their subjects, and to act as nursing In the settlement of true religion magis-

parents, not as ravening wolves. All who fear God ought to rejoice when religion is countenanced and promoted; and when princes are active, ministers should heartily correspond with their godly designs. Great care ought to be taken in correcting the mistakes of former times, which have passed unpunished. But not the least commandment of God ought ever to be overlooked; for the ignorance of those who minister

therefore they called the name of that place Baal-perazim.^m

12 And when they had left their gods there, David gave a commandment, and they "were burnt with fire.6

13 And the Philistines ovet again spread themselves abroad in the valley.

14 Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou pshalt hear a sound of going in the tops of the mulberry-God is gone forth before thee, to smite the host said Geba. Geba.

16 David therefore did as God commanded him: and they smote the host of the Philistines from ^qGibeon even to Gazer.⁷

17 And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.8

CHAPTER XV.

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.

ND David made him houses in the city of A David,2 and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry lee ark of God³ but the Levites:⁴ for them hath the Lord chosen to carry the ark of God, and minister unto him for ever.

3 And David 'gathered all Israel together of Jerusalem, to bring up the ark of the Lord to his place, which he had prepared for it.

4 And David assembled the 'children of parts of the source 2 Then David said, None ought to carry the ark of God3 but the Levites:4 for them hath the Lord chosen to carry the ark of God, and [sto to minister unto him for ever.

to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren⁵ an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of 'Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of "Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for 'Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab.

A.M. 2957. B.C. 1047.

m That is, Lord of n De.7.25.Ex.32,20. 2 Ki. 23.4,6,15,16.

2 Ki. 23.46.75.516

6 David did not retain them as trophies of victory, or subjects of curiosity, out destroyed them by fire—an example which, and it beens than the control of the contro

σ 2 Sa.5. 22. 1 Ki.20. 22.Is.26.11.P5.2.1-4. \$2 Ki.7.6;19.7. Hab. 3.6-15, Ju.7.9-15, Le. 26.7,8,36.

Geba.

7 Most probably
Gezer, a city of Ephraim, Jos. 10, 33, the
precise site of which
is not now known.—

ch.ii, 2 Ch.26.8, 2 Sa.7 9;22.29-49, Ps.99, 1.Re.15.4.

8 All the neigh-bouring lands and na-tions wherein David was a type of Christ, whose fame is in all the earth, and whose fear is even upon his enemies.—C.

CHAP. XV.

B.C. 1045.

1 An eastern house of any importance is not a single house, but a collection of several houses, around one or several courts, and parcelled out in different departments.—C.

a 2 Sa.6.17. Ps. 132.

8 Heb. it is not to carry the ark of God, but for the Levites.

4 He had been taught by the judgment of Uzza to consult the Scriptures more attentively.—
Note, Happy are they whom the rod teaches to listen to him who appointed it.—C.

δ Nu.4.2,15. De. 10. 8:31.9. Jos. 3.3;6.6.2Ch, c 2 Sa.6.11.ch.13.5.

d Nu.18.1-7;iii.iv, e Ex.6.16,18,22. Nu. iii.iv.ch.6.1, &c.; 24.7-

^{14.} 5 Or, kinsmen. fEx.6.22. Le ro.4. g Ex.6.18, ch. 23.12,

Hebron does not of course mean the city so called. It is here the name of a son of Kohath, who is mentioned in Ex. 6.18.—P.

% Ex.6.18. Le. 10.4. ch.23.20. i ch.18.16.2 Sa.8.17; 15.24,29,35; 20. 21. ver. 5–10. A.M. 2959. B.C. 1045

flon.—C. Ex. 19.
14.15.1 Sa.7.6.2 Ch.29.
14.15.1 Sa.7.6.2 Ch.29.
15.34.18.52.11.
16.18.25.14.Nu.4.15;
7.9.De.31.9.
16.18.49.24. Ezt.7.1127.

Sor, was for the carriage; he unstructed about the carriage.
4 ileb. tifting up.
5 The marginal reading seems best—carriage meaning how to carry, and when to lift or lay down the ark—C.

x Nu.10.8.Ps.81.3. 2 Ch.5.12. y 2 Sa.6.11-13,&c. z 2 Ch.20.27. Ezr. 6. 16. Ps.47.5, 6; xcv.-c.

12 And said unto them, Ye are the chief

of the fathers of the Levites: *sanctify yourselves,7 both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

13 For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due 8 order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as "Moses commanded, according to the word of the LORD.

16 And David spake to the pchief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah:

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on ^tAlamoth;1

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the "Sheminith" to excel.

22 And Chenaniah, chief of the Levites, was for 3song:4 he instructed about the song,5 because he was skilful.

23 And Berechiah and Elkanah were doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the "trumpets before the ark of God: and Obededom and Jehiah were door-keepers for the ark.

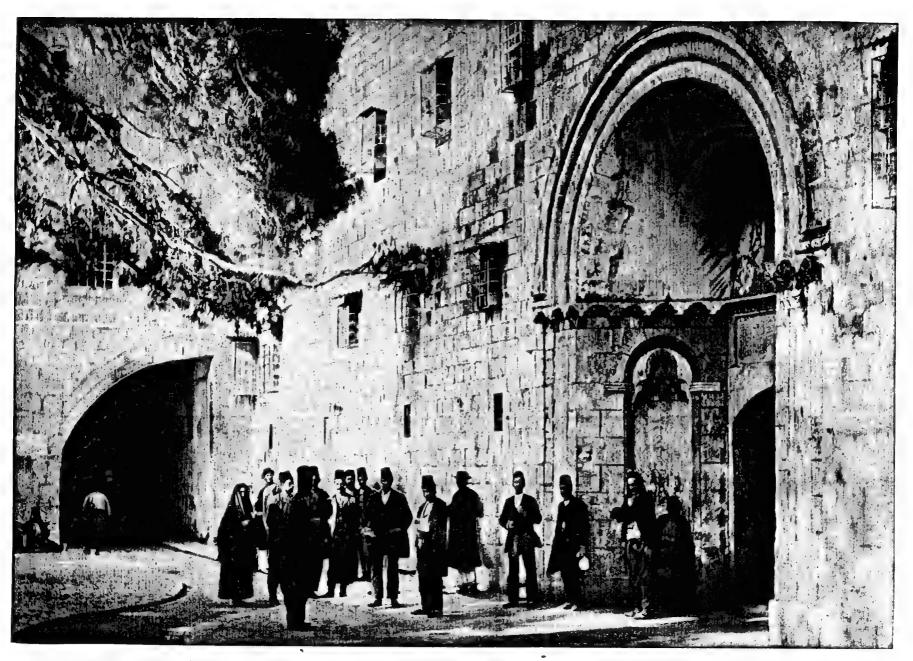
25 T So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

before God's ark is especially criminal and dangerous. With all our joys we had need to join trembling. For a seemingly small miscarriage God may quickly turn our temple songs into howlings; and discouragements are apt to cool our zeal in the way of duty. But how profitable may the ark, the Christ, the gospel of God, be to some, while it is the savour of death unto others.

up to seek David. Why did they wait so long during David's weakness and contests with the family of Saul? Hitherto as the head of a weak, divided, and self-wasted kingdom, they did not fear him. They perhaps had politically fomented the national strife, or encouraged the weaker against the stronger party, in hopes of the ruin of both by mutual wounds; but now that all par-ties have united in favour of David, the Philistines are

before he could be supposed able to concentrate his

REFLECTIONS.-No man hath such sufficiency of his own as not to need the help of his neighbours Let me therefore be thankful for their assistance: but let my sufficiency be of God. It is pleasant for the godly to discern God's hand even in their earthly settle-CHAPTER XIV. Ver. 8. The Philistines went roused to a sense of danger, and assemble to crush him as intended for usefulness—for the glory of God and And all advancements ought to be considered



THE ARMENIAN CHURCH AND CONVENT, JERUSALEM—WHERE DAVID MADE HIS HOUSE IN JERUSALEM. [I. Chron., xv:1.]—"And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent." We pass through the gate called Zion's Gate in the south wall on the summit of the ridge of Zion. At this place we are on the height held by the Jebusites until David took it by storm. It was the highest point within the limits of the city.

It was here, or in this immediate neighborhood, where this Armenian church and convent now stand that David built his house and the household of his families, and here was the place for the ark of the Lord before the temple was built. The Armenian convent is one of the richest and largest in the city. There are some tamarisk trees in front of it said to have been planted by Herod. Within the convent is the church of St. James. the place where, according to tradition. St. James was beheaded.

26 And it came to pass, when God helped⁶ the Levites that bare the ark of the covenant of the Lord, that they offered beeven bullocks and seven rams.

27 And David was clothed with a robe of as Sa.6.73.PS.91.11. fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song⁷ with the singers: David also had on him an ephod of linen.8

28 Thus all Israel abrought up the ark of the upon him an ephod of linen.8

covenant of the LORD with shouting, and with sound of the cornet,9 and with trumpets, and with cymbals, making a noise with psalteries

and harps.

29 ¶ And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing: and she despised him in her heart.

CHAPTER XVI.

1 David's festival sacrifice. 4 He appointeth a band of singers and music to praise the Lord. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.

CO they brought the ark of God, and set it O in the midst of the tent that David had pitched for it:1 and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, be blessed the people in the name of the LORD.

3 And he 'dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

- 4 ¶ And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:
- 5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom; and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals:

6 Benaiah also and Jahaziel the priests hwith trumpets continually before the ark of the covenant of God.

7 Then on that day David 'delivered first' this psalm, to thank the Lord, into the hand of Asaph and his brethren.³

8 Give* thanks unto the Lord, call upon | A PS. 105.1-4755 145.x

6 When God 'favoured' the Levites they offered sacrifices in acknowledgment of their own unworthness, and of God's mercy.—C.

ė Nu.23.1. Job 42.8.

7 Or, carriage.

- d 2 Sa.6.12,15. Ne.8. 10. Ps.47. 1-9;68.1-35; xcv.-c.ver.16.
- 9 The cornet was a trumpet made of horn. The trumpet was a similar instrument of greater length made of metal.

 —C.

e Ex.25.16, 21; 40. 3, 20. De.31.26. Jos.11.7. Ju.20.2. 1 Sa.4.3. 2 Sa. 15.24.ch.17.1. He.9.4.

f 2 Sa. 6. 16, 20-23 Ac. 2.13. 1 Co. 2. 14. Pc. 4.4.

CHAP. XVI.

#2 Sa.6.19.ch.29.20. 1 Ki. 8.04. Ro. 12 1. 2 Co.8.5.

Co.6.5.

I This tent or tabernace was pitched in the city of David, between the city of David, on Mount Zion, It appears to have been a new through the city of th

b De.33.2, 2 Ki.8.55, 56.Lu.24.50.

c 2 Sa.6.19. Ne.8.10. Est.9. 22. Mat. 14. 16. Ga.3.28. Col.3.11. d Nu.18.1-7. Ps.100. 1-5;134.1-3.

e Ps. 144. 15, 1 Ki. 8. 15.Ge.17.7. Ex. 19.5,6. De.14.2;26.18;28,9.

fch.15.17,18.

g Heb. with instru-ments of psatteries and harps, ch. 15.16, 19-21,28;25.1,6.ver.42 Ne.12.27

A Nu.10.8, Ps. 81.1-3.2 Ch.5.12.ch.15.24. i 2 Sa.23.1, 2 Ch. 29. 25. Ne.12.24,46.

The first psalm prescribed after Asa h's appointment to office.—C.

3 'On that day David commuted first to Asaph and his breth-rain. It would gloon that the order of service established by David, and placed by him under the charge of Asaph, was now for the first time observed. The psaim posed, but seems afterwards to have been slightly modified, no doubt to adapt it to a somewhat different ritual.—P.

A.M. 2959. B.C. 1045.

4 From the beginning to ver. 23 this psaum nearly accords with Ps. 105,7-15,from ver. 23-33 with Ps. xcvi., and to the end with Ps. cvi., with the addition of ver. 34,36.

-C. ℓ Ps. 100. 1-4; cxlviii.

cl. m Ps. 40. 10; 22, 22; 145.5 7. n 1s.45.25.Ps.34.2,3; 104.34;105.3.1 Co.1.31.

100.1.31.00.1.00.1.31.

σ Ps. 105.6 Ex. 10.5, 6.De. 7.7,8 Mat. 11.26. ε Ps. 105. 7; 118. 26. Ex. 15.1,2. ε Ps. 48.70,11397.8,9. 6 God has never left himself without a witness, Ac. 14. 17, but to every land has declared his eternal power and godhead, RO.1.20.-C.

power and godhead, Ro.1.20.—C. *Ps.105.8;29.7;45.17; 119.93. Ca.1.4. Jn. 14.

26. 11 Ge.17.2-8;26.3;28. 13,14. x Ge.12.7;13.15;17.8; 26.3.4;28.13,14;35.12; 46.4.Ps.105.11. 7 Heb. the cord. 8 Heb.men of number

o 11eb.men of number 5, 12. Ge. 34
30. Hc.11.13.

\$\pi_{\text{ce.12.1,14}\text{13.1}\text{20.}}\$
\$\pi_{\text{ce.12.1,14}\text{13.1}\text{20.}}\$
\$\pi_{\text{ce.12.1,14}\text{13.1}\text{20.}}\$
\$\pi_{\text{ce.12.1,14}\text{13.1}\text{20.}}\$
\$\pi_{\text{ce.12.1,14}\text{13.1}\text{20.}}\$
\$\pi_{\text{ce.12.1,14}\text{13.1}\text{15.}}\$
\$\pi_{\text{ce.12.1,14}\text{13.1}\text{15.1}}\$
\$\pi_{\text{ce.12.1,14}\text{13.1,15.1}}\$
\$\pi_{\text{ce.13.1,14}\text{13.1,15.1}}

I roved Pharaoh and Adbimelech, Cei. 21.7; 2.3.3.1.7. noble ode is a striking confirmation of the authentity of the history recorded in the Pentation of the leading events from Auraiana to the leading events from Auraiana to the confirmation of the leading events from Auraiana to the confirmation of the leading events from Auraiana to the confirmation of the leading events from Auraiana to the confirmation of the leading events from the auraid the department of the leading events of the leading events

c ver.8,9. Is. 12. 4, 5. Ps.95.3,4; 145. 5-7, 21; 71.8,15,17,18. d Ps.80.6-8; 86.8-10. Re.4,11.1s.40.12-28.

e i Co.8.4.5. Je.10.3. Ps. Cxv. cxxxv. ls. 44.9-19,45.20-22;42.5. f Ps. 27, 4; 8.1; 96. 6. Ex.15.11. Ne. 8.10. g Ps.96.7; 29.1; 66.1; 100.1. ls.11.10.

y 15,007,25,1,00.7.

A Pa. 115, 1. Da. 9,7,9,

i Pa. 96, 8,9; 89, 5-8,

i Pa. 96, 8,9; 89, 5-8,

i Do, Monza.

3 Holinear signifies two things; arparation from the world, and dedication to God. These constitute all that is beautiful in characteristic olour, and form combine to constitute what is beautiful in person.—C.

A Pa. 66, 2002 trong trong

in jerson.—C. & Ps.96.9,10:97.1:99. 1. Ge.49.10.Re.11.15. / Mat.16.18.1 Pe. 1. 5. Ps.125.1,2.

his name, make known his deeds among the people.4

9 Sing! unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory" ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the Lorn and his strength, seek his face continually.

12 Remember phis marvellous works that he hath done, his wonders, and the judgments of his mouth;5

13 O que seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is 'the LORD our God: his 'judgments are in all the earth.6

15 Be tye mindful always of his covenant; the word which he commanded to a thousand generations:

16 Even of the "covenant which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting cove-

18 Saying, *Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but *few, *even a few, and strangers in it.

20 And when they went from nation to nation, and from one kingdom to another people;

21 He asuffered no man to do them wrong; yea, he reproved kings for their sakes,1

22 Saying, Touch not mine anointed,2 and do my prophets no harm.

23 Singb unto the LORD, all the earth; show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For agreat is the LORD, and greatly to be praised: he also is to be feared above all gods.

26 For 'all the gods of the people are idols; but the LORD made the heavens.

27 Glory and honour are in his presence; strength and gladness are in his place.

28 Give unto the Lord, eye kindreds of the people, give unto the Lord 'glory and strength.

29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.3

30 Fear before him, *all the earth: the world also shall be 'stable, that it be not moved.

good of mankind. Rarely do even good men prosper in worldly things without waxing secure and too in-dulgent to the flesh. Little ease indeed must be ex-pected in this world to the church of Christ or to the souls of his people. But if we acknowledge the Lord in all our ways, he will direct our paths and make us more than conquerors. Carefully must we attend to the directions of his word, or even motions of his Spirit and providence: and depending on his conduct and strength, we may gird up our loins, gird on our armour, resist the devil, and make him to flee from us. If God deliver my corruptions into my hand, let me, all in-

flamed with holy zeal, burn them up, and mark the strongest detestation of idolatry, and every monument of it. And let Jesus have all the glory: let his name only be exalted, and his glory fill the whole earth.

CHAPTER XV. [Ver. 27. In the parallel passage in 2 Sa. 6. 14, instead of the words 'And David was clothed with a robe of fine linen,' we find, 'And David danced with all his might.' In the Hebrew there is such a close similarity in letters and sound between the two statements that some commentators think the text in Chronicles is a corruption, especially as in the last |

clause it is said, 'David had upon him an ephod of linen,' and in ver. 29 reference is made to Michal having seen David dancing. As there is no MS, authority for the alleged corruption I feel bound to reject it.

P.]
Ver. 29. [The history of Michal was eventful, and may account satisfactorily for this outburst of temper. We are told that at first she loved David, I Sa. 18. and when married she proved the depth of her affection by risking her life for her husband, 19. 12. But David was forced to flee from Saul's court, and Michal was married to another. David also married Abigail

31 Let "the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth.

32 Let" the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.4

34 Oo give thanks unto the LORD; for he is good: for his mercy endureth for ever.

35 And psay ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

36 Blessed be the Lord God of Israel for ever and ever. And 'all the people said, Amen,

and praised the LORD.

37 T So he left there, before the ark of the covenant of the LORD, *Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And 'Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

39 And "Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place "that was at Gibeon,6

40 To offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel:

41 And with them Heman and Jeduthun and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever:

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments And the sons of Jeduthun were porof God. ters.7

43 And all the people departed every man to his house: and David returned to bless his house.8

A.M. 2959. B.C. 2045.

Is.35.10. Lu.2.10, 14; 21. 27, 28. Re. 14.2; 15.3. Ps.98. 1; 96.11; 98.

Ps.96.11-13; 98. 7-9;cxlviii. Is.44.23;42.10 -12;55.12,13. Re.11.15 -18; 15.3,4; 18.20; 19.1-

9. 4 This glorious concert reminds the church of the future coming of Christ to judgment, 2 Co. 5, 10, while it testifies to his Godhead, for it is JEHOVAH that cometh.—C.

o Ps.106.1;107.1;118, 1;136.1.

S As he is the saving Cod, so we pray to Cod, so we cod, serves to inspire much confidence. I am weak; almighty God, help me! I am gnorum: Of those Stather of Cod, Save me! I cod Cod, Save me! Cod, Save me! Cod, Save me! Cod, Save me! Cod, Save Cod, S q 1 Ki.8.15,56.Ps.72. 18,10:106.48.

s ver.4-6; ch. 15.17,

t ch.13.14;26.4-8,15. # ch. 15.11,12; xxiv.

ch.21.29, 2 Ch.1.3, with 1 Sa.22.19 Jos.9. 17;21.17;18.25.

with 1 Sa. 22. 19 Jos. 5.

With 1 Sa. 22. 19 Jos. 5.

Whe did not leave Zadok at Gibeon, where he and his brethren had ministered, but removed them to Jerusalen, the tree by sestoring the tree by sestoring the chat unity which God had enjoined as a preservative against idolarty, De. 12. 5. 11. 31.4. 6. — 11 would not the building rother temple there were several authorized sanctuaries in the country. There was one at Kujath-Jenuin ed there; there was another at Gibeon, another at Shioh, and apparently another the service of t

y Heb. in the morning and in the even-ing, Ex. 29.38-42. Nu, 28.3-7. Le. 6.20.

ch.15. 17-22; 25. 1-6;6.91-47.

a 2Ch.5. 13; 7. 3; 20. 21. Ezr.3.11. Je.33.11. 7 Heb. for the gate. b 2 Sa.6. 20. Jos. 24. 15.Ge.13.19.

15.Ge.12.19.

A religion that is merely before the world is nothing but show and hypocrisy. True religion must be found in the heart.

True religion the Leart.

"MEX.1.22.PS.127.1."

I tell the closet, and the "Sa.7.11.

A.M. 2062, B.C. 1042

family. Even so, Da-vid, having attended the public services of the tabernacle,

CHAP. XVII.

a 2 Sa.7.1.1 Ki.1.8. b Hag.1.7. Ac.7.46. Sa.6.17;7.2.ch.16.1. c Jos.9.14.ch.14.10. Co.13.9.

d 15.55.8; 30. 21. Ps. 33.10,11. Je.10.23.

e 2 Sa.7.4. ch.22.8. Ki.8.19;5.3.

1 The Syriac, Arabic, and some MSS. add' out of Egypt. The going from tent and the syriam of the syr

2 Heb. have been. /Ex.40.2. 2 Sa.6.17 I Ki.8.4,16.

g Ju.2.16.1 Sa.12.11. Ac.13.20. 1 Ki, 8, 16, 2 Sa.7.7. A 2 Sa. 7. 8. 1 Sa. 16. 12,13.Ps. 78,70-72; 113. 7,8;89.19,20. Ac. 13.22.

8 Heb. from after.

8 Heb. from after.
4 Hereminds David of his humble origin, that he may contrast the same of the man of t

f I Sa. xvii.-xxxi. 2 Sa.ii.-v.Ps.II3.7,8;75. 6,7.ch.14.17.

& Je.31. 12, Eze. 34. 14.Le.26.6.

CHAPTER XVII.

1 Nathan, first approving the purpose of David to build God an house, 3 afterward by the word of God forbiddeth it. 11 He promiseth him blessings and benefits in his seed. 16 David's prayer and thanks.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell bin an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

3 ¶ And dit came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel1 unto this day; but have gone from tent to tent, and from one tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, even from following3 the sheep,4 that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth:

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them 'any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel: moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the LORD "will build thee an

and Ahinoam. Years passed. Saul is dead, and those who had been his followers desired to make terms with David, who made it a first condition of peace that Michal should be restored to him. Her new husband loved her, and the attachment appears to have been mutual; still she was torn from him and given up to David, 2 Sa. 3. 12, sq. On being brought back she David, 2 Sa. 3. 12, sq. On being brought back she doubtless saw that her old place in David's affections was occupied by others. She was grieved and provoked; and she gave expression to her feelings of hatred and contempt on seeing what she thought acts on David's part beneath the dignity of royalty. She seems also to have spoken disrespectfully of his other wives, for which David rebukes her in these words: 'And of the maid-servants which thou hast spoken of, of them shall I be had in honour,' 2 Sa. 6. 22. P.]

REFLECTIONS.—Good works must also be well done: and all our sufferings for our mistakes should teach and stir us up to be more regular. reformers, being men, have some faults. But it is a

they are peculiarly called to remember. But readiness to correct former mistakes is an evidence of true wisdom and goodness. Such as are above others in dig-nity ought to go before them in duty. Many who are very remiss in their duty, if they were but faithfully told of it, would reform and do better. Whatever gifts God bestows upon us should be employed in his service: and in all religious work we should derive our help from heaven and thank God for it. If we escape his judgments while we are serving him, we owe it to his favour, not to our own exactness: and to him we owe the praise of all that is good in our work. God delights in the prosperity of his servants; and we ought to serve him with cheerfulness and joy. But in the very best of times there will be some evil murmurers who think God's service too mean for them.

CHAPTER XVI. REFLECTIONS .- God's or dinances and truths may remain long in obscurity; but their glory will shine forth at last. And the hungry their glory will shine forth at last.

ness to him from whom we receive all our comforts: and all our praises to centre in ascribing glory to him. We ought to show ourselves generous to others, as God is gracious to us. And such as know God should en-deavour by their triumph in him, and all other fruits of grace, to bring their neighbours into acquaintance with him. The sovereign choice which God has made of his people, the covenant he has established with them; the wonderful works he has done for them; and the statutes he has given them; as well as his almighty power, goodness, and glory; and his being the Creator and governor of all things, should be matter of our praise. And while we enjoy his favours, we ought to intercede for salvation and every other promised blessing to them that want them. But however solemn our occasional worship of God may be, it must never supersede our daily and ordinary service of him.

CHAPTER XVII. REFLECTIONS. -- Every true fearer of God is solicitous to have his glory set mercy when we see our errors and amend them. Even such as know the word of God better than others may, on particular occasions, forget the directions which in God. All our rejoicings ought to express thankfulforth. And God's ministers especially ought to encourage every good word and work. Gracious desires,

11 ¶ And it shall come to pass, when thy days be expired that thou must ngo to be with thy fathers, that 'I will raise up thy seed after thee, which shall be of thy sons;5 and I will establish his kingdom.

stablish his throne for ever.6

hich shall be of thy sons; and I will establish his kingdom.

12 He shall puild me an house, and I will substitute this promised son while the subsequent point in the subsequ son: and I will not take my mercy away from him, as I took it from him that was before thee:

in my kingdom for ever: and his throne shall be established for evermore.

cording to all this vision, so did Nathan speak unto David.

into David.

16 ¶ And David the king came and sate of the Lord, and said, ¶ Who am I, O Lord od, and what is mine house, that thou hast of the hitherto?

Second to David the king came and sate of the Lord, and said, ¶ Who am I, O Lord od, and what is mine house, that thou hast of the hitherto?

Second to David.

Sections is established and property of the property of the lord before the Lord, and said, 'Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast "regarded me according to the estate of a man of high degree," O Lord God.

18 What can David speak more to thee for the honour of thy servant? For the honour of the honour of the servant? For the honour of the honour of the servant? For the honour of the honour of

20 O Lord, there is anone like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And bwhat one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

thine own people for ever; and thou, Lord, becamest their God.

deemed out of Egypt?

22 For thy people Israel didst thou make in the properties of the people for ever; and thou, Lord, Examest their God.

23 Therefore now, Lord, alet the thing that out hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name any be magnified for ever, saying, The Lord hosts is the God of Israel, even a God to Is.

**Matrical Properties of Indiana Advanced Properties of Properties thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house: there-

2 Sa.7. 12. 1 Ki. 8, 20. Ac. 13.36. Ge. 25.8.

6,7.

This expression clearly intimates that

that of the first Adam, being in some peculiar sense from above, and communicating blessings to the world, by means of his most righteous, beneficent, and universal reign. — 8 The honour conferred on the serversal reign.

44:3;23-15,16.1Co.1o.
31.

The hast revealed the year of thy servant, 1 Sa.5-15.

2 The aume of God
has been progressively revealed, not becounty of the county of the county
to the county
to

A.M. 2962. B.C. 1042.

ture as the necessities of the church have from time to time required.—C.

g Ps. 10.77. Eze. 36.

37. Ro. 8.26.

A Ge. 32.12. Tit.1.2.

He. 6.17, 18, 10.23. Nu. 23.19.1 Th. 5.24.

3 Ur, ut hath pleased thee.

3 Ot, whater ... thee.
i Ge.27.33. Mi.7.1820. Ep.1.3. Ro. 11. 29.
Ps.72.17.

CHAP. XVIII.

CHAP. XVIII.

B.C. 1040.

a 2 Sa. 8.1, 4c.

b 1 Sa. 17.4.ch. 20.6.

b 1 Sa. 17.4.ch. 20.6.

b 1 Sa. 17.4.ch. 20.6.

to 1 Sa. 17.4.ch. 20.6.

b 1 Sa. 17.4.ch. 20.6.

b 1 Sa. 17.4.ch. 20.6.

tia. David, there fore, attacked it. He was besides well acquanted with its position and defences, so that in his assault he had the advantage of accurate and thorough personal knowledge to guide his control of the sal 10.0.

C Nu. 24.17. Ps. 60.8. n.—P. Nu.24.17. Ps. 60.8;

108.9. 3 B.C. 1039. d Hadadezer, 2 Sa.

8. neutatiezer, 20s.
8. 3 B.C. 1038.
4 David.
6 Ge.15.18. Ju.11.24,
with Ps.50. title.
7 1 Ki.0.101.05. Ps.
20.773.10.6 Ps.
20.773.10.6 Ps.
20.773.10.0 ft.
1 testriking similarity of the Hebrew
letters for 7000 and
700, or the assumption of the 'error of a
transcriber,' bas
a transcriber,' has

tion of the 'error of a transcriber,' has been employed to re concile this passage with 2Sa.8.4. There seems no necessity for either, as each may be true; as each account may refer to a different period of the same transaction See note on 2Sa.8.4.—C.

g 2 Sa.8.4. k Jos.11.9, with De 17.16. Ps.20.7:33.16,17. 6 Rather, 'David disjointed all the charlots,' a proceeding at once more judicious and humane. The reader will perceive the word 'horses' is not in the original. —C.

norses is in original. —C.

7 Heb. Damesek,

i 18.8.9; 31.3. Job 9.

13.Ps.110.5, 6; 2, 9. ch.

19.6, 18.

& 2 Sa. 8.6.

I Ps.91.14; 121.7, Pr.

21.31. m ch.22.14. 1 Ki.10.

m ch.22.14. I Ki.ro.

178 Called in the book
of Samuel Betak and
Berothai:—[in 2 Sa.
8.3 we read for Tibhath 'Betak', probably by transposition
(for the letters are the
same), only the is here
added, And Chun
was perhaps another samel, only 7% is neradded. And Chu
was perhaps anothe
name for Berothai .1
Zolah were Nisihe
Berothai migh
be (as some have suposed) Bir, th
Birtha of Frolemy,
the east bank of th
Euphrates. But a
Aram-zobah was cer
tainly on the west e
the Euphrates, Ber
othai must have beet
in the same direction

-/.

1 Ki. 7. 23. 2 Ch. 4

15.

Of, Toi, 2 Sa.8.9.

p Or, 101, 25a.8.9.
p Or, Joram, 25a.8.10.
9 Or, to salute.
1 Or, to bless.
2 Heb.was the man of wars. of wars. q Mi.4.13. ch. 22.14. Ps.72.10.15;60.8,9. Ex. 17. 16. A prelude of the Gentiles being brought to Christ. fore thy servant hath ofound in his heart to prav before thee.

26 And now, Lord, thou art God, and hast promised this goodness unto the servant:

27 Now therefore let it please thee³ to bless the house of thy servant, that it may be before thee for ever: for thou blessest, 'O LORD, and it shall be blessed for ever.

CHAPTER XVIII.

1 David subdueth the Philistines, and maketh the Moabites tributary. 3 He smitch Hadareer and the Sprians. 9 Tou sendeth Hudoram with presents to bless David. 11 The presents and the spoil David dedicateth to God. 13 He putteth garrisons in Edom. 14 David and officers.

NOW after this eit came to pass, that David smote the Philistines, and subdued them, and took bGath and her towns out of the hand of the Philistines.1

2 And he 'smote Moab; and the Moabites became David's servants, and brought gifts.2

3 ¶ And David smote dHadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven 5thousand 9horsemen, and twenty thousand footmen: David also houghed all the chariot-horses,6 but reserved of them an hundred chariots.

5 And when the Syrians of Damascus⁷ came to help Hadarezer king of Zobah, David 'slew of the Syrians two and twenty thousand men.

6 Then David *put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, mand brought them to Jerusalem.

8 Likewise from Tibhath,8 and from Chun, cities of Hadarezer, brought David very much brass, wherewith "Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

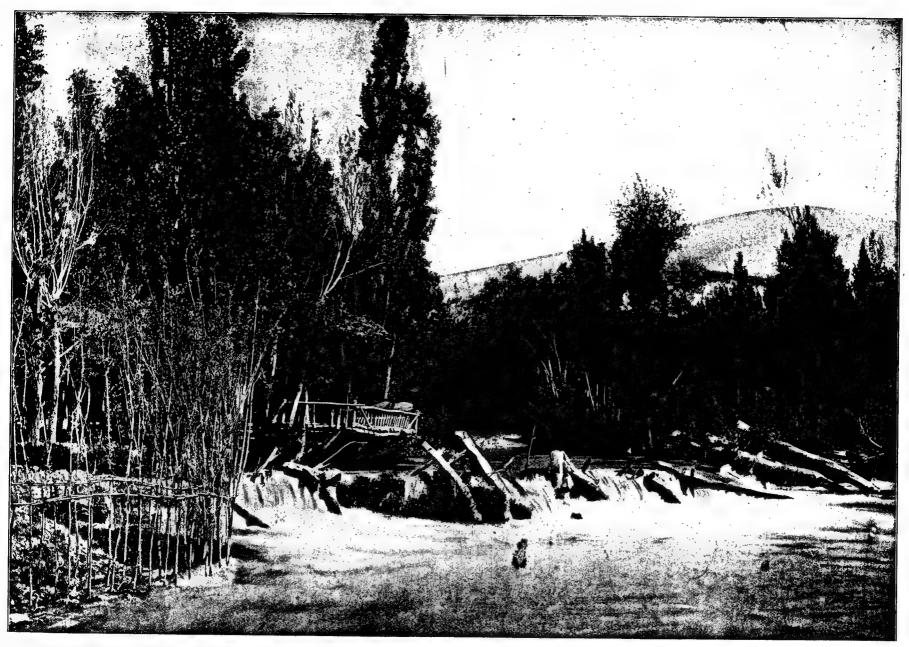
10 He sent PHadoram his son to king David, to inquire of his welfare,9 and to 1 congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war2 with Tou;) and with him all manner of vessels of gold, and silver, and brass.

11 Them also king David adedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

But outward pomp in his worship and service is little esteemed in his sight. Earnest desires and endeavours to build a house to the Lord are the best methods to raise up our own. Blessings on our children are mercies to ourselves. But in Christ himself, as our ALL and cies to ourselves. But in Christ himself, as our ALL and him, so there is no happiness like to a sense of his to ALL, the promises have their complete fulfilment. With ravishing wonder, and believing confidence fellowship with God makes men bold and active; and

With what deep humility we ought to approach unto God! Those are the truly honourable of the earth whom he regards; and it is the glory of the highest monarchs to be his servants. As there is none like

ence, we may plead his promises. And if we keep his true word of grace, we shall partake of his everlasting glory.



DAM AT DUMMAR, DAMASCUS—THE CITY CONQUERED AND GARRI-SONED BY DAVID. [I. Chron., xviii:5-6.]—"And when the Syrians of Damascus came to help Hadarezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went." Damascus, we see by the above Scripture, was once in the kingdom

of David. Here we notice that David placed a garrison. Many years after the time of David, we are told by Ezekiel, that Damascus was a merchant of Tyre in the multitude of the wares and in the multitude of the riches which it brought to Tyre. In the time of Ezekiel Tyre was the port of Damascus, but the present port is Beyrout. Alexander the Great was sent by Parmenio to take this city. The above illustration is of a dam across the Abana river at Dummar, which is a village in the suburbs of Damascus.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt reighteen thousand.3

13 ¶ And he put *garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he

14 \ So David reigned tover all Israel, and executed judgment and justice among all his

15 And "Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder;4

16 And Zadok the son of Ahitub, and *Abimelech the son of Abiathar, were the priests; and Shavsha was scribe:

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.5

CHAPTER XIX.

1 David's messengers, sent to comfort Hanun for his father's death, are disgracefully entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syrians, is slain by David.

TOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

- 2 And David said, I bwill show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.
- 3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to aspy out the land?
- 4 Wherefore 'Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.2
- 5 Then there went certain, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry at Jericho until your beards be grown, and then return.
- that they had made themselves odious gto David, Hanun and the children of Ammon sent a Sale of the children of the children of Ammon sent a Sale of the children of the ch

#2Sa.8.13, Perhaps quite different from Ps.60, title. 3 The account in 2

Sa. 8. 13 says that David slew of the Syrians 18,000; in this chap, ver.5, they are said to be 22,000, while in the text the conquest of 18,000 is scribed to Joah. Here again the similar of a transcriber, is frequently employed for Edows and Aram (Syria), or the 'error of a transcriber,' is frequently employed to reconcile the narratives. Neither is necessary. The victory of Joahn the introduced in the control of the second of of

cer. x Called Ahime-lech, 2 Sa.8.17. y Called Seraiah, 2 Sa. 8. 17; Sheva, 2 Sa. 20. 25; and Shisha, 1 Ki.4.3: x 2 Sa. 8. 18; 15, 18; 20.23; 23.26. 1 Ki. 1.38;

4.4. 5 Heh, at the hand of the king.

CHAP. XIX. B.C. 1036. # 2 Sa.10.1. 1 Sa.11.

H.C. 1039.

4 2 Sa.10.1 i Sa.II.

1,2 2 Sa.9.1.2 Ch.19.2.

1 We may expect that in this world our kindest actions will often be required with the basest returns, and our best intentions expose us to the most injurious to the most injurious our implicit obedience toour great and gracious Lord, when we most sincerely do good to our fellow-creatures, we must alway our account with ingratitude.

100 country of the control of the control our cause and comfort us, and kindly recompense all that we endure for his Heb. In this eyes adult Darid, &c. 1Co.19.5.7.

4 Ge.429, Jos.2.

² i.e. £342,185, 15s. sterling.

s Aram -maachah, or simply Maachah, 2 Sa. 10.6.8, is mentioned along with Aram-zobah. It seems to have extended from Damascus southward as far as the morth of the Jews, on the east side of Jordan; for it is related in De. 3.13 that Zair, the son of Manasseh, took possession of the Jor II is retared in Je.

3.73 that Zair, the son
possession of the
possession of the
country of Argob, in
Bashan, unto the borders of Geshur and
Maachah; and as
received (among
other territories) Gilead unto the borders
of Geshur and Maachah. Yet it is added
at ver. 13 that the Isexpelled the inhaltants of Geshur and
Maachah, but dwelt
along with them
there—/.

28a.10.6. ch.18.3.

2Sa.10.6, ch.18.3.

4 32,000 'riders,' as in 18.22.7 (Boothroyd);
-32.000 'with chariots' (Houtigant).
Either translation removes the apparent difficulty. C.—The word rectabed denotes not only a chariot, but a rider, and in this sense it is probably here employed or this sense it is pro-bly here employed in a collective ser cavalry. The Syr has 'horsemen,' Arabic 'chariots a horsemen.'—I.

í Nu.21.30, Jos.13.9, Is,15.2,

5 A city of Reube near their north-eas border. Its ruins ar still about two mile in circumference, bu not a single house i standing.—C.

& ch.xi.Is.13.3. /Rabbah, z Sa. zz

ow In a separa 6 Heb. the face the battle was.

7 Or, young men

8 The Syrians being a very warlike people, Joah wisely as lects the best troop to encounter them and then chooses fo himself the plane o chief danger, whill his brother with in ferior troops is opposed to a less for midable army.—C.

ø 2 Sa. 10. 12. Ne. 20, Lu.22.22, Ro.15. Ga.6.2.He.13.1,

De.31.6,7. Jos. 1.6, 7. 1 Sa.4.9. # Sa. 15, 26, Ps.3.8. 1 Co.16.13. Ne.

g Le,26.7,8. ver.13. Ps.37.5; 20.7,8. Pr.21. 30,31. Is.41.14,16. Ro. 8.31.

r Mi.4.11-13. Is.8.9 10;31.1-3.

1 Euphrates. s Or, Shobach, Sa.10.16.

t 2 Sa. 10.17. Is. 13.4; 22.6. Je. 51.27.28.

2 Sa. 10.18. Ps. 33. 16. Pr.21.30,31; 26.17. Is.8.9,10;41.14-16.

thousand talents of silver2 to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

- 7 So they hired thirty and two thousand chariots,4 and the king of Maachah and his people; who came and pitched before 'Medeba.5 And the children of Ammon gathered themselves together from their cities, and came to battle.
- 8 And when David heard of it, he sent Joah, and all the host of the mighty men.
- 9 And the children of Ammon came out, and put the battle in array before the gate of the city: and "the kings that were come were by themselves in the field.

10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.8

11 And the rest of the people he delivered unto the hand of "Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, oIf the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly9 for our people, and for the cities of our God; and let the LORD do that which is good in his sight.

14 So Joab, and the people that were with him, drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise afled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river; and Shophach, the captain of the host of Hadarezer, went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and cam upon them, and tset the battle in array against So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians "fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand

however numerous and mighty the enemies of God's people are, they shall be brought down at last. The associated forces of hell and earth in vain oppose his church; she shall stand triumphant over them all in the end. It is not shields of gold, but the shield of faith that will prove an unfailing defence. Nay, so uncertain are worldly things, that men often lose their power and wealth by seeking to establish them. The enemies of God's people frequently hurt themselves by attempting to hurt their neighbours. And sinners, contrary to their own inclinations, lay up wealth for the just, and make preparations for building the temple of God.

But it is prudent to make God's children our friends: and proper to honour God with that in which he remarkably blesses us. They cannot but succeed in their enterprises who take God always along with them. And where he gives great power, men should be careful not to look great, but to do good with it.

CHAPTER XIX. [Ver. 7. According to the parallel passage in 2 Sa. x. the Ammonites hired from Beth-rehob and Zoba 20,000 infantry, from king Maacah 1000, and from Ish-tob 12,000. The numbers thus agree, for 20,000 + 12,000 = 32,000, to which the name Aram-maachah is used by one historian, and

must be added the 'king of Maacah and his people, whose numbers are not given here. So far the two accounts are agreed. The apparent discrepancies are as follows:—1. In the places; in Chronicles we have Mesopotamia, Syria-maachah, and Zobah; in Samuel we have Beth-rehob, Zoba, and Ish-tob. The explanation is easy. Mesopotamia, or Aram-naharaim as it is in the Hebrew, was a name for a large country consisting of several kingdoms and provinces; it included Ish tob-Syria-maachah, or Aram-maachah, lay beside Beth-re-hob; and as the whole forces of the province were hired,

footmen,2 and killed Shophach the captain of the nost.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain by David's servants in three several battles with the Philistines.

AND it came to pass, that after the year was expired, at the time that kings go out to A expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David³ tarried at Jerusalem:) and Joab asmote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh⁵ a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with² saws, and with harrows of iron, and with axes: even so bealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, that there larged are an anterest of the children of Ammon. And David and all the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant. And they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi, the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam.6

6 And yet again there was war at Gath, where was a man of great stature," whose fingers and toes were four and twenty, six on each

d Called also Jaare-origim, 2 Sa.21.19. B.C. 2018.
7 Heb. a man of measure.

.M. 2968. B.C. 1036.

CHAP. XX.

C. Kennicott has found in seven MSS. 'he put them under,' instead of 'he cut them with,' as in the parallel passage, 2 Sa.12.31. See note.—C.

Sa.12.31. See note.—

8 Or, made them sawers of stone, diggers of iron, and cutters of wood.

6 ch. 19.2.4 Am.r.

13.Ju.8.6.7.

9 B.C. 1000.

2 Sa.21.18-22.

1 Or, continued.

2 Heb. stood.

3 Or, Gob.

4 Or, Rapha.

5 These incidents

do not profess to be given in chronological order. They occurred at different periods, and are grouped together in this place at the close vid's, wars. In the book of Samuel they are inserted at the close of David's whole history.—P.

8 Several examples of this kind are on record. The daughters of Caius Horae series of Caius Horae that Volcatius had the same formation; and Maupertnis mentions two families near Berlin in which sex-digitizem seemed to be bereditary.—C.

9 Heb. Born to the

9 Heb. born to the for, repreached, I

2 Sa. 13.3,32. Called Shammah, 1 Sa. 16.9, or Shimma, ch. 2.13.

CHAP. XXI.

B.C. 1017. # 25a.24.1, &c. Job 1.6. Zec.3.1. Re.12.0. Jn.8.44. Mat.4.3. 2 Co. 2.11. # Ju.20.1.1 Ki.4.25.2 Sa.17.1124.2.

1 See note on 2 Sa. 24.1.—C.

c Jos.o.14. De. 8.13, 14. Pr. 18.12. d P5.115.14 Is.26.15. e Ga.1.10.Ac.5.29;4.

** Gally to Acy. 294.

2 That is, in the council, where probably others thought with Joab, but wants or honesty to declare it. It is the misfortune of kings and of all great men, to be surrounded either by flatterers who lead them astray, or timid dare see early them of the council of the c

9.—C.

Here the \$88,000
trained bands, mentioned ch. 27.2-15, are added to the Israelites reckoned, 2 Sa. 24.9 [In 2 Sa. 24.9 it is only 800,000; but if we allow 1000 officers to each of the twelve legions of 24,000 each, then the two accounts are found exactly to correspond.—I.]

correspond.—/.]

g ch.27,23,24.

A ver.14. Jos.7.1,5.1

Sa.6.19.

i 2 Sa. 24. 10; 12. 13.

Je.3.13. Jos.7.19. Ps. 38.

4;40.11,12;32.5;25.11.

hand, and six on each foot:8 and he also was the son of the giant.9

7 But when he defied Israel, Jonathan the son of ⁹Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three playues propounded by Gad, chooseth the three days' pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Ornan's thrashing-floor: where, having built an altar, God gireth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel. the angel.

AND Satane stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, ^aThe Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel ?

4 Nevertheless the king's word 2 prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he *smote Israel.

8 And David said unto God, 'I have sinned

Beth-rehob by the other. 2. The mercenaries are said to be infantry in Samuel, and chariots in Chronicles. to be infantry in Samuel, and chariots in Uhronicles. The discrepancy here resolves itself into the signification of the Hebrew word rekheb, which is here translated 'chariots.' The word has several meanings in Scripture;—it means 'cavalry' in Is. 21. 7; it means 'horses of chariots' in 2 Sa. 8. 4; and it means 'men who had been riding in chariots' in 2 Sa. 10. 18. A probable solution of the difficulty is that these 32,000 were men who fought either in chariots or on fifet. were men who fought either in chariots or on foot.

P.]
REFLECTIONS.—Saints ought to be neighbourly
But the kindest and grateful as far as religion admits. But the kindest actions may be misinterpreted, the most friendly concern be repaid with ingratitude, and the most innocent character may suffer reproach. Wickedness naturally proceeds from the wicked; and they who do ill dread ill; and where whisperers are heard firm friends are separated. They who receive shame and damage in separated. They who receive shame and damage in our service ought to be tenderly taken care of and provided for: and the courage of brave men is increased and invigorated by difficulties. But sinners, whom God hath marked for ruin, harden themselves to their own destruction. Vain are the utmost efforts of art and strength against justice and equity: and to little purpose do those rally and reinforce themselves who

have God for their enemy. How often those who meddle with strife not belonging to them know not what to do in the end of it; and it is wise if at last they learn to forbear.

CHAPTER XX. [Ver. 3. A careful study of this passage makes it clear that the writer must have been passage makes a clear that the writer must have been acquainted with the whole narrative as recorded in the book of Samuel; for in ver. I he says, 'but David tarried in Jerusalem,' whereas in the succeeding verses the acts of David at the seat of war are mentioned; and in ver. 3 it is said, 'And David returned to Jerusalem.' The author deliberately omits the painful story of Bath-

Ver. 8. The harmony and consistency of Scripture history are strikingly illustrated by the incidents narrated in this chapter. In the days of Abraham we read of the gigantic race of the Rephaim, who inhabited the country east of the Jordan. At the exodus the spies reported that they saw in the mountains of Palestine 'the giants, the sons of Anak, which came of the giants. And we were in our own sight as grasshoppers, and so we were in their sight,' Nu. 13. 33. We again read that in the conquest of Canaan by Joshua, 'He cut off the *Anakims* (sons of Anak) from the mountains of Judah, and from all the mountains of

There was none of the Anakims left in the land of the children of Israel, only in Gaza, in Gath, and in Ashdod there remained,' Jos. 11. 22. Cain, and in Asnava energy remained, 1905, 11, 24, Again we find an upland plain among the mountains near Jerusalem called the plain or valley of the giants, 2 Sa. 5, 18. And finally we have in this chapter an account of the overthrow and death of some of the account of the overthrow and death of some of the remnants of this strange race who resided in *Gath*, one of the three cities in which alone, according to Joshua, they existed. Thus in a manner altogether undesigned, the truthfulness and consistency of the sacred narrative are remarkably established. P.1

REFLECTIONS.-We should conceal the faults of the godly with candour if we can do it with faithfulness. Nay, if we cannot say good of persons, we had generally best say nothing of them. But however long the powerful enemies of God and his church stand their ground, they shall be brought down at last, whether outward or inward. Nor need the saints be ever disheartened by their enemies' insolence and pride while they have the Almighty God on their side. Yea, or-dinarily those bring to themselves ruin who reproach and defy God and his people.

CHAPTER XXI. REFLECTIONS.—While the saints remain on earth, Satan never lets them alone,

greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the Lord spake unto Gad, David's

seer, k saving.

10 Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad "came to David, and said unto him, Thus saith the Lord, Choose thee the months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, as Abraham did in the case the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very great are his mercies: but let pme not fall into the hand of man.

14 ¶ So the Lord sent pestilence upon Israel: and there fell of Israel eseventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil. and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the Lord stood by the thrashing-floor of Ornan 'the Jebusite.'

16 ¶ And David lifted up his eyes, and saw

indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

20. 2 CO. 11.125.
S9,60.
9 Or, when Ornan
turned back and saw
the angel, then he and
his four sons with
him hid themselves. 18 Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in

go up, and set up an altar unto the Lord in the thrashing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the Lord the Septuagint, Syr 20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves.

Now Owner was threshing what Now Ornan was thrashing wheat. selves.

1 Sa. 9.9. 2 Sa. 24. 1.
3 Heb. stretch out.
/ Pr.16.1; 21.1; 3.12.
le. 12. 6-11, Re. 3.19.

Ps.94.12. m Eze.2.7; 3.17. Je. 1.7,17. 1 Co.4.1,2. Ac.

10.27. 4 Heb, take to thee. n 2 Sa. 24. 13. L.2.4.

2 2 Ch. 28. 9. Pr. 12. 10. \$\textit{q} 2 \text{Sa.24.15}. \text{Nu.16}. \\
47,49; 25.9. I \text{Sa.6.19}. \\
Ps.91.6.7. \\
6 \text{See note on Ex.} \\
22.14.--[...]

PS.01.6.7.

See note on Ex.

22.14.—C.

FEx.32.14. Ju.2.18.
PS.78.38: 106.45.46: 94.

14.90.13; 79.8-11. Ho.

11.8.1.3.32.

S. 7. Araunah, 2

S. 2.4.18.

S. 19.3.19.

S. 19.3

f Is.37.36. Ac.12.23.

2 Jonah 3. 5. Ps. 35. 13,14. Nu. 14. S.

x 2 Sa.24.17. Ps.51.4; 25.11. ver.8. Eze.16.63. 25.11.ver.8.122.17. Ps. 44.
11. Je.12.3.
2 25a.24.18. 2 Ch.3.
1. Ge.22.2,14.
2 De.12.32. Mat.28.
20. 2 CO.11.23. Ps. 119.

Ep.3.6.8.

2 The Israelites had never hitherto enjoyed that peace, during which the mechanical arts are cultivated. They were either shepherds or soldiers. The resident artists were foreigners, who were either shep-herds or soldiers. The resident artists were foreigners, who had either taken refuge in Canaan during wars in their own countries, or who had been at-tracted to it in search of employment.—C. came near in peace, they came forth to

b Heb. Groe, with c Nu.16.48; 25.8. Ps 106.30.Col.1.30. d 2 Sa.24. 22. Ge. 23. 21.1 Ki.19.21.

eGe.14.23;23.13.Ro.

eGe.14-3gi3.13.Ro.
12.17.
2 It is a command
from Heaven—'Hono
our the Lord with thy
substance.' He who
has a religion that
substance.' He who
has a religion that
as religion that
as religion that
worth nothing; no
will any man esteen
the ordinances of
coal film nomole offer been accepted, it would
have been Araunah's
sacrifice, not David's;
nor would it have answerred the end of
pleasure of the Must
High. It was David
that sined, not Araunah, therefore David must offer the
sacrifice.—I.

7 5 Sa. 24. 24. This

f z Sa. 24. 24. This was far above the price of the spot, or perhaps was given for the whole ground about the spot of the altar. It is £1095 sterling.

sterling.

3 This was not, as the venerable Brown, in the preceding note, supposes, 'far above the price.' Fifty shekets' (25 B. 24. 24) were given for the thrashing-floor and oxen, 600 shekels of gold for the whole place or property—two distinct bargains.—C.

g Le.9.24. 2 Ch. 7.1 1 Ki.18.38. # Ge.22.2, 9. 26.2 Ch.3.1.

* I Ki.3.4.ch.16.39. : Ch.x.3. & Ps. 119. 120. Eze.9. 6.He. 12.28,29.

4 Impelled by a faith that feared (Ps. IXI.10. He. 5.7) while it trusted, he dared not defer the sacrifice, lest the sword of the angel might be commissioned to smite.—C.

smite.—C.

5 Gibeon was half
a day's journey distant, and David naturally feared to go so
far away lest in his
absence the destroying angel would exeabsence the destroying angel would execute his fatal commission on the city.
Besides, David
rightly considered
that the spot over
which the angel stood
was holy.—P.

CHAP. XXII.

B.C. ror6.

B.C. 1016.

2 De. 125-72. Sa. 24.

12 Ps. 176. 86. 66; 132. 13,

14 2 Ch. 6.6.

1 A house is the place of the owner's presidence residence to the owner's provides for his family. In this sense Jehovah, who fills heaven and earth, made choice of this site for his dwelling-place, Ps. C. x. 11.

b 1 Ki.9. 20, 21; 5. 15 16. Ge.49.10. Is. 11. 10 Ep.3.6,8,

c ver.14. 1 Ki. 7. 14-47.2 Ch.4.1-18.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the thrashing-floor, and bowed himself to David

with his face to the ground.

22 Then David said to Ornan, Grant me the place of this thrashing-floor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price; that 'the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the thrashinginstruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, 'Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD. nor offer burnt-offerings without cost.2

25 So David gave to Ornan for the place six

hundred shekels of gold by weight.8

26 And David built there an altar unto the LORD, and offered burnt-offerings and peaceofferings, and called upon the Lord; and she answered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel: and he put up his sword again into the sheath

thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed hthere.

29 For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at 'Gibeon.

30 But David could not go before it to inquire of God: for he was *afraid, because of

the sword of the angel of the LORD.5

CHAPTER XXII.

1 David, foreknowing the place of the temple, maketh large prepara-tions for the building of it. 6 He instructeth Solomon in God's pro-mises, and his duty in building the temple. 17 He chargeth the princes to assist his son in the mork.

THEN David said, "This is the house" of the LORD God, and this is the altar of the burnt-offering for Israel.

2 And David commanded to gather together the strangers2 that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight:

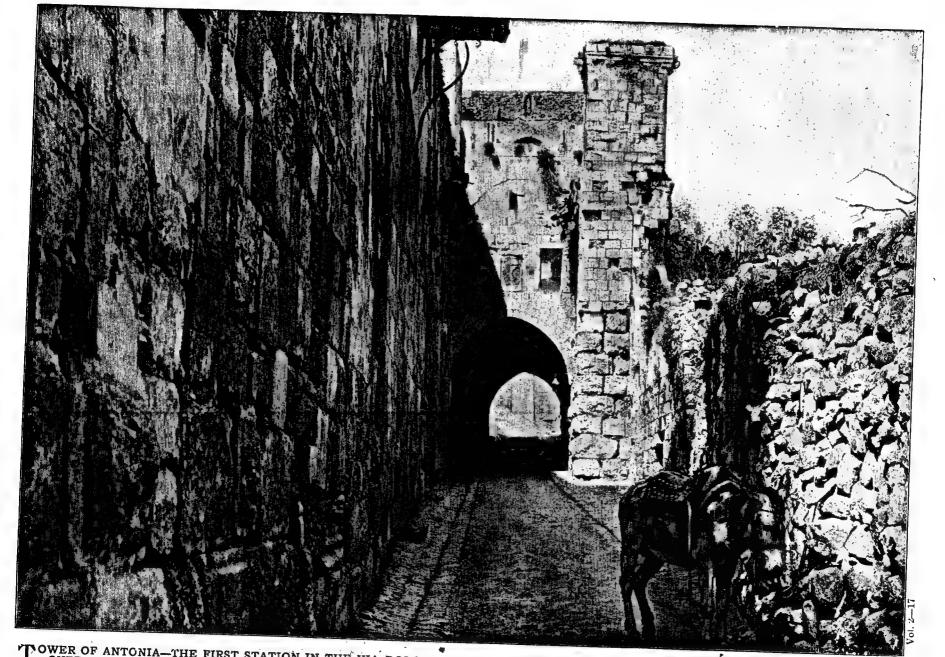
4 Also cedar-trees in abundants for the

nor despairs of success in his temptations. And to nothing does he more tempt men than to pride; though there is nothing that God more hates, or more severely Yea, he will use the strangest methods to do the people of God an injury. Sometimes the wicked are wiser in some things of God than the saints. And

always, when the heart is averse, the work goes on heavily, and is left imperfect. It is a great mercy to

Our folly and rashness often reduce us to the most fearful straits and perplexities, when we have none but when the Lord enables to repent, he does not always turn away the external punishment which his saints must suffer in their flesh, even when their spirit is saved.

Status and perpleatics, when we have none our lower to blame. It is an evil and bitter thing to depart from the living God. Spreading is the influence of sin: and if God's mercy were not infinite, we should be utterly consumed. Under the judgments



OWER OF ANTONIA—THE FIRST STATION IN THE VIA DOLOROSA OVER WHICH CHRIST WALKED FROM THE SANHEDRIM TO CAL-be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." These words were

spoken of Solomon the son of David, and Jesus Christ is a direct descendant of David, and the throne of an everlasting kingdom was established not by Solomon but by Christ. The Tower of Antonia is the first station in the Via Dolorosa, the sad and mournful way over which Jesus walked from the Sanhedrim to Calvary. This tower is also called Pilate's Judgment Hall. The holy steps that led to the hall, and which were said to be trodden by the feet of Jesus, were removed to Rome and may now be seen in St. John Lateran Church.

Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, a Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the LORD

God of Israel.

7 And David said to Solomon, My son, as for me, it gwas in my mind to build an house unto the name of the LORD my God:

8 But the word of the Lord came to me, saying, "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.3

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be 'Solomon; and I will 'give peace and

quietness unto Israel in his days.

10 He^m shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, "the LORD be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then p shalt thou prosper, if thou takest heed to fulfil the statutes and judgments4 which the Lord charged Moses with concerning Israel: qbe strong, and of good courage; dread

· not, nor be dismayed.

14 Now, behold, in my 5trouble 6 I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight: (for it is in abundance:) timber also and stone have I prepared; and thou mayest add thereto.

A.M. 2988. B.C. 1016,

e2Ch.24.5.1 Ki 9.8 Eze. 7.50. /EC.9.10, Jn.9.4.Ge. xiii. Xiv. xxxiv. Jos. xxiii. xxiv. & 2Sa.7.2. ch.38. z; 17.12. AC.7.46.1 Ki.8. 17.18. & ch.28.3.1 Ki.5.3.2. 19.2 Sa.7.5.9. ch.17.4. i t Sa. 17.50; 18. 27. 30.17.ii. v.Ch.xiv. a Some blood he had voluntarily shed.

and perfectives.

12.24.

14 Ki.4.20,25;5.4.

15 E.4.

17 12.13; 28.6; 29. 1. 1

Ki.5.5.Ps.89.20-35. Is. 96.7. nver. 16. 2 Tl. 4. 22. Ro. 8.31. Is.26.12. Phi. 2.12.13. Mat 16.18. ch. 28.10.20.21. o PS. 72.1.1 Kl. 3.9. p Je. 22.2.4 De. 4. 6. Is. 3.70. 4 Statutes, the defineation., descriptions, and determinations of Godle bolw.

definention, descriptions, and deferming thous, and deferming thouse of God's holy will, which no creature has a right to increase, diminish, or alter, Judgments, God's and the second of the second

dall the affairs of the kingdom, so far as regarded the public service God.—P.

With care (Boothroyd.)—The meaning is, by my great labour, as we find the word employed by Jacob in Genesis 31. 42. to denote his successful earlier to unassa for sources at his command for the accompaishment of this the darling object of his life.—P.

Jacob Stons weight and word of the learning object of his life.—P.

Jacob Stons weight and word of the learning object of his life.—P.

Jacob Stons weight and word of the learning object of his life.—P.

Jacob Stons weight and word of the learning object of his life.—P.

Jacob Stons weight and word of the learning object of his life.—P.

Jacob Stons weight and word of the learning o

A.M. 2988. B.C. 1016.

Ps.116.12. Jos.23.14. 1 Ki.5.4. *ch.16.11:28.9.2 Ch 20.3.De.10.12, ** 1 Ki.5.3;8.16.2 Ch. 6.6,

CHAP. XXIII. a ch.28.5. 1 Ki.1.33

The details of Solomon's designation to the throne, and of his coronation, are not given in this book. It is a remarkable for the property of the property of

15 Moreover, there are workmen with thes in abundance, hewers and worker. 2 stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass. and the iron, there is no number. Arise therefore, and be doing, and the Lord be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, saying,

18 Is u not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people.

19 Now *set your heart and your soul to seek the Lord your God: arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built "to the name of the LORD.

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Leviles. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the

NO when David was old and full of days, he Madea Solomon his son king over Israel.1

2 ¶ And bhe gathered together all the princes of Israel, with the priests and the Levites.2

3 Now the Levites were numbered from the age of "thirty years and upward:" and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers dand judges:

5 Moreover, four thousand were porters; and four thousand praised the LORD with the instruments which I made, (said David,) to

praise therewith.

6 And David divided them into 5 courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

7 ¶ Of the 'Gershonites were, 'Laadan' and Shimei.

8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

which we have deserved, it is therefore our only esource to flee to that God whom we have offended. He can not only stop short the execution of his judgment, but bring good out of evil, and make even sin itself an occasion of planting his church, and of a more vigorous preparation for his service. How pleasant is it all along to observe the providence of God marking his intended favours to the accursed sinners of the When his temple is to be built, the gold, silver, and brass must be procured from Gentiles: the place of it must be purchased from a Gentile: and almost all the workmen must be Gentiles, Tyrians, Canaanites, &c. And now to us Gentiles are preached, are given, the unsearchable riches of Christ.

CHAPTER XXII. REFLECTIONS.—Very dif-

God. Such as have been highly favoured by God ought to be singularly careful and active in promoting his glory and the welfare of his church. nearer our death approaches, we ought to be the more earnest in his work. Let us do all that we can in his service, when we are not allowed to do all that we would: and let us kindly assist others in the work which God hath denied us the honour of accomplishing. And as the church of Christ is not built up by the sword of war, but by the gospel of peace, let us, as we have leisure from other avocations, employ it in the immediate service of God. Whatever difficulties lie in the way, God's clear call to a work, his affording us an opportunity, and his promise to invigorate and quicken our spirits, are sufficient encouragements. The more God has done for us the greater are our obligations to ferent is the appearance of men when ruled by their serve him, and the more active we ought to be in his pride, and when governed by the humbling grace of service. But truly humble souls make little account of

all that they do for God's honour. And it is not indeed the extent of what is done, but the spirituality of the temper with which it is done, that next to lesus' blood gives it value before God. Great courage and resolution are necessarily out. gives it value before God. Great courage and resolution are necessary in our spiritual work, as well as in our spiritual warfare, and a constant dependence on God by faith and prayer. If we enter upon the labours of others, we ought to be always improving; and every one is called to concur. Even the most zealous and active will need excitement or assistance. And if once our heart be thoroughly engaged to the Lord on head our heart be thoroughly engaged to the Lord, our head, hand, estate, and influence on earth, will be all cheerfully employed for his honour.

CHAPTER XXIII. REFLECTIONS.-It is an honour to God, and an advantage to his church, to have a proper number of faithful ministers: and pleasing is the prospect when their number remarkably

9 The sons of Shimei; Shelomith, and Haziel, end Haran, three. These were the chief of the fathers of Laadan.7

10 And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons;8 therefore they were in one reckoning;9 according to their father's house.

12 The sons of Kohath; Amram, Izhar,

Hebron, and Uzziel, four.

13 The sons of "Amram; Aaron and Moses: and "Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now concerning Moses othe man of God, his sons were named of the tribe of Levi.1

15 The sons of Moses were, Gershom and Eliezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eliezer were, Rehabiah the chief.2 And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of 'Izhar; Shelomith the chief.

19 Of the sons of "Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of *Uzziel; Micah the first.

30.08.08.02.13.8

30.08.08.02.13.8

18 was according to the law nude, in favour of the daughter than the first.

20 Of the sons of *Uzziel; Micah the first, and Jesiah the second.

21 The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.3

23 Thea sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of btwenty years and upward.

25 For David said, The LORD God of Israel hathe given rest unto his people, that they may dwell in Jerusalem4 for ever:

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For, by the last words of David,5 the Levites were numbered from twenty years old and above:7

7 Why these three shimei are koned among the ef of the father aadan.

me.—C. k Or. Zizah, ver 11. 8 Heb. did not mul-

9 This combination small families into of small families had one reckoning serves to strengthen our conjecture as to the division of a large family, as in ver. 9.—

C. / Ex. 6.18. Nu. 3.19. ch.6.2,18; 24.22-25; 16. 23-31. m Ex. 6.20. ch.6.3.

39.40. • Ps.90. title. De.33.

Fs.90. title. De.33.

Ex.4.20.ch.26.24.

1 They were not reckoned as priests to offer, but as Levites to serve. A proof that Moses was above ambition—an attainment that never belonged to any but a sanctified heart.—C.

a sanctified heart.— G. Ex. 2.2118.3,4 r ch. 26.3-25. 2 Or. the first. s Heb. were highly multiplical, Pr. 17. 6. Fs. 186, 3127, 3-5. t ver. 126, 0.4, 24.0-25. 6.22-28,33-38. w ver. 12. Ex. 6. 18. ch. 15.9124.3126.30,31. x Ex. 6. 18. Le. ro.4. ch. 15.9124.3126.30,31. x Ex. 6. 18. Le. ro.4. ch. 15.10.24124.24,25. y ver. 6. Ex. 6. ro. ch. 6.29,30:22.26-30; 20.19. Nu. 3.20,33. 2 Or. Attarnment, Nu.

Ot, kinsmen, Nu. 36.6,8.Ge.13.8,

herresses should marry in the family of the tribe of their father, and that their estates should not be alienated from them.—I. a ch.24.3.

b Their service in the temple being casier, they entered sooner into it by five years, Nu. 8. 24; 4.3.
Exr.3.8.

cassissoner i...
years, Nu. s.,
Exr.3.8.
c.ch.22.8.
4 Or, he dwelleth in
Germalem, &c...
it may be
in the
De Yerusalem, dc.

B Heb. numbers.

6 Heb. numbers.
7 The Mosaic census (Nu. 4.3), as well as that by David (ver. 3), was from 30 years and upwards. The change to 20 years are was evidently rest (ver. 2), that David had given in faing the temporary tabernacle in a permanent site, and preparing for the building of an immovable the service of the Lord being most of the complete the complete of the com

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d Heb. their sta-

e Nu. 3. 6, 9. ver. 29, Fx.25.30, Le.6.20
2.4.5.7; 24.5-9.ch.9.20

8 Or, frat plate.

8 Or, hat plate.
9 Expositors gene rally interpret this I brase on the supposition that the standard weights and ard weights and for the 'sheekel of the snatuary'. But the sanctuary standard was universal, or only local and peculiar, whether the sanctuary standard was universal, or only local and peculiar, or only local and peculiar, for the sanctuary standard was universal, or only local and peculiar, bowever one lesson, however one lesson, however one of the sanctuary in the oritinate of the sanctuary of the

g Ex. 29. 39-42. Nu. 18.6.ch. 16.37-42. # Nu. xxviii. xxix. 10. 10. Ps. 81. 3. Le. xxiii.

* Nu.1.53;**3.6-9**;18.1 -8.1 Ki.8.4

CHAP. XXIV. a Le.10.1,6, Ex.28. 1.ch.6,3.

ò Nu.3.4; 26.61. Le. 10.2. c ver.6,31. 2 Sa.8.17.

1 To avoid all confusion, now that they were much increased, bavid distributed the David distributed the priests, as he had done the Levites, into several courses which no doubt was a divine direction as well as the other. He well as the other. He will as the other than the priest of the priest

d Nu. 25. 22-13. 15.6-12.2 Sa.2.30-3 e Jos. 18. 10. Pr. 16. 33 18. 18. Ac. 1, 26,

18.18.Ac.1.26.

2 The adoption the lot was not we the mere view avoiding any char of partiality, it was divine ordinance, i which an appeal we made to God for deiding what we unknown or dout made to God for deciding what was unknown or doubt ful, or above humar wisdom. By this ordinance the whole land of Canaan had been distributed, so that this use of it was in conformity with the general law of appeal to God, Pr. to. 33.—C.

fch.o.20

J. Ch. 23.—c., J. Ch. 25. S. Grotius, Dathe, &c., render this 'chiefs of the judges.' The heads of the two families of Eleazar the administrators of religion and the dispensers of justice. For though the high-priesthood had been at first sectled in the art first sectled in the price of the second of Phinehas, Nu. 25. 12, that prerogative had been transferred before the time of Eli to the race of Ithamar, and sand the secondants of both. Hence David, to prevent jealousy between the families, makes this distribution by lot.—J. 27 Ki. 43. Pk. 8.1.

g z Ki.4.3.Ne.8.z. 4 Heb. house of the & Ezr.2.36. Ne.7.39

28 Because their office was to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the span, and for that which is fried, and for all manner of measure and size:9

30 And to stand gevery morning to thank and praise the Lord, and likewise at even;

31 And to 'offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

1 The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But bNadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided.1 Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot,2 one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal4 household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second hto Jedaiah,

increases. It is necessary and honourable to enter on God's service as early as possible. Church affairs are likely to prosper when every one knows and attends to his particular work. And in whatever station a person is fixed, it is always his duty to be zealous and diligent

in men's stations! While the offspring of Aaron are dignified priests, those of Moses are but ordinary Levites; yet he always proportions men's burdens to their strength. And it is comely when every one in the church cheerfully applies himself to the meanest in God's service. But what wisdom God manifests | service to which he is called; and when the officers | but according to God's direction.

thereof heartily harmonize in working to one another's

CHAPTER XXIV. REFLECTIONS .- Nothing ought to be done in the ordering of ecclesiastical offices

- 8 The third 'to Harim, the fourth to Seorim,
- 9 The fifth to Malchijah, the sixth to Miiamin,5
- 10 The seventh to Hakkoz, the eighth to *Abiiah.6
- 11 The ninth to Jeshua, the tenth to She-
- 12 The eleventh to Eliashib, the twelfth to Jakim.
- 13 The thirteenth to Huppah, the fourteenth to Jeshebeab.
- 14 The fifteenth to Bilgah, the sixteenth to Immer.
- 15 The seventeenth to Hezir, the eighteenth to Aphses,
- 16 The nineteenth to Pethahiah, the twentieth to Jehezekel.
- 17 The one and twentieth to Jachin, the two and twentieth to Gamul,
- 18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.
- 19 These were the "orderings" of them in their service to come into the house of the LORD," according to their manner, under Aaron8 their father, as the LORD God of Israel had commanded him.
- 20 ¶ And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael;9 Jehdeiah.
- 21 Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah.1
- 22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.
- 23 And the sons of a Hebron; Jeriah the first, 23 And the sons of ^qHebron; Jeriah³ the first, mariah the second, Jahaziel the third, Jekaeam the fourth.

 24 Of the sons of Uzziel; Michah: of the ms of Michah; Shamir.

 25 The brother of Michah was Isshiah: of e sons of Isshiah; Zechariah.

 26 ¶ The sons of Merari were Mahli and shah.

 26 ¶ The sons of Isonich. Pene Amariah the second, Jahaziel the third, Jekameam the fourth.
- sons of Michah; Shamir.
- the sons of Isshiah; Zechariah.
- Mushi: the sons of Jaaziah: Beno.
- 27 The sons of Merari by Jaaziah; Beno, and Exch. 29, 21-23; 6. 79, Exch. 19, Nu. 3-20, 33. Shoham, and Zaccur, and Ibri.
 - 28 Of Mahli came Eleazar, twho had no sons.
- 29 Concerning Kish: the son of Kish was
- Jerahmeel.

 30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites, after the house of their fathers.

 31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and saisis, ver. 5.6.

 4 Each snowing course of the priests required a corresponding course of the priests required a corresponding course of the priests, who accordingly were chosen by the provider, when the priest of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests and the chief of the fathers of the priests required a corresponding course of the priests and the priests required a corresponding course of the priests re

i Ezr. 10.21;2.39. Ne.

5 The variation of Miniamin and Mijamin is caused by the elision of n, which is occasioned by the reduplication of the succeeding letter.—

I.

succeeding letter,—

**Lu.x. 5. Ne. x2. 4,

37.

6 As the evangelist
Luke mentions the
course of Abia as that
to which Zacharias,
the father of John the
Baptist, belonged, its
course at that these
course at that these
course at that these
course at that these
course at the course
catalbished by David
(no doubt under divine direction) were
continued with some
alteration till the days
of Christ. These records must therefore
have been very useful after the BabyJonish capitity.—/.

*I Ezzi.0.20; 37.Ne.

/ Ezr.10.20;2.37.Ne

7 Yet the precise arrangements cannot easily be ascertained, in consequence of some observations of the control of the control

A new order entered every Sabbath, 2 KLII.5,7.ch.9.25.

2 KLII.5,7.ch.9.25.

8 That is, according to the manner that had begun under the superintendence of Aaron, and was now completed by direction of David.

o ch.23.14-17; 26.23-28.

9 Or, Shebuel. 1 Probably Isshiah is a contracted form or a corruption of Jeshaiah.—I.

≠ ch.23.18;26.20,

3 Or, Shilomith.

rch.23.20;15.10.Ex. 6.18.

f ch.23.22.

≈ ch.23.23. * These Levites cast lots to determine which order of the priests each should assist, ver. 5, 6.

A.M. 2988. B.C. 1016. CHAP. XXV.

a ch.23.2:24.6;12.28.
2 Ch.23.1.9.

I What in modern language would be chost.
I what in modern choice leaders of the choice leaders of the choice leaders of the choice leaders of the choice leader, the choice leader leader, and is so applied, for example, to the studious youth who stands with a school leader, and is so applied, for example, to the studious youth who stands leader leaders leader leaders leaders

Christ, Lu.24,44.5 co. 53.0.—C.

d Otherwise called yesharelah, ver.14.

e Heb.by the hands of the king, ver.6.

f Or, Izri, ver.11.

g With Shimei, mentioned ver.17.

4 Fach matter singer.

g With Shime;
g With Shime;
d Each master sing;
d Each master sing;
er had in his chorus
persons who are call
ed his sows and his
ed his sows and his
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of these sons, but
of these sons, but
of these sons, but
ren', Jeduthun is
said to have had six
of these sons, but
of these sons, but
ry of Kennicott, the
Sept. and Arab. versions introduce the
name of Shimei after
that of Jeshaiah, and
this is confirmed by
ver. zy, where Shimei
is mentioned as
having obtained the
tenth course by lot.
AO: A Asverse ver-

_/. _A Or, Azareel, ver.

i Or, Shubael, ver & ch.21.0.1 Sa.o.o.

Ch.22,9.15a,9.9.
Ch.22,9.15a,9.9.
Or, matter, a Pe.
11.
15 The word 'horn'
does not seem here originity the corriet or
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the praise of God for
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the praise of God for
the word horn
see i Sa.2.1. Sa.22,3
23,75.462.17,24;112.9
23,75.75.462.17,24;112.9
23,75.75.462.17,24;112.9
Ch.23,5.75.27,3
Ch.23,5.83,31;15.16
22;16,5.41.42, Ps.19.
26;26,3.5.41.42, Ps.19.
26;36,3.5.42,3.7,3.7
26;36,3.5.42,5.9.,5.0.
37,50.42,5.9.,5.0.
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37,50.42,5.9.
37,50. l'Or, matters, 1 Pe.

3.16.
o Heb. by the hands
of the king, ver. 2.
6 See note ver. 31. of the Ring, ver...a.

6 See note ver. 33.

2 ch.24.5.21. Ac. 10.

34.35.6.3. 28. Col. 3.

31. It is probable in allusion to the twenty-four orders of priests, of assistant Levites, and of the sacred musicians in the temperature of the christian church are represented as four and twenty elders, Re.4.4.105.87II.16.

7 Though some were teachers, others scholars, yet no regard was given to these distinctions—these distinctions—the distinctions—

g Asarelah, ver. 2.

Levites, even the principal fathers over against their younger brethren.

CHAPTER XXV.

1 The number and offices of the singers. 8 Their division by lot into four and twenty orders

OREOVER David, and the captains of the host, separated to the service of the sons of bAsaph, and of Heman, and of Jeduthun,2 whoe should prophesy3 with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and 'Zeri, and Jeshaiah, Hashabiah, gand Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.4

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Muzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman the king's seer in the words of God, to lift up the born. And "God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for "song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, 'according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.6

8 ¶ And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.7

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, he, his sons and his brethren were twelve:

11 The fourth to Izri, he, his sons and his brethren were twelve:

12 The fifth to Nethaniah, he, his sons and his brethren were twelve:

13 The sixth to Bukkiah, he, his sons and his brethren were twelve:

14 The seventh to ^qJesharelah, he, his sons and his brethren were twelve:

ought to take place in the settlement of ministers! and what order should be observed in the discharge of their work! But great will be the solemnity of the admission and comely the orders of the ransomed priests in their new-covenant state, particularly in the temple above! How happy their blessed equality! No difference is made between bond or free, old or young; but Christ is all and in all!

CHAPTER XXV. [Ver. I. 'The captains of the host' appear to have been the same as the 'princes of Israel,' mentioned in ch. 23. 2, and the 'princes' mentioned in ch. 24. 6, who were the privy-councillors of the sovereign, and who with the sovereign regulated,

as has been seen, the course of public worship. P.]
REFLECTIONS.—Great cheerfulness ought to be 838

attention should be paid to the praising of God, as a leading business of his saints. And it is comely when those in power concur in promoting religion; the latter in perfecting what others before had begun. little account are human distinctions before God! Before him master and scholar, elder and younger, stand on an equal level. And when we find the lot so much exercised in the worship and service of God; and great | used in deciding in the great things of God as an im-

15 The eighth to Jeshaiah, he, his sons and his brethren were twelve:

16 The ninth to Mattaniah, he, his sons and his brethren were twelve:

17 The tenth to Shimei, he, his sons and his brethren were twelve:

18 The eleventh to *Azareel, * he, his sons and his brethren were twelve:

19 The twelfth to 'Hashabiah, he, his sons and his brethren were twelve:

20 The thirteenth to 'Shubael, he, his sons and his brethren were twelve:

21 The fourteenth to Mattithiah, he, his sons and his brethren were twelve:

22 The fifteenth to Jerimoth, he, his sons and his brethren were twelve:

23 The sixteenth to Hananiah, he, his sons and his brethren were twelve:

24 The seventeenth to Joshbekashah, he, his sons and his brethren were twelve:

25 The eighteenth to Hanani, he, his sons and his brethren were twelve:

26 The nineteenth to Mallothi, he, his sons and his brethren were twelve:

27 The twentieth to Eliathah, he, his sons and his brethren were twelve:

28 The one and twentieth to Hothir, he, his sons and his brethren were twelve:

29 The two and twentieth to Giddalti, he, his sons and his brethren were twelve:

30 The three and twentieth to Mahazioth, he, his sons and his brethren were twelve:

31 The "four and twentieth" to Romamtiezer, he, his sons and his brethren were twelve.1

CHAPTER XXVI.

1 The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.

NONCERNING the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah were, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth.

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of dObed-edom were, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth.

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed 'him.2'

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

* Uzziel, ver. 4.

8 Most probably
he same called Uz-8 Most probable Uz-the same called Uz-ziel, ver. 4, this being a second name, ac-cording to a custom common to the Is-raeittes and other na-tions.—C.

s ver.3. t Shebuel, ver. a.

Nu.7.88. ch.24.18. Re.4.4,10;5.8;11.16. w ruly, 88, ch. 22, 18.
Re. 44, 40; 5 € 11. 16.

9 There were just as many companies of musicians as there were of priests, ch. 24, 18; and of the Levites attending on the priests, and helping them, ch. 24, 31, the months in the year. Thus all things were disposed for preserving order, and avoiding all disputes about precedent, 1 Co. 14, 40.

about precedent, r

I It is said in ver. r
that they were separated to this service
captains of the host.
But it should be 'the
chiefs of the sacred
orders;' for it does
not mean the milidary chiefs, but the
heads of the priests
heads of

n 1 Ki.10,5,2 Ch.9.4 ver.18 Ne.12,24

per of musicians is given as 4000, whereas at ver, 7 of this chap-ter the number of those 'instructed in the songs of the

CHAP. XXVI.

1 This chapter concludes the account of the careful organization of the great Levitical body established under the direction of David, and carrier into effect of the temple by Solomon his son. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have renored it difficult to which must have renored it difficult to provide the control of them a share in their proper duties; and still more on account of the temple which was about to be erected, and the more extensive and varied duties and varied duties arrangement necessary.—I.

2 ch.9.17 Jn.10.3 r Or, Libni, ch. 6.

a ch.9.17. Jn.10.3.
b Or, Shelemiah,
ver.14.
c Or, Ebiasaph,ch.
6.37;9.19.

CHAP. XXVI.

d ch.13.14; 15.18; 16. 38. 38. e That is, Obed-edom. As ch.13.14. Ps. 127.3; 128.1-5. 1 Co.15, 58.

2 That is, God had blessed Obed-edom, the father, mentioned ver. 4. This note is given in memorial of his reception and care of the ark.—C. fver.7-9.2 Ki.24.14. ch.15.24 Pr.28.1. It re-quired both strength and courage to ren-

t ver.20.1 Ki.7.51. # ch.23.12-20.Nu.3 x ch.28.15.16. y ch.23.15,17,18.

the temple and its treasures, and to keep order among the assembled multi-

tude.

3 They were no mere porters, hu guards of the gates and required thi strength with which God had blessee them, for the preservation of orde amongst the assembled thousands o Israel. –C.

i Ge.4.7.De.21.16 k Or, as well for the small as for the great, ch.25.8;24.5,13 Ac.10.34.Ga.3.28.Col

6 Boothroyd translates it the 'gate of ejection,' supposed it the gate by which the impurities of the temple were removed.—C.

ver.18. Ne.12.24.
o Or, out part, 2 Ki.
23.11.
p Nu.26.11.ver.1,10.

y ver. 22,26–98. I KI.
7, ST. 14.-56, I S. 18. 2 KI.
8, 17. Mil. 3, 20. De. 12.
8, 18. Mil. 3, 20. De. 12.
8, 18. Mil. 3, 20. De. 12.
8, 18. Mil. 3, 20. De. 12.
8 Treasurery—not merein the service of the continuous of the continuous of the continuous of the temple. See ver. 26, 28. C. — This verse as it stands in the Hebrew and in the continuous of the temple. See ver. 26, 28. C. — This verse as it stands in the Hebrew and in service of the temple. See ver. 26, 28. C. — This verse as it stands in the Hebrew and in service of the temple. See ver. 26, 28. C. — This verse as it stands in the Hebrew and in service of the temple. See ver. 26, 28. C. — This verse as it stands in the Hebrew and in seven the service of the temple, see the service of the those 'instructed in the songs of the Lord is stated at only 288. Perhaps the 4000 (in which the 288 were doubtless included) were districted in the song th

FOT, Libri, ch. 6.

FOT, Libri, ch. 6.

The text here has appeared to all interpreters exceedingly perplexed and all the ancient versions seem to have followed the same reading. The whole of this part of the chapter (viz., from ver. 12 to the end), as also chap. xxviii., is awanting in the Arabic and Syriac versions.

s Or, Fehiel, ch.23 8;29.8.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service,3 were threescore and two of Obed-edom.

9 And ^gMeshelemiah had sons and brethren. strong men, eighteen.

10 Also hHosah, of the children of Merari, had sons; Simri the chief, (for though he was not the first-born, yet his father made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord.

13 ¶ And they cast lots, *as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to 'Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To *Obed-edom southward; and to his

sons the house of ⁴Asuppim.⁵

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth,6 by the causeway of the going up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the psons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah was over the atreasures of the house of God, and over the treasures of the dedicated7 things.8

21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were 'Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the Lord.

23 Of "the Amramites, and the Izharites, the Hebronites, and the Uzzielites;

24 And "Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his

mediate appeal to himself, how sinful and profane it must be to use it in trifles, or in what merely relates to diversion! As I regard JEHOVAH's honour, let me never dare to recreate myself with cards or dice, or cast lots in matters of small value.

order ought to take place in Christ's church; and great care with respect to the admission or dismission of members, or approaches to and returns from solemn What distinguished blessings attend those who,

extraordinary favours; and to preserve carefully whatever is dedicated to the Lord. While our life con-And the nearer our end approaches, the greater ought to be our industry in doing good. They bid fair to be a happy nation who are taught to fear God and honour work. What distinguished plessings attend those who, like Obed-edom, are careful of God's ark and interests in a day of distress! It is proper to bestow on works of piety and charity what God bestows upon us in the king. And those parts of nations and churches

con, and Zichri his son, and Shelomith his

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Outa of the spoils won in battles did they dedicate bto maintain the house of the LORD.

28 And all that 'Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.1

29 ¶ Of the dIzharites, Chenaniah and his sons were for the outward business2 over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were gofficers among them of Israel on this side Jordan westward, in all the business of the Lord,4 and in the service of the

31 Among the Hebronites was "Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at *Jazer of Gilead.

32 And his brethren, 'men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over "the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter "pertaining to God, and affairs of the king.

CHAPTER XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people is hindered. 25 Da the twelve tribes. 23 vid's several officers.

TOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers1 that aserved the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, of every course were twenty and four thousand.2

2 Over the first course, for the first month, was bJashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was Dodai the Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

A.M. 2988. B.C. 1016. A.M. 2088, B.C. 1016

1 Ki.7.51.ch.18.11 22.14;29.2-9;ver.27,28. 22.14;29.2-9;ver.27,28.

a Heb. out of the battles and spoils, Nu. 31. 50. Ju. 8. 21,24, ²⁷. b 2 Ki,12.14. Ne. 10.

32, e 1 Sa.9.9; 11.11; 15. 15; 17.52; 14.50. 2 Sa.8,

1 It appears from It is appears from the statements in ver. 20-.8 that there were three distinct treasure-houses, with teepers and guards: 1. The treasures of over which were placed the sons of Jechiel. These were the free - will offerings. 2. Shebuel was prince over other treasures, probably treasures, probably treasures, probably treasures, probably treasures, and vow. The treasure of dedicated offerings, over which were four guardians.

may have been majeristrates with more restricted power.—I. 4 In providing for the regular service of the temple, guarding against idolatry, and expounding the divine law.—C. 4 ch.24.338.15.0, f. ch.24.338.15.0, f. ver.6-0,30. www.3.15.16.0, f. ver.6-0,30. m. Nu.3.2.33.ch.12.37.Jos.13.1-6.

n ver.30.2 Ch.19.11. heb. thing.

CHAP. XXVII. 1 These officers did not live all at once.

not live all at once.

a 1 \$a.95,00.2 Ch.17

by 1 \$a.95,00.2 Ch.17

1 The 'chief fathers, or partiarchs autoridants different subordinate different houses of coop, each course having one general-in-chief. Under these were twelve monthly courses of multitate, each course could not with safety retire, either from garrison duty or field service, until the succeeding course had assembled. Daily and assembled. able of being call at and concentr pon any point anaan in a few da

£ ch.26,30.

2 Sa.8.17;20.25. x Or, Eliab, 1 Sa 16.6;17.13,28.ch,2.13.

of similar extent.—*C.*b Or, *Exni*, 2 Sa.
23.8.ch.11.11.
c Or, *Pharex*, Ge.
38.2949.810.
d Or, *Dodo*, 2 Sa.
23.9.ch.11.12.

e 2 Sa.8.18. 1 Ki.1.8; 35.ch.11.22.

f Or, principal offi T. 1 Kl. 4.2

3 That is, Benaiah the son of Jehosada, the chief priest, Jehoiada was the priest, Benaiah the general. C.—The Targum has, 'The third captain of the host, for the month Sivan, was Benaiah the son of Jehosada the priest, who was constituted a chief.'—J.

g 2 Sa.23. 20, 22, 23. ch.11.22-25. h 2 Sa. 23. 24; 2. 23.ch.11.26.

23.cl.11.26.

4 David must have organized the monthly courses of service at an early period, as Asahel was killed by Ahner white David reigned in Hebron over a small part of Israel, 25a.2.23 But the text does not say that Asahel ever commanded 24,000; but manded 24,000; b when David becan king of all the tribe Zebadiah becan general of his father augmented corps.

i 2 Sa. 23. 25. ch. 11 # 2 Sa.23, 26, ch, 11

3 That is, a native of Tekoah, of the present appearance of which Robinson Tekoah at the synchrological and the synchrological and the synchrological and the synchrological and the top, and covered with ruins to the extent of four or factories and the synchrological and the

1 3 Sa. 23. 26. ch. 11 27. m 2 Sa.23.27; 21. 18, 27.ch.11.29;20.4.

2 Sa. 23, 27, ch.11. 28. 0 2 Sa. 23. 28. ch. 11. 30.

\$ 2 Sa.23. 30. ch. 11. 31.

q Or, Heled, ch. 11. 30. Heleb, 2 Sa. 23, 29. r Ju.3.9.ch.4.13.

r Ju.39.ch.4.13.

f 'In the kingdoms of this world, readiness for war forms a security for peace; in like manner, nothing like manner, nothing status, assumwatchfulness. Satan's assumwatchfulness. So long as we stand armed with the whole armour of God, in the exercise of faith and preparation of heart for the conflict, we shall certainly be safe and probably enjoy inward peace. Henry.

s ch.ii.ix.; 12, 23-40. Ex.1.1-5. Ge. 29, 32-35; 30.5-24; 35. 18-22; 46.8-26. Nu. 1. 11; x. xiii. xxvi. xxxiv. Re. 7.5-8. 1 K1.4.7-19.

y Ge. 31. 21; 37. 25. Nu.32.33. # 1 Sa.14.50, 2 Sa.3.

5 The third captain of the host, for the third month, was Benaiah the son of Jehoiada, a Ichief priest:3 and in his course were twenty and four thousand.

6 This is that Benaiah who was smighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain, for the fourth month, was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain, for the fifth month, was 'Shamhuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain, for the sixth month, was Ira the son of Ikkesh the Tekoite:5 and in his course were twenty and four thousand.

10 The seventh captain, for the seventh month, was 'Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain, for the eighth month, was "Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

12 The ninth captain, for the ninth month, was "Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain, for the tenth month, was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

14 The eleventh captain, for the eleventh month, was PBenaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain, for the twelfth month, was aHeldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, 'Hashabiah the son of Kemuel: of the Aaronites, "Zadok:

18 Of Judah, *Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

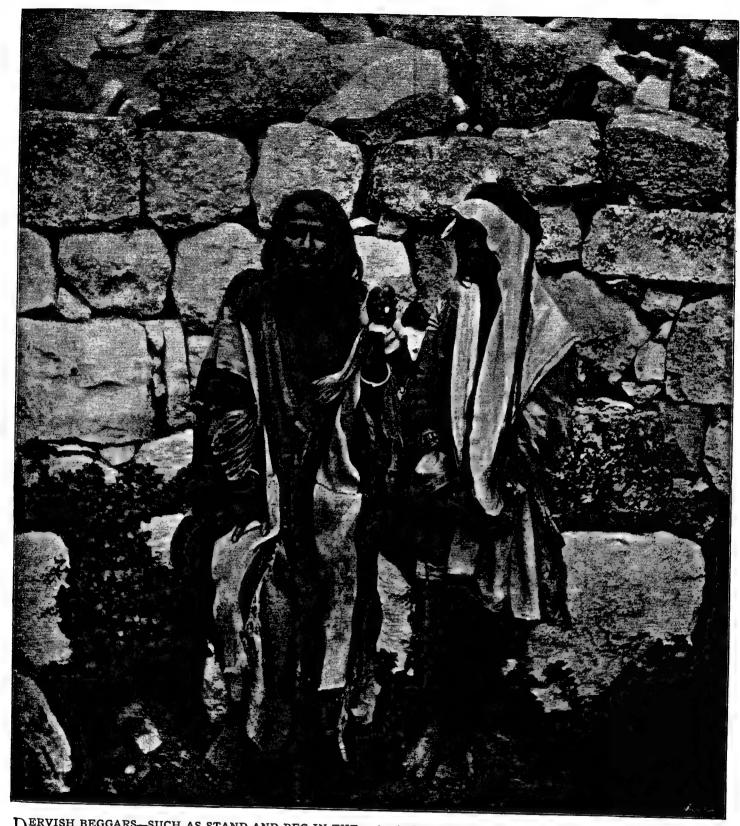
19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half-tribe of Manasseh vin Gilead, Iddo the son of Zechariah: of Benjamin, Jasiel the son of *Abner:

which are weakest and most exposed ought to be taken

most quiet and prosperous condition let me prepare for trouble, and stand ready for spiritual warfare. Not only every month, but every moment, I am in danger of new assaults from sin. Satan, and the world. Let me guide my civil affairs with



ERVISH BEGGARS—SUCH AS STAND AND BEG IN THE HOLY CITY WHERE SOLOMON LIVED AND REIGNED. [I. Chron., xxviii:9.]—"And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." We give a view of Dervish beggars such as are found to-

day in Jerusalem, and they serve to illustrate what comes to people when they violate the laws of God. The most wretched and inhuman looking creatures we have ever seen are found among the beggars of Palestine. They are diseased, degraded, and as miserable as humanity with the dregs of generations of sin can make them. The degradation of this wretched class is perhaps due in some respect to the tyrannical, remorseless and outrageous Turkish civilization under which they live.

22 Of Dan, Azareel the son of Jeroham.

These were the princes of the tribes of Israel.

23 ¶ But David took not the number of them from atwenty years old and under; because the Lord had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because bthere fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

A.M. 298. B.C. 1016.

*Ghere are thirteen being of tribes, therefore or tribes, therefore be tribes, therefore when Levis counted as two, and so is Manasseh, and so is Manasseh, when the cannot have a to be incomed as two, and so is Manasseh, when the counted as two, and so is Manasseh, when the counted as two, and so is Manasseh, when the counter of the pludges they had been so communicated the put in the account of the chronicles of king a separate jurisdiction.—C.

28 Null B. G. 1016. David.

25 ¶ And over the 'king's treasures was Azmayeth the son of Adiel: and over the storehouses in the fields,7 in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah:8

26 And over them that did the work of the field, for tillage of the ground, was Ezri the son of Chelub:

27 And over the dvineyards was Shimei the Ramathite: over the increase of the vineyards,9 for the wine-cellars, was Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash:

29 And over the herds that fed in JSharon³ was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son

30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

32 Also Jonathan, David's huncle, was a counsellor, a wise man, and a scribe:4 and Jehiel the son⁵ of Hachmoni was with the king's sons:

33 And 'Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion:

34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

CHAPTER XXVIII.

1 David in a solemn assembly having declared God's special favour to him, and the promises to his son Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and silver for the materials.

ND David assembled all the princes of A Israel, the princes of the tribes, and the

a Nu.1.18. Ge. 15. 5; 22.17.

b ch.21.6,7, 14. 1 Sa. 24.1-15. e 2 Ch. 21. 9; 16. 2. 2 Ki. 18, 15.

7 In modern language he was chief of the commissariat.

8 B.C. 1016. d Ca.8.11. De. 6.11, 8.8.

heb, over that which was of the vineyards.

vineyards.

1 A word compounded of two words, the one signifying a fix, the other a mulberry, because it has fruit like the second. It grows to the height of a beech, and unlike other trees it bears its fruit, not on the branches, but on the ends of little sprigs shooting out from the trunk of the tree tield, and having the fruit somewhat like a cluster of

tree itself, and having the fruit somewhat like a cluster of grapes. It is always green, and yields its truit several times in the year.—C.

e x Ki.10.27, 2 Ch.x, 15;9.27, Ps.78.47, Is.9, 10. Am. 7, 14, Lit. 17, 6;

2 The low plains, Hebrew, 'in the Shephelath,' i.e. the marniume plain of the shephelath,' i.e. the marniume plain of judea and the Mediterranean. The largest olive-groves in Palestine or Syria still grow on this noble plain.—P.

Ca.2.1. Is.33.9; 35.; 65. 10, or that ch.5. 6. It was a pleasant ruitful spot.

3 Sharon lay north of the Shephelah, extenuing from Joppa to the promontory of Carmel. Owing to an abundance of water, and a fertile soil, the passures of Sharon are famous.

—P.

g Job x.3. 2 Ki, 3.4 Ge.47.6. h Nephew, 2 Sa. 21.

4 Or, secretary.

8 Or, Hachmonite. i 2 Sa. 16, 23; 15, 37; 17.1-15,23.

#1 Ki, 1, 8; 2, 35, 0 whose son was. /1 Ki.1.7.ch.18.15;2 16; 11, 6, 2 Sa.8, 16; x xviii.xx.;24.2-4.

CHAP. XXVIII. B.C. rors

1 Or. cattle b Ge.47.31. Ju. 3. 20 1 Ki.1.47.

c De.17.20.Ps.22.22 d ch. 17. 1, 2; 22. 7. 2 Sa. 7.2. Ac. 7.46. 1 Ki.8.

> e ch.6.31. Ps. 132.5. f Ps.99.5; 132.7. La

J F89-5; 13-7: Lea.

3 We learn from Is-60.1, Mat 5, 35, that while heaven is God is the footnote. Even so is God represented in omnig-resence. But when considered in locality, the sits better the chemical control of the control of

g ch.xxii.2Sa.8.11. # 2 Sa.7.5,13.1 Ki.5. 3;8.18,19. ch.22.8; 17.4. 2 Ch.6.8,9.

4 Heb. bloods. i 1 Sa. 16. 1–13. ch. 17. -13;2. 13–16.

7-13;2.13-16.

5 The government was to have no end, provided they continued to walk according to the commandments of God (see ver. 7). The government, as referring to the Messiah, is, and will be, for ever.—7.

& Ge. 49. 8, 20. 2 Sa 26.23. Ps.78.60,70; 208 5;60.9. / 2 Sa.3.2-5;5.14-16. ch.3.1-9;14.4-7.

8 He had, by his word, shown David his successor, either by a direct revelation to himself, or by a message through the prophet Nathan.—C.

m ch.22.9,10;29.1.: Sa.12.24,25.1 Ki.1.17. # ch.17.14:29.23. Is 9.6,7.Re.3.21.

o 2 Sa.7.13,14, 2 Ch. 1.9. ch.17.10-14; 22.10, Zec, 6, 12, 13, Mat. 16, 11.11e.1.5. ø ch.17.12,14; 22. 10. Ps.132.12.Da.2.44.Lu.

7 Heb. strong. q 1 Ki.2.3;8.61. r Mat. 5.16. He. 12.1 2. Phi. 2.15, 16.

s De.4.1,2,6, 40; 5. 1, 32,33; 6.2,17,18; 8.1; 10. 12,13; 11,32; 12,32. Jos. 23,6; 24,14. 1 Sa. 12,14, 24,ch.22,19.

f De. 4.35. Je. 9.24 Jn.17 3. Ho.4.1,6. Ps.9.

8 Study his nature and will, in his word, ordinances, and providence, so that you may know him by observation and experience. Take him for thine own covenant God, thy portion and refuge for ever, Job 22.21.—C.

De.10.12. Mat.22. 37.1 Ki.8.61. 2 Ki.20.3; 22.2.

x 1 Sa. 16. 7. Ps. 7. 9; 139.2. Je. 11. 20; 17. 10; 20. 12. Re. 2,23. ch. 29. 17. Pr. 17. 3.

y Mat. 7.7, 11. Je. 29, 12, 13. Is. 55.6; 3. 10, 11, Ps. 32. 6. 1 Ki. 18. 18. 2 Ki. 23. 27.

ch.22.16, 10. Pr. 4. 23. Mal. 2.16. He. 3.12; 12. 15. Ps. 39. 1. 1 Ti.4. 16. Ec.5 1. a ch.23.2;27.1-34;11. 11-47.

captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession1 of the king, and of his sons, with the officers,2 and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king bstood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had din mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool's of our God, and had made gready for the building:

3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.4

4 Howbeit the LORD God of Israel chos ime before all the house of my father to be king over Israel for ever:5 for he hath chosen Ludah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make me king over all Israel:

5 And of all 'my sons, (for the Lord hath given me many sons,) he hath 6chosen "Solomon my son to sit upon the throne "of the kingdom of the Lord over Israel.

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover, PI will establish his kingdom for ever, if he be constant, to do my commandments and my judgments, as gat this day.

8 Now therefore, in the sight of all Israel, the congregation of the Lord, and in the audience of our God, *keep and seek for all the commandments of the Lord your God; that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know8 thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take* heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it.

discretion; for more religion lies in the right management of temporal concerns than is generally imagined.

CHAPTER XXVIII. [Ver. 19. These words are very remarkable. The Hebrew may be more clearly rendered:—'All this has Jehovah taught me through writing from his hand given to me as a pattern. a writing from his nano given to me as a pattern. The Lord himself, therefore, had given to David instructions written, and a pattern traced, by his own hand; just as he had done to Moses in regard to the tabernacle.

The plan of both temple and tabernacle was divine. P.]

REFLECTIONS.-It is honourable to be removed and exalted to the church eternal, while we are earnestly exerting ourselves to leave all things well in the church below. Public settlements of religion and kingdoms ought to be conducted with the utmost prudence, that (if possible) all concerned may be satisfied. Rulers in the church and state should deal with those under them in the most affectionate and engaging manner. pectful kindness has a powerful tendency to secure their cheerful service. And even when the settlement is divine, and cannot be altered, care ought to be taken to convince every one of its divinity. God puts his

honourable work into what hands he pleases. But a solid knowledge of God, holy awe of him as the searcher of hearts, rewarder of piety, and punisher of apostasy, and a knowledge of our divine call, are necessary to excite us to his service. Everything in God's church and worship ought to be framed exactly according to his inspired model, without the smallest intermixture of the inventions of men: and in executing designs for his honour, we should be benevolent and cheerful. God's owning our fathers in his work, and especially the promises of his presence with us, should make us to renounce every unbelieving fear, and every degree of

- 11 Then David gave to Solomor his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercyseat
- 12 And the pattern of all that he had by the Spirit,2 of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:
- 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord.
- 14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:8
- goid, and for their lamps of gold, by weight for every candlestick and for the lamps thereof:
 and for the candlesticks of silver by weight, and both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.
- 16 And by weight he gave gold for the tables of show-bread, for every table; and likewise silver for the tables of silver:
- 17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver:
- 18 And for the haltar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the Lord.

19 All this, said David, the LORD made me understand in writing by his hand upon me even all the works of this pattern.6

- 20 ¶ And David said to Solomon his son. Be' strong, and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LCRD.
- 21 And, behold, "the courses of the priests there shall be with thee, for all manner of workinsolence. And when princes and the Levites, even they shall be with thee

A.M. 2989. B.C. 1015.

a Ex.25.40;26.30;39, 42,43.ver.12,19.

He gave him an acknowraph of the building, with elevations, sections, and building, with elevations, sections, and the partial and all this he received by inspiration from God himself (ver. 12-19), just as Moose had received the plan of the partial and the partial and a type of Christ. There must be in it not only convenience but significance, it must not be left to man's art or the partial and the partial and the partial to the true temple, the church the gospel temple, and heaven the everlasting temple, all are framed in the convenience of the plan laid in the divine counsels, and the plan laid in the divine world, for God's world, for God's world, for God's wine counsels, and the plan laid in the divine world, for God's world, for God's partial and per partial and the plan laid in the divine world, for God's merce properties and the plan laid in the divine world, for God's partial and the plan laid in the divine world, for God's partial and the plan laid in the divine world, for God's partial and the plan laid in the divine world, for God's partial and the plan laid in the divine world, for God's partial and the plan laid in the divine wisdom, or dained before the world, for God's partial and the plan laid in the divine wisdom, or dained before the world, for God's partial and the plan laid in the divine wisdom, or dained before the world, for God's partial and the partial and t glory and our good.
-Henry.

ð 1 Ki.6.2-36.2 Ch.3. 1 Heb. of all that was with him.

³ God by his Spirit had shown to David the size, form, and

3 He appointed what quantity of metal should go to each.

e 1 Ki.7.49. 2 Ch.4-7, 20.Ex.25.31-40. f 2 Ch.4.8. z Ki.7.48 Ex.25.23-30.

g 1 Ki. 10.21. 2 Ch.4. 20.1 Sa.2.13,14.

A 1 Ki.7.48.Ex.30.1-

f 1 Sa.4.4. Ezc.1.24. 1 Ki.6. 23-30. Ps. 99. 1; 18.10;80.1.

18.10;80.1.

4 'The chariot,' it may be translated the supporters of the cherubing or perhaps the cherubing or perhaps the cherubing or perhaps the cherubant chariot of Jehovah. Compare 2 Kin-71.5, Ps.18.

10;80.1.Eze.10.55.—C.

pare 2 A.1.9.15.78.78.

§ In the original memory of the word cherubins is in apposition to chariot, and not in the same control of the words shows at once to any scholar that there can be no genitive bere. Consequently scholar that there can be no genitive bere. Consequently scholar that there can be no genitive that the can be not sent to the chariot—the cherubing cold. The cherubing cold. The cherubing constituted the chariot—the cherubing cold. The cherubing and as ir indicated in Fig. 12. 15. 25. 4 year. 17. 12. Ex. 25. 4 year. 17. 12. Ex. 25. 4 year. 17. 12. Ex. 25.

ver. 11, 12. Ex. 25. to;26.30.

6 God had shown him in a vision all that he now had copied out for Solomon's direction.—C.

A.M. 2080. B.C. 1015.

Ex.31.3; 35. 25, 26 35;36.1,2.Ps.110.3. øch.22,17-19.Ro.13 LTit.3.L

Tit.3.1.

7 Not that David established an irresponsible despotism for his son, but he prophesies the perfect obedience and cordial co-operation of the princes under the power of conscience and grace, Ps. 120.3.—C.

CHAP, XXIX. a ch.28,2,8, bch.22.5.17.2 Ch.12 13; 9.30. 1 Ki.3.7. Pr. 4

1 His precise age is not given, but as he was already married (2 Ch.o. 30; 12.13), he is called young and tender, when compared with the bardy and veteran warriors whom David now addresses.—C. c ch.28.10. 2 Ch.2., 5.Ps.132.5.

d ch.22. 14-16. 2 Co 8.3.2 Ch.31.20,21.

8.3a Ch.3i.no.2t.

2 It may signify
either a very precious gem, called
onyx, from its similarity in colour and
lastre to the human
nail, or a species of
marble resembling
the gem.—C.

3 "Glistering stones."
The original seems
to indicate a species
of biack marble or
luculitie.—C.

4 The Septuacint

4 The Septuagin renders it Parian a beautiful species o white marble, highly valued in statuary Josephus (Bel. L. v. c. S. sec. 2) says the temple was built of white marble.—G.

e 2 Co.5.14. Ps. 84. 2 26.8;137.5,6;cxxii.

5 'My own private property,' the other materials being from the labours of public servants, ch 32.2; ospoils of enemies, ch 18.11; or purchase by public money, ch 22.4—C.

fi Ki.9.28.

6 About 125 tons o gold and 293 of silver in value £18,082,312, 105. Sterling.

in value f. 16.003, 242.

7 This statement differs essentially from that in ch. 22. 4 from two different occasions, and to two different parties, and that the gold and silver that the gold silver that t

9 753 tons.

1 Åbout 4185 tons.
2 See note on ch
2 Ass note on ch
2 Ass of the talent
tainty of the talent
tainty

C. g ch.26,21,22. h Ju. 5. 9. 1 Ki.8. 61, Ezr.2.68-70. Ps. 110. 3. Je.3.22. 2 Co.8.12. ver.

manship, "every willing skilful man, for any manner of service; also the princes and all the people will be wholly at thy commandment.

CHAPTER XXIX.

1 David, by his example and entreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king the second time. 26 David's reign and death.

URTHERMORE, David the king said unto alla the congregation, Solomon my son, whom alone God hath chosen, is yet byoung and tender,1 and the work is great: for the palace is not for man, but for the LORD God.

- 2 Now, I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx-stones,2 and stones to be set, glistering stones,3 and of divers colours, and all manner of precious stones, and marble 4stones in abundance.
- 3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house.

4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal.7

5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?

6 Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand stalents. and one hundred thousand talents1 of iron.2

- 8 And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.
- 9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

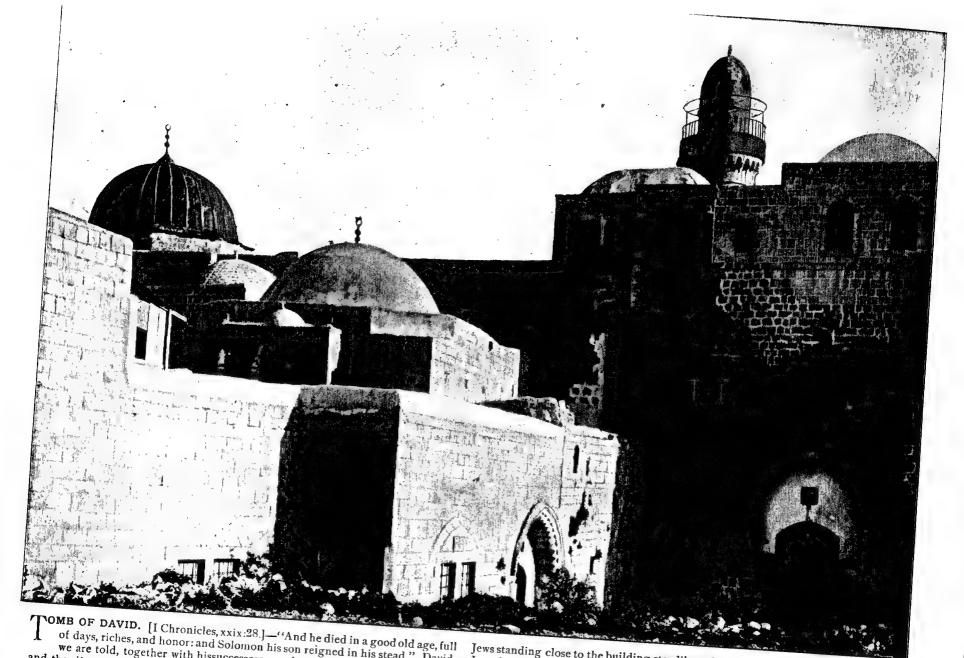
10 TWherefore David blessed the LORD before all the congregation: and David said,

insolence. And when princes, priests, and people heartly concur in God's work, the spiritual building rises gloriously.

ing set such a noble example, he asked voluntary contributions from the princes and people of Israel. In this respect he followed the example of Moses. It was a wise policy. The people would naturally feel more interest in a building to which they had contri-

same time loyalty to the throne and constitution would be deepened. P.]

Ver. 13. [What a noble sentiment is embodied in this expression of thanks to God! It recognizes him CHAPTER XXIX. [Ver. 5. In addition to all he had raised by commerce, public taxes, levies on nations conquered, and other means, David had given nations conquered, and other means, David had given had given had private fortune. Have the magnificent donation from his private fortune. Have the profession of thanks to God: It recognizes may be possible to the source of national and individual prosperity. All the wealth of a nation comes from him, and ought therefore to be dedicated to him. Generosity as well as richer has its source in God. He gives the power to get



of days, riches, and honor: and Solomon his son reigned in his stead," David, we are told, together with hissuccessors, was buried in his own city on Zion, and the site now known as David's Tomb stands on the south brow of the hill out-united in looking upon this site as genuine, and it is said to be often common to see

Jews standing close to the building steadily and reverently contemplating the place. Josephus tells us that Hyrcanus, when besieged by Antiochus Pius, opened David's Sepulcher and took out 3,000 talents. There have been many stories current in different ages about the fabulous wealth buried in this tomb. On one occasion it is said a man was miraculously struck down while attempting to remove some of these treasures.

Blessedi be thou, Lord God of Israel our father, for ever and ever

11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the maiesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O LORD, and thou art exalted as head above all.

12 Both 'riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, "we thank thee,

and praise thy glorious name.

14 But owho am I, and what is my people, that we should be able to offer so willingly after this sort? for all pthings come of thee, and of thine own have we given thee.

15 For qwe are strangers before thee, and sojourners, as were all our fathers: our 'days on the earth are as a shadow,3 and there is none abiding.4

16 O Lord our God, all this store, that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own.

17 I know also, my God, that thou triest thet heart, and hast "pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O Lord "God of Abraham, Isaac, and of rael, our fathers, "keep this for ever in the againation of the thoughts of the heart of thy Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and *prepare their heart5 unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all testimonies, and thy statutes, and to do all these things, and to build the palace, for the which bI have made provision.

20 Tand David said to all the congregation, Now bless the Lord your God. And all the statistical with leading the provision and the provision of the hair of the people to give they were constitute, most proving a go and praying in the people to give constitute, most proving a go and praying in the people to give constitute, most proving a go and praying in the people to give constitute, most proving a go and praying in the people to give constitute, most proving a go and praying in the people to give constitute, most proving a go and praying in the people to give case. They constitute, most proving a go and praying in the people to give case. They constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give constitute, most proving the proving a go and praying in the people to give case. They constitute, most proving the proving a go and praying in the people to give case. They constitute, most proving the proving a go and praying in the people to give case. They constitute, most proving the proving a go and praying in the people to give case. They constitute, most proving the proving a go and praying in the people to give case. They case are a go and the proving a go

A.M. 2989. B.C. 1015.

& Mat. 6, 13; 11, 25. Ti.1.17; 6.15, 16, Re. 5. 12,13, Ne.9,5,6;1.5, Ps. 8.1,9; 29.1,2; 24.1; 47.2, 8,9; 48.1; 86.8-10; 89.5-

/ De.8.18, Pr. 10. 22 Ps.75.6,7. Ja.1.17.

m Da.4.34, 35; 6. 26, Re.5.13; 11. 17; 15. 3,4; 19.1,6.

o Ps.115.1.2 Co. 3. 5. Phi.2.13.1 Co.15.10.

p Ja.1.17. Ro.11. 36. ver.14. 9 Ps. 39. 12; 119. 19. He. 11. 13. 1 Pe. 2. 11. Ge.47.0.

14.
3 A mere form of darkness amidst surrounding light, always escaping, though its motion be imperceptible; lengthening as the evening advances, and vanishing when it seemed greatest.—C.

d'A shadow, ever changing, never permanent. What a true, graphic, and yet humiliating picture of human life! Job gives expression to the same idea:—'For we are but of yesterday, and know nothing, because our days upon earth are a shadow,' Job 8,0—P.

5 Ja.1, 17. Ro. 11. 36. ver. 14. Ps. 24. 1. t 1 Sa.16.7. ch. 28.9. Ps.7 9. He. 4.13.

≈ Ps. 51. 6; 11. 7. Pr.

11.20. * Ex. 3.6,15, 16; 4. 5. Mat.22.32. Ac. 3.13. * Je. 10.23. ch. 28. 9. Ac. 11.23. * Pr. 16. x. Ps. 119. 5. or establish, Phi. 1. 6;

a Pr. 16, 1, 9; 21, 1, Eze. 36.26,27; 11.19,20, Je. 32.39,40. Ps. 51.7,10. ðch.21.25;22.14.ver. 2-8.

e Ps.103.1, 2, 20; 134. 1;145.10;148.13,14.

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a kind of national covenanting, and was calculated to make a deep and lasting impression on all the members of that great assembly.—P.

great assembly.—P.

*\(\frac{a}{C} \) 62. 24. 26; 47. 31.

E.X. 43. FS. 29.1. He.

11.21.

1 The same external act of bowing the head was employed, emblematically acknowledging God to be supreme over all; David as king under him, but over his people.—C.

*\(\frac{a}{C} \) 67. 74. 9. 1 Ki. 8.

e 2 Ch.7.4-9. 1 Ki. 8 62-65 Ezr.6.17.

e 2 Ch.7.4-9. I Ki. 8
e-2-55 Ezr. 6.17.
g Ex. 24.11. Le.7.15,
i S Their eating and
drinking was with
thankfulness to God
for his goodness,
reverence for his
power, fear for his
displeasure, but love
or all his guidance
and mercy.—C.
A With ch. 23. L X
Ki. 3.53, 39.
9 The former enthronement was on
occasion of Adonijah's rebellion, 1 Ki.
1-39.—C.
f t Ki. 2.35.1 Sa. 2.36.
Å ch.26.5 ty. 1.4. Ps.

ch.28.5; 17. 14. Ps. 32.1.Pr.8.15.Ro.13.1. 82.1.Pr.8.15, Ro. 13.1.

1 It was the Lord's,
1. Because all power is derived from him P5.62.11. 2 Because all good government is derived from him, Pr. 8. 15. 3. Because all rulers are accountable to him, P5.2.10-12.—C.

/ ch. 22, 11; 18, 14, : Ki.ii.-x.2 Ch.i.-ix. m Heb. gave the hand under Solo-mon, Ge. 24. 2; 47. 29. Eze.17.18.

1 Ki.3.13; 1. 37, 47. 2 Ch.1.1.12. Ec.2.9. Ps. xiv.lxxii.cx. He.2.8.9. o ch.18.14. Ps.78.71 # 1 Ki.z.11. 2 Sa.5.5; 2.11.ch.2.4

5. 26. Pr. 16. 31. AC.13. 36.

**I Ki. rt. 41. 42. 14. 20.15. 36. ki.*. xxix. 15. xxiv.-xxiv. 25. ki.*. xxiv. 15. xxiv.-xxiv. 25. ki.*. xxiv. 25. ki.*. xxiv. 25. ki.*. xxiv. 25. ki.*. xxiv.-xxiv. 25. ki.*. 22. 36. 7. 46. He. II. 32-34.

2 These books are not lost, but we have here the names of the sacred historians by whom they were the names of the sacred historians by whom they were authenticated. They now constitute, most probably, the books that go entirely by the name of Samuel, hecause he was the first and principal writer.—C.

3 Vicissitudes, re-

congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.7

21 And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel;

22 And did eat and drink before the LORD on that day with great gladness: and they made Solomon the son of David king hthe second time,9 and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

23 \P Then Solomon sat on the throne of the LORD¹ as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, "submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 Thus David the son of Jesse reigned over all Israel.

27 And the ptime that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.2

30 With all his reign, and his might, and the times that went over him,3 and over Israel, and over all the kingdoms of the countries.

wealth; and he gives the grace and wisdom rightly to use weain; and he gives the grace and wisdom rightly to use it. David sees and devoutly acknowledges all this. P.]

Ver. 22. [Abiathar had been priest during the reign of David. The cause of his disgrace, and Zadok's elevation, may be gathered from a number of incidental remarks in the history of David as narrated in Samuel and Kings. Abiathar was son of Ahimelech, who was slain by Saul because he had given David food and arms at Nob, I Sa. 22. 20. He fled to David, carrying with him the ephod, and he became David's constant companion. After the death of Saul, and David's accession to the throne, Abiathar was made high-priest, but he had Zadok as colleague. The former was descended from Ithamar, the youngest son of Aaron, 1 Ch.
24. 3, and also from the family of Eli, on which a curse had been pronounced, I Sa. 2. 36; the latter was descended from Eleazar, the eldest son of Aaron. It would seem that Abiathar gradually became dissatisfied with the growing influence of his colleague, and his loyalty to the house of David waxed cold. At length, when Adonijah aspired to the throne, he conferred with Abiathar. He must have had good reason to anticipate success in that quarter; and the event showed that he was not mistaken in his man. Zadok, on the contrary, was true to David. Thus it was that Abiathar, by envy, folly, and disloyalty, brought about his own disgrace, and at the same time a fulfilment of the prophetic curse pronounced on the guilty house of Eli. P.]

Ver. 29. [It detracts nothing from the integrity and completeness of divine revelation even though we admit that these books have perished. God has by his providence preserved all that is necessary for the salvation of his church. The Bible was never intended to be merely a history. The facts of history which it contains were not intended merely for the gratification of man's curiosity. They have a higher object. The books of Samuel Nathon and Code with the containing the conta of Samuel, Nathan, and Gad, which are here mentioned, may have been mere biographies of David, with no claim to inspiration. The mention of them here does not prove their inspiration; it merely proves that they were full and trustworthy records of national history. P.]

REFLECTIONS.—Young beginners ought to be

strongly encouraged in the Lord's way. What we do for God should correspond with the excellences of his What we do nature and his kindness to us, and should be done with all our might; for that only is acceptable to God which is done from hearty affection to him. He loves a cheerful giver: and when our heart is right our hand will be open. But it is not enough that we do our own duty; we must also stir up others to theirs; and to draw them to that which is good, we must show them an example. Such as set their affection upon God's example. Such as set then alternon upon Gous service will think no pains or cost too much to bestow upon it: and what is bestowed in this manner usually brings its own reward in present comfort. It is a

vigour, and to behold a mutual emulation in good works. It is a pleasure for them to die in the comfortable prospect of the church's prosperity: and that they leave behind them such as will zealously endeavour the maintenance of religion in its purity and power. But how delightful is it when dying saints have their mouths opened in prayer, praise, and thanksgiving! And how amazing the infinite excellences and unbounded kindness of God! How unquestionable his right to our most exalted praise! Whatever gifts or grace men have, they have it all from him. And the more we do for him, we are the more interesting the same and the more we do for him, we are the more indebted to him for employing and enabling us, and ought to walk the more humbly with him. And though our good works ought never to encourage our pride, yet should they be the matter of our praise. If we would retain good impressions on our spirit, we must commit the keeping of them to God. A heart sincerely fixed upon him is the greatest blessing we can here enjoy: and a holy rejoicing should enliven every act of our fellowship with him; particularly our feasting by faith on the sacrifice of his Son. For great is the honour God gives to those whom he calls to his work, while they serve him faithfully therein. But how short a step there is between a throne and a grave! The brightest stars that appear in the church must quickly set in death, and leave their room to others. Let therefore the divinely required the stars of the s to others. Let therefore the divinely anointed, the ne pleasure to saints to see God's work carried on with more dying Jesus, be all my joy and consolation.

THE SECOND B O O K

CHRONICLES.

This book greatly coincides with the First and Second Book of Kings, and contains a history of about 480 years, till the return from Babylon: only there we had the history of Israel and Judah mixed together; in this we have scarcely anything but the history of David's descendants, much of which we had not before. In general the good kings were successful, and the wicked severely punished, as Moses had predicted, Le. xxvi.; De. xxviii.-xxxii.; iv. 25-30. Here we have the peaceable reign of Solomon, ch. i.-ix.; the blemished reign of Rehoboam, x.-xii.; the short but busy reign of Abijah, xiii.; the long and happy reign of Asa, xiv.xvi.; the pious and prosperous reign of Jehoshaphat, xvii.-xx.; the infamous reigns of Jehoram and Ahaziah, xxi. xxii.; the unsteady reigns of Joash and Amaziah, xxiii.-xxv.; the long, prosperous, but ill-concluded reign of Uzziah, xxvi.; the regular reign of Jotham, xxvii.; the idolatrous, profane, and miserable reign of Ahaz, xxviii.; the reforming and glorious reign of Hezekiah, xxix.-xxxii.; the deforming and wicked reigns of Manasseh and Amon, xxxiii.; the pious and reforming reign of Josiah, xxxiv. xxxv.; and the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, destructive to the nation, xxxvi.

CHAPTER I.

1 The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 13 Solomon's forces and opulence.

ND Solomon the son of David was strengthened in his kingdom, and the - Lord his God was with bim, and magnified him exceedingly.

2 Then Solomon dspake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel,2 the chief of the fathers.3

3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses, the servant of the Lord, had made in the wilderness.

4 Buth the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, the brazen altar that Bezaleel the son of Uri, the son of Hur, had made, he

put before the tabernacle of the Lord; and exkis, 4rCh.16.39, with Jos. 9.3.17; Solomon and the congregation sought unto it.5

6 And Solomon went up thither to the brazen altar before the LORD, which was at the tabernacle of the congregation, and offered ka thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, "Thou hast showed great mercy unto David my father, and hast made me "to reign in his stead.

9 Now, O Lord God, elet thy promise unto | constant | c

A.M. 2989. B.C. 1015.

CHAP. I. a 1 Ki,2,12,46. 1 Ch. 29.24;11.10.

1 He increased in popularity and in-fluence as his wisdom was developed.—C.

δ Ge.21.32. 2Ki. 18, 7. 2Sa.5.10. Ro.8. 31. Is.41.10.

c x Ch. 29, 25; 17, 8, Ep. 1, 20-22, Phi, 2,9-11,1 Ti.6.15, Re. 5, 11, Da.7.14, d x Ch.13,115, 3; 28, 1;29,1;xi.xxvii, ch.29, 20;30,2;34,29,30,

2030.2134.29, 30.

2 Following the example of David, Solomon desired to reverse the national series from the series formally and publicly the cover the national series of the series of

fEx.26.z.Le.z.z.

& Ex. xxxvi. - xl., with xxv.-xxxi.

2 Sa.6, 2, 17, 1 Ch. 13.5, 6; 15.28; 16, 1, Ps. 132.5,6. €Ex.38.1-7;27.1-8.

4 Or, was there.

1 Ch.29.21. 1 Ki.3. 4;8.63. Le.1.3.ch.7.7. 71 Ki.3.5-13. Pr.3.5. 6.Is.53.9:05.24. Mat.7. 7,11. Jn.16.23;15.7.

m Ps.105.1-3; 107.1, 8,15;cxxxv.cxxxvi. # 1 Ch. 28. 5; 29. 23. ver.1.

A.M. 2989. B.C. 2015.

p 1 Ki.3.7. Ge.13.16; 22.17. Ps.72.8. Da.7.14. Mat. 9.19. 6 Much as the dust. q 1 Ki.3.9.Nu.27.17. Pr.3.13-16;4.7,8.

Pr.3:2-16:4-7.8.

7 An humble opinion of his qualifications, and a just perception of the difficulties of public business leading to an earnest pleading for grace and guidance from God, constitute the basis of Solomon's character.—C.

FIS. 16.7. IKi. 8.
18;3.11. Ps. 10.17. Pr. 16.
122.1.
8 'Riches,' more properly possessions,' as productive lands, cattle, and commerce. 'Wealth,' including money,' merce. Wealth, including money gems, tribute.—C.

1 Ki.3, 12, 13; 4.21 20-34;x. Ps. 65,2. Mat 6.33,1 Jn.5.15.Ep.3,20 # I Ch.29.25.ch,9.22 Ec.2.9.

z ver.3,5,6, z i Ki. 4, 24, 25, Re II.15,17,

state processions.—

C.

1 This is no hyperbole—which is but
another name for an
unruth, never to be
ascribed to the Hotyl
Spirit—it is a literal
statement, nor that a
statement, nor than gotte
and giver coins
gotte and giver coins
gotte and giver coins
gotte and giver coins
yalue as stones, to
as great in weight as
stones, but that they
were as plenty as
building stones, a
consummation often
realized in times of
great commercial
prosperity.—C.

xx Ch.27; 28.1s.o.10. zı Ch.27,28.Is.9.10. Am.7.14.

a ver.14. 1 Ki.10.28.

David my father be established: for thou phast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?7

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth,8 or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as tnone of the kings have had that have been before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from whis journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned *over Israel.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities,9 and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem as plenteous as stones,1 and cedartrees made he as the sycamore-trees that are in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

CHAPTER I. [Ver. 3. Gibeon was one of the royal cities of the Hivites, and was the scene of Joshua's great victory and miracle. It would seem that the tabernacle was brought to Gibeon in the early part of the rule of Samuel, probably because it was central,

usalem, in the territory of Benjamin. No spot in central Palestine was better adapted for a great national gathering. The removal of the tabernacle from Shiloh, which was in Ephraim, may have tended to increase the discontent that already existed in that powerful

first clause of this verse to be rendered thus :-- 'Then Solomon came from the high-place at Gibeon to Jer-usalem.' The words 'from his journey' have no usalem.' The words 'from his journey nave no equivalent in the Hebrew, and serve to obscure rather than elucidate the meaning. Literally the Hebrew means 'to the high-place;' but this must be inaccurate, the rule of Samuel, probably occause it was central, and close to Mizpeh, one of the national gathering-places. The city stood on a low rocky hill, in the centre of an upland plain, 6 miles north-west of Jer-the context, especially ver. 3, appear to require the septuagint and Vulgate read from. A mistake in

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred shekels of silver, and an horse for an hundred and fifty:2 and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.3

CHAPTER II.

1, 17 Solomon's labourers for the building of the temple. 3 His emusage to Huram for skilful artificers and timber. 11 Huram sendeth him a friendly answer

ND Solomon determined to build an house $oldsymbol{A}$ for the name of the Lord, and an house for his kingdom.

- 2 And Solomon *told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.2
- 3 ¶ And Solomon sent to dHuram3 the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.
- 4 Behold, I build an house to the name of the LORD my God, to ededicate it to him, and to burn before him sweet incense,4 and for the continual show-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is "great: for great is our God above all gods.5

- 6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?
- 7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in rusalem, whom "David my father did produced by the street of the street Jerusalem, whom "David my father did provide.
- *algum-trees, out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon: 8 | C | S | Every employment, which was the most simple requires practice and skill, both for facility and beath.

translated linen yarn to be a price. Bochart thinks it signifies the toll or custome. The sum paid for a chariothorse, amounting to about £22, 105, would seem, however, to indicate the price rather than any advalorem export duty.—C. --C.
3 See note on 1 Ki.
10.29.--P.

CHAP. II.

1 Many things may have prevented Solomous determining shows the properties of the popular of the popular of the period of the properties and tribes.—C.

2 De. 28, §8, 12, 5, 11.

ver. 5.0, Mat. 6.9, 10.

5 Ki. 7, 19, all Canamites, 15, 60, 10; 7, 9, all Canamites, 15, 60, 10; 11. CHAP, II,

annites, 1s. 6o. 10; 11.

10.

There is no discrepancy between this passage and 1 Ki.5.15. The one passage gives the first appointment of overall properties of the first appointment of overall properties of the first appointment of overall properties of the first appointment of the first appoint

e 2 Sa.5.11. 1 Ch. 14.

truth with a view to his conversion.—C. h 1 Ki.8.27, ch.6. r8. 15.66.1. 6 Heb. hath re-tained, or obtained strongth, 7.82 cCh.29. 14.2Co.2.163-5-Ge.32. 10.Ep.3.8. m 1 Ch.2.3 238.21. n 1 Ki.5.6.ver.0.16. o Or, Almaggim, 2 Ki. 10. 11, 12. ch.9. 10,

A.M. 2989. B.C. 1015.

A.M. 2989, B.C. 1015.

Even could Solomon
have claimed or enforced a right to cut
forced a right to cut
of Lebanon, his prople were unprepared
for the labours both
of cutting and transborr. He therefore
have claimed the solomon to the
hor cutting and transborr. He therefore
hor cutting and transborr. He therefore
hor cutting and transborr. He decade his
own people as
own people as
own people as
own for and and
own transyear of the force of the
hor cutting the force

He by great and
own transyear this p. 8 x Ch. 22.

"3" I have have been

7.21. 1 K.1. 9.8. 1 C.1. 22. 52. 52. 1. 1. 1. 1. 1. 2.

9 1 Ki. 5. 7. Ge. i. ii. Ex. 20. 11. Ne. 9.6. Ps. 33.6. Is. 37. 16;42. 5;66. 1. Ac. 14. 15. Re. 4. 11. Je.

AC14-15, Ke.4, 11, Je. 32.17.

8 Heb. knowing prudence and understanding:
rch.4-16.
s1Ki.7.14-Ex.3x.3-5.ver.7-ls.60.10.

4 Skilful artists.

surrounded with beautiful and productive gardens.—

**As ver.2.1 Ki.o. 20

**23:5-13-16. ch. 8.7. r. Ch.22.2. The building of the temple by accursed Gentiles, was typical of their chiefly constituting the control of the control of

y ver.2.1 Ki.5.15,16.
But here 300 superior
overseers are also
mentioned.

and, behold, my servants shall be with thy ser-

9 Even to prepare me timber in abundance: for the house which I am about to build shall be pwonderful great.9

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.1

11 Then Huram the king of Tyre answered in writing,2 which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and sunderstanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's;

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men,4 and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need:5 and we will bring it to thee in floats by sea to "Joppa," and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.7

18 And he set "threescore and ten thousand of them to be bearers of burdens, and fourscore

writing a single Hebrew letter would have created all

the difference. P.]
REFLECTIONS. The more God does for us, the more we ought to do for him, in order to testify our affection and gratitude. A reign, or an undertaking, begun with the solemn service of God, and with earnest begun with the solemn service of God, and with earnest prayer for his direction and assistance, is likely to turn out happily. And great is the influence of a good magistrate's example. It is not outward appearances, but inward desires, that most certainly characterize persons. And if we have faith, we shall count all things but loss for the excellency of the knowledge of Christ and for skill to serve him in our station. And Christ, and for skill to serve him in our station. And as the eminency of our predecessors or stations render remarkable qualifications necessary, so the infinite mercy of our God, and his promise, encourage us to seek such things. God readily gives his people exceedingly above what they ask or think: and the most dis-

interested prayers turn out most to our advantage: while those who eagerly pursue the things of this world are apt to lose them, or to have them turned into a curse. And he that increaseth horses, chariots, or trade, often spreads snares and temptations for souls.

CHAPTER II. [Ver. 13. The construction is here difficult, and expositors are not agreed as to the mean-The Hebrew may be translated literally as follows: — 'And now I have sent a skilled man, endued with understanding, Huram my father.' There can be no There can be no doubt that the artificer's name was Huram. The Hebrew prefix which is translated 'of' is only a sign of the accusative. But then the difficulty arises, why is the expression 'my father' added? Some reply that the Hebrew word so translated is part of the man's name, Huram-Abi; others say the king calls the artist

tuagint and Vulgate read 'Huram my father.' Taking this verse in connection with ch. 4. 16, I conclude that the artist's full name was Huram-Abi.

Ver. 17, 18. [Ver. 17, 18 explain 1 Ch. 22. 2. The strangers resident in Palestine were collected to perform the work to which they were originally devoted. They had been permitted to reside within the bounds of the land of Israel only on condition of becoming clause or helpts to the Israelites. Their labour was slaves or helots to the Israelites. Their labour was now turned to good account. The magnitude of the undertaking required them all. The mere erection of a temple would have been a small thing; but the site selected was such that a vast artificial platform had to be constructed by building walls round the shelving sides of Mount Moriah, in some places to the enormous height of 200 feet, and then filling up the interior. The platform was 1000 feet square. The stones for my father, because of his great skill. Both the Sep- the building were of enormous size—some of them

thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER III.

CHAPTER III.

1 The place and time of building the temple. 3 The dimensions and ornaments of the house. 11 The cherubims. 14 The vail and pillar.

1 THEN Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his peign.

reign

8 ¶ Now these are the things wherein Solomon was instructed for the building of the house of God: the length by cubits, after the first measure,2 was threescore cubits,3 and the breadth twenty cubits.4

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty:5 and he overlaid it within with pure gold.

5 And the greater house he heiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.8

6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.²

7 He 'overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he *made the most holy house, * the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.5

9 And the weight⁶ of the nails⁷. was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made

two cherubims of image-work, and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub added to the golden ones formed by twenty cubits, reaching to the wall of the work of our redemption.

CHAP. III.

a 1 Ki.6.1, &c. b Ge. 22.2, 2 Sa. 24. 16.1 Ch.21.15. c Or, Araunah, 2

100 feet 6 inches, 36 feet 6 inches,

griki.6,3-22.

5 207 (Seet. It was a very high stee; le
6 Less holy piace.
7 The outer apartment of the temple used distinguished from the street of the str

P. 9 Heb. covered,

pavement of the configuration of the ple.—C.

2 This country or city is now unknown, and conjecture is useless.—C.

i x Ki. 6, 20-22, 30.
Eze.7.20.x Ch.29.1;22.

Ezer, 20x Ch. 20, 1;23.

\$ k 1 Ki. 6, 5, 19, 20.

\$ House of holiness of holinesses, or oracle.

\$ 36 feet 6 inches.

\$ About 25 ton, in value 23, 285,000 sterling;

chear one pound eleven ounces.

7 In modern language, botts.—C.

1 Ki. 6, 23-28.

8 Or (as some think) of movable 2007k.

A.M. 2994. B.C. 1010.

A.M. 2994. B.C. 1010.

n Or, toward the house, F.K. 25.

looking towards one another, F.K. 25.

looking towards one another, F.K. 25.
berns of angelic the tendance, Is. 6.

study, 1 Pe. 1, 12: spiritual worship, Is. 6.

He. 1.G. and winged the tendance, Is. 6.

The College of the tendance of the tenda

1 Heb. caused to carrend.

1 Ki. 7, 15-22, 16-52, 21-52, 2

CHAP. IV.

R.C. 1006.

a Ex. 27.1-6; 38.7-7

I A. Ex. 27.1-6; 38.7-7

I R. Ex. 15.7.1-6; 38.7-7

I R. Ex. 15.7.1-6; 17.7-7

I R. Ex. 15.7.1-6; 17.7-7

I R. Ex. 15.7-1-7

I R. Ex. 17

I R. Ex. 27

I R. Ex. 17

I

house; and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were "inward."

14 ¶ And he made the vail of blue, and purple, and crimson, and fine linen, and 'wrought cherubins thereon.

15 ¶ Also he made before the house *two pillars of thirty and five cubits high,2 and the chapiter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an ahundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,3 and the name of that on the left Boaz.4

CHAPTER IV.

1 The altar of brass. 2 The molten sea supported by twelve oxen.
The ten lavers, candlesticks, and tables. 9 The courts, and the in-6 The ten lavers, candlesticks, and tables. 9 Th struments of brass. 19 The instruments of gold.

OREOVER he made an altar of brass, M twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of loxen, which did compass it round about: ten in a cubit, compassing the sea round about. rows of oxen were cast when it was cast.

4 It stood dupon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an handbreadth, and the brim of it like the work of the

weighing upwards of 100 tons. They were hewn in us now rejoice that the Gentiles are no more strangers the quarries in the mountains around Jerusalem. In and foreigners, but fellow-heirs of God, and joint heirs addition to the mere building, there were enormous cisterns excavated in the solid rock, and aqueducts constructed to bring water from Etam. P.]

REFLECTIONS.—We should always prefer the

honour of God, and the welfare of his church, to our own accommodations. It is very desirable to make our fathers' creditable friends our own: and if we have the knowledge of the true God, we should labour to make others acquainted with it. Revelation will rewhatever we do for God is in itself unworthy of his regard. And we ought to avoid giving others any ground to misapprehend his greatness and glory; yea, should bring all that we can to admire and adore him,

with Christ.

CHAPTER III. REFLECTIONS .- Every circumstance in the worship of God must be ordered according to his appointment: and if God meet with us in a place or ordinance, let us hope that he will do it again if it be for his glory and our good. Mean-while let me consider Jesus, who came in the promised time and spot, as the great temple of our fellowship with God. The dignity, glory, fulness, and usefulness of his person, particularly in his exalted state, infinitely transcend this astonishing structure of Solomon: and ground to misapprehend his greatness and glory; yea, should bring all that we can to admire and adore him, add use their help in promoting his honour. And let

wall, the door, the pillars, the ark, the table, the altars, the light, the sea, the laver, yea, the ALL in ALL.

CHAPTER IV. [Ver. 3. Oxen. A comparison of the parallel passages certainly suggests the idea that the readings in both were originally identical, in which case there can be no doubt the true reading was that in I Ki. 7. 24. The Hebrew words for 'knops' and 'oxen' are so nearly alike that a transcriber might easily mistake them. But if the text of Chronicles is here corrupt, the corruption must have taken place at a very early period, for all the ancient versions agree with the present text. P.]

REFLECTIONS.—What a mercy is it that Jesus,

brim of a cup, with flowers of lilies; and it received and held three thousand baths.1

6 ¶ He made also ten lavers, and put-five on the right hand and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them;2 but the seaf was for the priests to wash in.

7 And he made ten candlesticks of gold, according to their form,3 and set them in the temple, five on the right hand, and five on the

left.

8 He made also gten tables, and placed them in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore he made hthe court of the priests, and the great 'court, and doors for the court, and overlaid the doors of them with

10 And he *set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God;

12 To wit, "the two pillars, and the pommels,4 and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.

14 He pmade also bases, and lavers made he upon the bases;

15 Oneq sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram his father⁵ make to king Solomon, for the house of the Lord, of bright brass.6

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.7

18 Thust Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And u Solomon made all the vessels that were for the house of God, "the golden altar also, and "the tables whereon the showbread was set;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

A.M. 2998. B.C. 1006.

I See note on r Ki., 7.26, to which may be added, that as the Jewish measures the Jewish measures that come to added, that considerably from those before it, the two estimates may agree perfectly in quantity, while differing in name. The Targem supposes it held 3000 baths dry measure, and 2000 measure, and 2000 measure, and 2000 measure the seems inadmissible, being contrary to all practice of calculation.—C. £Ex_30.xTj3.8.tKi.

being contrary to all practice of calculation.—C. calculation.—C. c Ex. 30.71;8.8. Ki. 7.35. Fe. 7.2.18.1.5.4.4.

2 As the priests must be washed, so must the sacrifices. We must not only purify ourselves for religious duties, but put away those valin motives and corruptions that poliute us.—I.

fver. 2. 1 Ki. 7. 26. Re.1.5,6. Hc.9.14.1 Jn.

m x Ki.7.40,45.
m x Ki.7.41, ch.3.15

17.
4 Most probally 'globes' surmounting the chapiters.—

mg the chapters,— C. #I Ki.7.42. Ps. 1. 3; 92.13. Ca.4.13. I Co.4. 12.13.2 Co.4. II-18. 9 I Ki. 7. 43-46. ver. 2-6,11. 9 ver.2-5. ** Ex. 27. 3. I Ch.28. 17. Zec.14.20. x Su. 2. 13,14.

13,14.
5 More correctly translated Huram Abui,—C.
6 Burnished brass.

—C. s Heb. thicknesses of the ground, Ge.33.

7 See note on I Ki. 7.45.—Wat. Many Scripture difficulties and infided objective and infide objective and infi

pose.—/,
/ 1 Ki.7-47. 1 Ch. 22.
14;29.7.
21 Ki.7-48-50.
25 Ch. 26. 16, 18. Ex-

A.M. 2998. B.C. 2006.

A.M. 2998. B.C. xoof.

§ Gold is of various qualities, according to the nature and quantity of alloy. Perfect gold might signify gold without would be too soft for use. The original, *ferfections of gold,*most probably signifies gold hardened by alloy according to an end of the second significant of the

CHAP. V.

B.C. 1004.

a 1 KL7.51.

1 Three thousand years after the creation.

b What remained of that mentioned 1 Ch.22.14(29.4.7; 26.26-28.

s. c1 Ki.8.r-tr, &c. x
Ch.13.128.129.L
2 B.C. 103.r
d 2 Sa.6.12. Y.Ch.16.
1. Ch.1.4. conserved
in the several hills. The largest and loftiest was Zion. On it stood the ancient of the several hills. The largest and loftiest was Zion. On it stood the ancient chadel of the Jebustics which David captured and made the several conserved on this account called 'the city of David.' When the ark was brought up from the house of Obed-edom, it was placed in a prepared a special power of the several special special to the several conserved on Mount Zian, in all probability beside the palace. 2 Sa.6.72.Ch.16.r. Solomon having now Common having now Common having now Common the several conserved to its final resting-place on the summit of Mount Moriah in the holy of holies.

Le. 23, 24–26. Nu. 29.12-93. It is the seventh material for the seventh action of the temple, the called in the seventh action of t

ient. & Ex.25.12,15. Nu.4.

A Ex.25.12,15 Nu.4.6. For they are there, as 1 Ki.8 8. 6 That is, until the time when the original account was with a constant was a constant with a constant was was a constant wa #CH. 20, 10, 40, 414

| 30,1-10. | 9 ver. 8. Le. 24,6-8. | dedication of a more glorious temple, Re. 21.3, 10,22,36.—C. 21.3,10,22,36.—C. 37,8.6. | 17,8.6. | 21.3,10,22,36.—C. 37,8.6. | 21.3,10,22,36.—C. 37,8.6. | 21.3,10,22,36.—C. 37,8.6. | 21.3,10,22,36.—C. 37,8.6. | 21.3,10,22,36.

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;8

22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry9 of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the most holy place. 11 God being praised, gireth a visible sign of his

THUS all the work that Solomon made for ■ the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the bsilver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,2 unto Jerusalem, to bring up the ark of the covenant of the LORD dout of the city of David, which is Zion.3

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.4

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.5

6 Also sking Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the hpriests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the *staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.6

10 There was nothing in the ark save "the two tables which Moses put therein at Horeb, when? the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place; (for all the priests that were spresents were sanctified, and did not then wait by course;

before us, and accessible to us, in the ordinances of the his illuminating and soul-nourishing influence. By him, as such, we have access to dwell in God's house, enjoy his light, feed on his fulness, and live by his intercession, through which our services are accepted. Yea, under the gospel we have more than a tenfold exhibition of Christ, in his cleansing virtue,

He can make all tempers, gifts, and graces useful in his church—brass as well as gold. And great is their honour who lay out their eminent gifts in the service of Christ.

CHAPTER V. [Ver. 10. It has been objected

He. 9.4. It will be observed, however, that in Ex. 16. 33 it is not said the 'pot of manna' was to be placed in the ark, but only 'before the Lord.' It is placed in the ark, but only 'before the Lord.' probable, however, that while the Israelites were wandering through the wilderness, and while the ark remained without a settled place in Palestine, the pot of manna and rod of Aaron may have been placed within that this passage does not accord with Ex. 16. 33 and it for security; but upon being located permanently in

12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psal- 242.46 Ro.156 1Co. teries, and harps, stood at the east end of the altar, and with them an hundred and twenty

altar, and with them an hundred and twenty priests sounding with a trumpets;)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord;

25.4225, 1-6. (2.20.

1 God's ovenant of life was written and life was writte

14 Sou that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer at the consecration of the temple, upon the brazen scaffold.

THEN said Solomon, The LORD hath said that he would dwell in the bthick darkness.1

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and ablessed the whole congregation of Israel: (and all the congregation of 'Israel stood:)

4 And he said, Blessed be the LORD God of Israel, who hath with his hands sfulfilled that which he spake with his mouth to my father David, saving,

David, saying,
5 Since the day that I brought forth my
people out of the land of Egypt I chose no
city among all the tribes of Israel to build an
house in, that my name might be there; neither

| Pr. 132.5.13.14. Re. 22.
| 312. Mat. 16.18. gCo.
| 6.6. d. 18. 8.2. S.6.6.
| 18. Pr. 132.5.13.14. Re. 27.
| 18. Pr house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen 'Jerusalem, that my choice of Saul as a Bavid, nor did the choice of Saul as a Bavid, nor di

Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

A.M. 3001. B.C. 1003. A.M. 3001. B.C. 1003.

I Ch.xxv.;6.18-47; 15.16-24; 16.4-6,41,42. Re.14.1-4. # Nu.10.1-10.Le.25. 9,10.

cloud darkly. See ch.
6.1.—C.
2 The ancient versions (followed by Dathel), instead of house, read glory—by which the repetition of house is avoided. This suits better ver. 14. "When the singers and musicians praised God with one sound, then the house was filled with the cloud. Where unity is, there the

with the cloud. Where unity is, there the Lord commands the blessing "(Henry).—I. # Ex.40.34,35 ch.7.
1-2 I Ki.8.11. Re.15.
8. Jos.24.19.1 Ti.6.16.

CHAP. VI.

a I Ki-8.12-50.
b Le.16.2. Ex.25.22.
Ps.97.2;8.9,11.
1 Solomon here, by his ready reference and quotation, gives evidence of his intievidence of his inti-mate acquantance with the Scriptures, and guards the peo-ple against any su-persitious worship of the cloud, by di-recting them to God, who assumed it as dwelling-place—C. cch.24.6. I Ki.8.13. PS.132.5;134. Re.21. 3,13. Mat.16.18. sCo. 6.16.

#1 Ki.i.i.r Ch.xxii. xxix.ch.1.1. 0 2 Sa.7.12,15. 1 Ch. 28.5.Ps.132.12. \$ 1 Ki.vi.vii. ch.iii. iv.

iv. g. ch. 5.5,7-no. i Ki.8. 3.6.9, He. 9.4.
3 The two tables of the law, of which, together life the secondary of the law, of which, together life the secondary of the law, of which, together life the secondary of the law of the l

Lu.1.6. TO.1.12.2 Pe.
1.4-10.
c 1 Kil. 2.6.
f 1 Kil. 2.7. Ps. 113.5,
6. Ac.7.49.1 Ti. 3.16.
c Ac.7.49.1 Ti. 3.16.
d. C.7.49.1 Ti. 3. A vast compound system. of which these
tem. of which the
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tem. of tem.
the Bible, while the
Bible has anticipated
to many a proud discovcry of philosophy. The
tem. of tem.
the bible has anticipated
to many a proud discovcry of philosophy.
The bible has anticipated
to many a proud discovcry of philosophy.
The bible has anticipated
the bible has antic

the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for "I am risen up in the room of David my father, and am set on the throne of Israel, as othe LORD promised, and phave built the house for the name of the LORD God of Israel:

11 Andq in it have I put the ark, wherein is the covenant of the LORD,3 that he made with the children of Israel.

12 ¶ And the stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands,4

13 (For Solomon had made a brazen 'scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the tcourt; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and *spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, "there is no God like thee in the heaven, nor in the earth; *which keepest covenant, and showest mercy unto thy servants that awalk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

16 Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens⁵ cannot contain thee: how much less this house which I have built!)

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine keyes may be open upon this

Jerusalem the rod and the manna were put in their proper positions 'before the Lord.' Hence it is truly said in this chapter, 'There was nothing in the ark save the two tables which Moses put therein at Horeb. The emphatic manner in which this statement is made leaves the impression on the mind that at some previous period there had been other things in it. Paul, in the epistle to the Hebrews, speaks of the time when the manna and rod were in the ark. P.]

Ver. 14. [It is worthy of note that as at the dedica-tion of the tabernacle in the wilderness, 'a cloud covered the tent of the congregation; and the glory of the Lord filled the tabernacle; and Moses was not able to enter into the tent of the congregation because the

cloud abode thereon;' so now, on the dedication of the temple, 'the house was filled with a cloud, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God.' P.]

REFLECTIONS.-If we would inherit our godly parents' blessings we must religiously pursue their in-Dedicated things must never be alienated Lord's service. The most regularly framed tentions. from the Lord's service. and furnished churches are but desolate if they want the presence of Jesus Christ, the ark of God's strength, and the glory of his Father in him. But his faithful people, according to his promise, shall have him with them always unto the end of the world. And when

God accepts us in Christ, and himself in him, we ought exceedingly to rejoice in and thank him, as then we shall taste joys unspeakable and full of glory. When everything else is put out of God's room, and we become hearty and unanimous in our prayers and praises, we may expect astonishing discoveries of his glory in our second, our great temple, CHRIST, in whom dwelleth all the fulness of the Godhead bodily!

CHAPTER VI. REFLECTIONS.-How honourable is it when we perform great enterprises, not from pride, but in prosecution of our parents' gracious purposes, and to fulfil the promise, obey the command, and honour the name of the Lord! And while we

house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall "make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, "forgive."

22 ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come pbefore thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him ecording to his righteousness.

coording to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, because they thave

24 ¶ And if thy people Israel be put to the worse before the enemy, because they thave sinned against thee; and shall "return and con- 6.1. Je. 32.18.19. fess thy name, and pray, and make supplication 15 26,9,Pr.6.23.2 Pe.o.

sinned against thee; and shall "return and confess thy name, and pray, and make supplication before thee in the house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and "bring them again unto the land which thou gavest to them and to their fathers.

26 When the "heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou a hast taught them the good way wherein they should walk; and bend rain upon thy land, which thou hast given unto thy people for an inheritance.

28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their denemies besiege from in the cities of their land; whatsoever sore or whatsoever sickness. there be:

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwellingplace, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only however the hearts of the cordination of mercy and salue according unto all his ways, whose heart thou knowest; (for thou only however the hearts of the cordination of mercy and salue according unto all his ways, whose heart thou knowest; (for thou only however the hearts of the learns of the salue for mercy and salue according unto all his ways, whose heart thou knowest; (for thou only however the hearts of the learns of the

according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

31 That they may fear thee, to walk in thy ways, so long as3 they live in the land4 which thou gavest unto our fathers.

32 Moreover, concerning the stranger, which is not of thy people Israel, but is come | Ar Ki. 8. 41-43. Ex. 12.45. Nu.37-520 Le. 10. 34. Sept. Sep

A.M. 3001, B.C. 1003.

l Or, in this place, ver.21.Da.6.10. m Heb. pray, ver.

20. n Ps.85.2,3. Is.43.25; 44.22. 2 Co.5.19. Mi.7. 18,19.

8 Solomon address-es God, acknowledg-ing himself and the people to be sinners, and consequently unpeople and consequently un-and consequently un-worthy of the mercies sought—a huminty of mind that always ac-mies justifying mind that always accompanies justifying faith. Lu. 18. 13, 14. 1 Ti.1.15—C.

o Heb. and he requirean oath of him, 1 Ki.8.31,32.

Mat.23.18, # 1 Ki. 8.32. Is.3.11. Ro.2.8.9. Pr.11.31; 13.

21;5.22, r De.25.1. Le. 26,7-14.1 Ki.8.32.ls.3.10, s Or, be smitten, s Ki.8.33.34.

ner illumination and conversion.—C.
#1 Ki.8.44.45.

© Eze. 36. 37. Da. 6.
10.Ps.50.15;01.rc.

p Is.37.21,36.Ps.7-9,
10;72 12-14.

q Or, right, Ps.9.4.
Re.10.11.

Re.19.11. ** 1 Ki.8.46-53. ** Pr. 20. 9. Ec. 7. 20 Ja.3.2.1 Jn.1.8.

2.11. De.6.5. Da.ix.30.

10.

1 Heb.to the prayer of this place.

2 The ark containing the tables of the covenant guaranteed by the unchanging fathfulness and enforced by the aimighty power of God.

De.32.15-25.Ps.51.

4. 14 Le. 26. 40, 41. Ps. 130.1-4. Pr.28.13. Je.3. 12,13. 9 Or, toward.

s Pr. 20, 9, Ec. 7, 20, 13, 21, 111.18.

7 Heb. they that take them captives carry them away.

8 The partial differences between this jrayer and the previous the contrary, the contrary them away been alieged as arguments against the werbal inspratuen of the Scriptures, but they furnish nose. The difference of the contrary, translations or additions, or it may be, for aught we know to the contrary, translations from the contrary, translations from the contrary translations of the contrary translations with the strictest views of verbal inspiration.

C. De 4.29, 20, 31, 12

for incres, and tion.—C.

f Pray, ver.12.
g Or, toward this house, ver.20.

h 1Ch.28.9. Ps.11.4.
Je.17.10. He.4.13. Re.
2.23.1 Sa.16.7.

2.23.1 Sa. 10.7.

i Lu. 7. 47; 1. 74, 75.
PS. 116.16. De. 6. 13; 10.
12.2114.2;5.29,32.

8 Heb. all the days
which.
4 Heb. upon the face
of the land.

mighty power of God.

The only salvation is the righteousness of God, which,
by faith of Christ
Jesus, whom Solomon
pronhetically foresaw, is unto all and
upon all them that
believe, Ro.3.22. Phi.
3.9.—C. 3.9.—C. 4 That is, turn not away unanswered 39—L.
4 That is, turn not as you manswered to the income the control of the contr

Saviour of sinners.

6 The tomprehensiveness of this prayer is remark. In the siveness of this prayer is remark. In the siveness of this prayer is remark. In the siveness of the siveness of the siveness of the siveness of sectarian prejudes. Solomon prayer of sectarian prejudes. Solomon prayer is siveness of sectarian prejudes. Solomon prayer is siveness. Solomon prayer is siveness of sectarian prejudes of sectarian prejud

CHAP. VII. a r Ki.8.54 Da.9.20. Is.58.9;65.24. b Le.9.24 Ju.6.21. r Ki.18.38.

A.M. 3001. B.C. 1003. from a far country 'for thy great name's sake. / Jos. 2. 9. Es. 8. 17. Zec.8.22,23. Ps. 22.27 and thy mighty hand, and thy stretched-out 31. m Ps.67, 2; 138. 4, 5. Is.11.9, 10; xlix. liv. ix. Zec.xiv. Ac.ii.-xix.

arm; if they come and pray in this house; Is.II.9, 10; xiix. liv. Liv. Liv. 26cc.xiv. Acii.—xix. 5 Heb. thy name is called upon this Acii.—xi. 6 Every house for 6 Every house for 6 Every house for 10 Every h 33 Then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all mpeople of the earth may know thy name, and fear thee, as doeth thy people Israel, and may know that this house which I have built is called⁵ by thy name.⁶

34 ¶ Ĭfⁿ thy people go out to war against their enemies by the way that thou shalt send them, and they opray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and pmaintain their qcause.

36 ¶ If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away 7captives unto a land far off or near;8

37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

verbal inspiration— (?)

1 De. 4.29, 30; 30, 1.2.
Le. 36, 41, Lu 15, 18, Je.
31.18, 10; 3, 12-14, 22: 20,
12, 13, Fr. 28, 13, Fs. 32. 5.
9 Heb. bring back
to their heart.
w Je. 20, 12-14; 3, 12-14
14, 22, Fs. 78, 36, 37, Joel
2.21, De. 6, 5, Da. ix.; 6.
10. 38 If they return to thee "with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.1

41 Now therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength:2 let thy priests, O LORD God, be clothed with salvation,3 and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy 4servant.5

CHAPTER VII.

1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.

TOW when Solomon had made an end of praying, the bfire came down from heaven,

Jews or Gentiles, deal with God only through him. Let

view this temple as a figure of Christ, let us, whether Jews or Gentiles, deal with God only through him. Let own meanness and vileness before him. Let us trust eye, let us indulge no secret pollution. And, conscious 851

Jews or Gentiles, deal with God only through him. Let us have fixed views of God's infinite perfection, power, in, love, fear, and honour this God of infinite excel-

and consumed the burnt-offering and the sacri- A.M. 3001. B.C. 1003. A.M. 3013. B.C. 991. fices; and the 'glory of the LORD' filled the str.da. 34, 35 1 Ki house.

- 2 And the priests decould not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

 3 And when all the children of Israel saw how the fire came down, and the glory of the large that the control of the large that the children of the large that the large that
- how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.
- 4 Then the king and all the people offered sacrifices before the LORD.
- 5 And king Solomon offered a sacrifice of twenty and two thousand oxen,2 and an hundred and twenty thousand sheep.3 So the king and all the people dedicated the house of God.
- all the people dedicated the house of God.

 6 And the priests waited on their offices; the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

 7 Moreover, Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the fat.

 8 Also at the same time Solomon kept the' feast seven days, and all Israel with him, a very great congregation, "from the entering in of Hamath unto the river of Egypt."

 9 And in the "eighth day they made a solemn assembly: for they kept the dedication of the same time same of the same of the peace of the same time solomon kept the' feast seven days, and all Israel with him, a very great congregation, "from the entering in of Hamath unto the river of Egypt."

 8 And in the "eighth day they made a solemn assembly: for they kept the dedication of the same time same of the peace of the same time solomon kept the feast seven days, and all Israel with him, a very great congregation, "from the entering in of Hamath unto the river of Egypt."

 9 And in the "eighth day they made a solemn assembly: for they kept the dedication of the same time solomon they are the peace of the same time solomon they have been also the same time solomon they have been also the same time solomon they are the same time solomon they have been also the same time solomon the

9 And in the "eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast' seven days.

10 And on the 'three and twentieth day of the seventh month he sent the people away into their tents, "glad and merry in heart, for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people.

11 Thus 'Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

12 And the 'Lord appeared to Solomon by night, and said unto him, I have 'heard thy expendence as a solemn heard the said, 'They blessed the said, '

1 The cloud con

Ex.24.17.—C. dver.1.3, Ex. 24.17.
Re.15.8.15.6.5.
e Ex.4.31. Nu.16.22;
14.5. Ps.05.6.
f Ch.5.13; 20.21, 22.1
Ch.16.7,36. Ps.107.1.2;
cxxxvi. cxlv.-ci. Is.

63.7. g 1 Ki.8.62,63. 1 Ch. 16.1,2; 29.21. Ezr.6.17. g i Ki.8.626; i Ch.
fl.1; 23,21; Ezr.6.17,
Ch.30:43; 3-7, 81:1.6; 5,
Mi.6.7; E.D., 5-2. Ro.
2 Which could not all be offered in one day, when he made all be offered in one day, when he made the feast lasted, when the feast lasted with the feast lasted and the feast lasted and the feast lasted and the feast lasted of the feath lasted of the feat

1 Ch. 15. 16; 6. 31, 32;16.41;23.4,5;xxv. 4 Heb. by their

A.B. 3013. B.C. 991.

I De. 17.5. 11. Ps. 78.
68132.13.14. cla.6.6.53.
4.7. Ver. 10.
23. Joel La. 1172.2. 71.
Hag. L. 117. 2. 71.
Hag. L. 117. 2. 72.
1. 4. 9. 10. Le. 26.
40. 41. Ps. 50. 15. 15. 45.
19. Eze. 30. 37. 33. 11.
De. 4. 9. 30. 30. 1-0.
9. cla. 20. 30. 40. De. 11.
12. Ps. 65. 23. 30. 2.
9. Heb. to the prayer
of this place.

12.PS.05.2130.2.
9 Heb. to the prayer of this place.
1 That prayer ever was and is equally was and is equally was and is equally whatever place, it may be offered, is the doctrine both of reason and of Scripture. Why then this special promise? Because prayer with sacrifice could now be a proper of the tense of the t

2 This is no mere figure, ascribing to Cod what he has not; it is a true description of 'God manifest in the flesh,' of of manifest in the flesh,' of manifest of the flesh,' of the flesh

moral sessons, which are never more impare never more impared to the provided of the provided

-P, h De.29.25,26. Ju. 2. 13. Je.2.13,19; 4-18; 5. 25;13.27;50.7. 12 Ki.17.18.ch.15.2; 36.15-17. La.1.8,18; 3. 39. Da.9.12.

CHAP. VIII.

prayer, and thave chosen this place to myself for an house of sacrifice.

13 If "I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall shumble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.1

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.2

17 And as for thee, "if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments:

18 Then will I stablish the throne of thy kingdom, baccording as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them:

20 Then will I ^apluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it % be a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to Jevery one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this shouse?

22 And it shall be answered, Because they hforsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought all this evil upon them.

CHAPTER VIII.

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries, but the Israelites rulers. 11 Pharaon's daughter removeth to her house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Leviles to their places. 17 The navy fetcheth gold from Ophir.

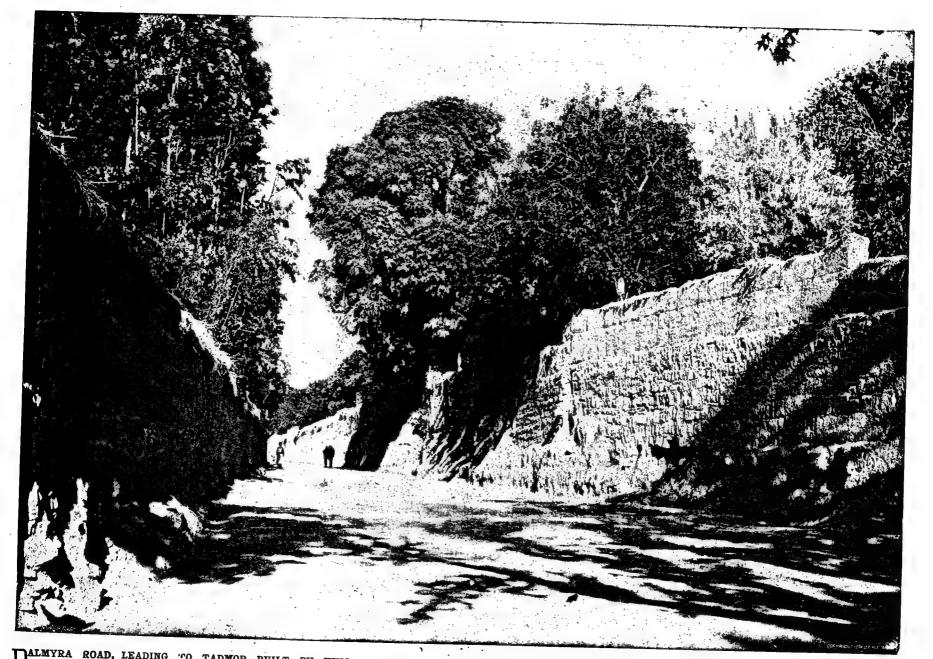
ND it came to pass at the end of twenty A years, wherein Solomon had built the house of the Lord, and his own house,

and our last resource in all our straits. Even when distress has driven us to him he will in nowise cast us His unbounded forgiveness will make way for all necessary mercies to us. For though we may not expect to be heard for the sake of our prayers, yet must we not expect to be heard without them. And thanks be to God that Gentile strangers have an open and free access to him, even to his seat. Happy is that church where all ranks—princes, ministers, and

people—are under the special influence of God, as their own and their fathers' God in Christ. Great is their cheerful aboundings in the worship of God! Always and cheerful aboundings in the worship of God! Always and cheerful aboundings in the worship of God! Always and cheerful aboundings in the worship of God! Always and cheerful aboundings in the worship of God! Always and cheerful aboundings in the worship of God! Always are cheerful aboundings in the worship of God! Always are cheerful about the c

CHAPTER VII. REFLECTIONS.—What pleasure God takes in the earnest and solemn prayer of faith!—he is always ready to give an honourable and gracious return! How infinite is the majesty of God! What solemn awe the manifestations of his presence

on this side hell praise is our duty: and if we delight in God's service we shall not think the time long. our prosperity in our undertakings is from Cod: and when we make his glory our first concern we nay expect success. He takes pleasure in the property of his servants; and in keeping his commandments there is a great reward. But dreadful is the dange



ALMYRA ROAD, LEADING TO TADMOR—BUILT BY KING SOLOMON. [II. CHRONICLES, viii:4.]—"And he built Tadmor (Palmyra) in the wilderness, and all the store cities, which he built in Hamath." Palmyra in Old Testament times was called Tadmor. This city Solomon rebuilt 1000 B. C. in the wilderness east of Cilead between Damascus and the Euphrates. About 333 B. C. its name was changed to

Palmyre. In A. D. 130 it submitted to Hadrian. In 260 Odenathus defeated Sapor King of Persia, and in 266 Zenobia the wife of Sapor took the title of Queen of the East. Between 272 and 273 Aurelian besieged and took it. Its ruins covered several miles. There was a Temple of the Sun here, 90 columns of which still remain. Above we have a view of the road that passes Palmyra immediately after it leaves Damascus.

- 2 That the cities which Huram bhad restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.
- 3 And Solomon went to Hamath-zobah, and prevailed against it.
- 4 And he built a Tadmor in the wilderness, and all the store-cities which he built in Ha-
- 5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;
- 6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and gall that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.
- 7 ¶ As for all the people that were left of r.24.Jos. 16.3.5 the Hittites, and the Amorites, and the Periz- 25a.6.2. zites, and the Hivites, and the Jebusites, which were not of Israel,
- 8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.3
- 9 But 'of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, even "two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy,4 whereunto the ark of the Lord hath come.5

12 Then Solomon offered burnt-offerings

anto the Lord on of the altar of the Lord, which he had built before the porch,

13 Even after a certain rate every pday, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks and in the feast of weeks and in the feast of weeks and in the feast of the solemn feasts. the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the

A.M. 3014. B.C. 990.

5 r Ki.g. rr.

5 T Ki.g.tr.

1 Solomon had ceded certain cities to H with the certain cities to H with the certain cities to H with the certain cities are considered in the certain control of the certain cities the cause Hiram did not like them, or by virtue of a treaty, Solomon rebuilt and colonized them with a part of the teeming population.—C.

d x Ki.9.18,19

2 The Palmyra of the Greeks (Josephus, Antig., viii. 6]. A splendid city situated in an easis, or green fertile island, so to speak, in the midst of an ocean of sand. It is totally in ruins, but their extent and magmificence continue to access what it was, and the speak what it was, and the speak what it was, and the speak what it was, and hattons.—C.

8 x Ki.9.17-19. 1Ch.

g Heb. all the desire of Solomon which he desired to build, 1 Ki. 9.19. Ec. 2.4-10.

A Ge.10.15,16; 15, 19
-21. Ex.2.8;23.23. De.
7.1.Ps.106.34. Ju.r.19,
21,27-36;2.3,21. ¿ Ps.106.34. Ju.1.19

1 Ki.5.13,14; 9. 21. ch.2.17,18, Ju. 1.28,30

b Of which 420 were clear gain, 1 Ki 9.28.

333 The books of Chronicles embracea period subsequent to the captivity; but even then these aboween them these above in the control of Pavid, seem to have continued under the same of the servants of David, seem to have continued under this vassalage. C.— It is probable that they had renounced idolatry, and were spared upon terms spared upon terms of the control of the

/ r Ki.9.22, Ex.19.5, 6.Ga.3.26-29; 4.26. Jn. 8.36.

3.30.
1 Ki. 9. 23. The 300 added, ch. 2. 18, are omitted here.

1 Ki.3.1;7.8;9.24. 4 Heb. holinesses.

o ch.4.2.2 Ki.8.64 # Ex. 29. 38-42. De, 16.16. Nu. xxviii.xxix. Le.xxiii. 1 Ki. 9. 25. 1 Ch.16.40.

Ex.23.14,17;34.23.

r 1 Ch.6.31-33; 9.17; s Heb. so was commandment David the man God, 2 Sa.23.2. Ac.

6 The man chosen in the wisdom and called to the service of God; raised up by his will to honour

t 1 Ki.7.51. 1 Ch. 26 0,22,26;9.29. 24 I Ki.5.18:6.7

y 2 Ki. 14. 22; 16. 6. De. 2. 8.

J 2 Ki. 14. 22; 10. 0. Dc. 2.8.

I Ki. 9.27, 28. ch. 9. 10, 13.

Thow could Huram send ships from Tyre in the Mediterranean to Ezion-geber in the Red Sea? Without reference to the geory of sending them by the Cape of Good Hope, an answer is easy—he sent them from his fleets and settlements. Be the Gulf, or Indian Occan, Tyre being a kingdom of vast commercial enterprise, and of necessary consequence, of ships and colonies.—C.

Ge. 10. 28;

a Ge.10.29.1 Ki.9.28 10.11; 22. 48.1 Ch.29.4 Job 22.24;28.16. Ps.45 9.1s.13.12.

CHAP. IX. a 1 Ki.10.1-23. Mat 12.42.Lu.11.31. Ps.72

12.42. Lu. II. 31. Ps. 72.

10.

1 The honour of having given birth to this illustrious princess is claimed both by Arabia Felix and by Arabia Felix and pears in the annale of both countries, being called by the Arabians Balkir, and by the Abysinians Maqueda. If, as Bruce have a Saban Ectewa a Saban Ectewa as opposite the Saba of Arabia, and that these two coasts of the Red Sea formed at times but one kingdom, these opinions easily coalesce.—I.

§ Pr. 1.513.20.

δ Pr.1.5;13.20.
2 Sec notes on 1 I

8 Heb. words, C 1 Ki.3. 12; 4. 29-3 Col.2.3. Pr. 8. 12-14. Co.1.24,30. Jn.5.20; IB. d'1 Ki.4.29-34.

d I Ki.4.29-34.
e I Ki.6.287.1.
f Ni.4.2-32 Fr. 9.
5 Jn.6.53-57.
g I Ki.10.5 Re.3.21.
4 Heb. standing.
8 Or, butlers.
h I Ki.10.5, 6 Clarke
this means that she fainted with amazement, but it is simply a strong way of expressing the highest surprise and admiration. "She was out of herself."—I.

order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for so had David the man of God6 commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was "prepared unto the day of the foundation of the house of the Lord, and until it was finished. So the house of the LORD was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, at the sea-side, in the land of Edom.

18 And Huram *sent him, by the hands of his servants, ships,7 and servants that had knowledge of the sea; and they went with the servants of Solomon to "Ophir, and took thence four bhundred and fifty talents of gold, and brought them to king Solomon.

CHAPTER IX.

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's yearly revenue in gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariots and horse. 26 His tributes. 29 His reign and death.

ND when the queen of Shebal heard of A the fame of Solomon, she came to brove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.2

- 2 And Solomon told her all her *questions: and there was nothing hid from Solomon which he told her not.
- 3 And when the queen of Sheba had seen the dwisdom of Solomon, and the house that he had built.
- 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his hascent by which he went up into the house of the LORD; there was no more spirit in her.6
 - 5 And she said to the king, It was a true

remarkable favours received, we turn again to folly: and terrible the work that obstinate apostasy from God makes in nations, churches, and ordinances!

CHAPTER VIII. [Ver. 4. There can be little doubt that the city here mentioned is identical with the far-famed Palmyra of classic history, and the Tadmor of the modern Arabs. The position of the city bears some resemblance to that of Damascus. It lies along It lies along the base of a white limestone ridge, through which a deep glen cuts opposite the ruins. A sulphureous fountain bursts from a cliff, runs eastward, watering gardens and orchards of palms and pomegranates, and disappears in a salt marsh. On the undulating ground along the left or northern bank of this streamlet lie the ruins of Tadmor. On the east and south a desert plain, not of sand however, as is usually stated, extends to

the horizon. Solomon was a commercial monarch. A secure route for the caravans that imported to his little kingdom the treasures of India, Persia, and Mesopotamia was of great importance; he therefore built Tadmor in the wilderness. Its situation, about midway between the Euphrates and Syria, and its copious fountain, made it a fit spot for the establishment of a commercial depôt and resting place. during the splendid period of Roman rule in the East that most of the temples and palaces which now adorn

Palmyra were built. P.]
REFLECTIONS.—In the most profound peace w had need to prepare for war, spiritual or temporal. It is an honour for kings to manifest the utmost regard to their subjects. How certainly, however slowly, Noah's curse of servitude fixes at last upon the descendants of Canaan! They become slaves to the offspring

of Shem through the influence of the Lord his God. It is necessary to set bounds to our desires after created It is necessary to set bounds to our desires after created things, as they are apt to become inordinate and insatiable. It is no less necessary to keep up proper distinctions between things sacred and common. And we shall find difficulty therein if we ally ourselves in marriage, or in any other way, with the ungodly. What an excellent foundation, for even external properity, is a prudent and active zeal for, and constant attendance on the worship of God! But alas! how attendance on, the worship of God! But, alas! how great the folly that, while men will risk and do so much for earthly treasures, so little is done to obtain the riches which endure for ever!

CHAPTER IX. REFLECTIONS.-God honours such as honour him. They who know the value of divine wisdom and truth will grudge no pains to

report, which I heard in mine own land of thine acts,8 and of thy wisdom:

6 Howbeit I believed not their words until I came, and mine eyes had seen it; and, behold, the one half of the greatness of thy wisdom the one half of the greatness of thy wisdom was not told me: for thou 'exceedest' the fame that I heard.

| She hast added to. | She ha

7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed^m be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God:2 because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And 'she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir,3 brought palgum-trees and precious stones.

11 And the king made of the algum-trees 9terraces4 to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

the land of Judah.

12 And king Solomon gave to the queen
Sheba all her desire, whatsoever she asked, esides that which she had brought unto the ing. So she turned, and went away to her will land, she and her servants.

13 Now the weight of gold that came to olomon in one year was six hundred and three-core and six talents of gold;

14 Besides that which chapmen and merants brought: and all the kings of Arabia, and governors of the country, brought gold of silver to Solomon.

The tis a curious factor, the rad for horses, but marely of cames, of house, but marely of cames, and but the passage of the Red Scharts, of the red Scharts, with the passage of the passage of the red Scharts, of the red Scharts, with the passage of the passage of the red Scharts, of the red Scharts, and the passage of the passage of the red Scharts, of the red Scharts, and the passage of the passage of the red Scharts, and the passage of the passage of the passage of the red Scharts, and the passage of the passa of Sheba all her desire, whatsoever she asked, besides that which she had brought unto the king.5 So she turned, and went away to her own land, she and her servants.

Solomon in one year was six hundred and threescore and six talents of gold;

chants brought: and all the 'kings of Arabia, and governors6 of the country, brought gold and silver to Solomon.7

15 \P And king Solomon made two hundred targets of beaten gold: six hundred shekels8 of beaten gold went to one target.

beaten gold: three hundred shekels of gold went to one shield: and the king put them in the house of the forest of Lebanon.

of ivory, and overlaid it with pure gold.

regets of beaten gold: six hundred shekels of beaten gold went to one target.

16 And three hundred shields made he of seaten gold: three hundred shekels of gold from to one shield: and the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne if ivory, and overlaid it with pure gold.

18 And there were six steps to the throne, ith a footstool of gold, which were fastened to the throne, and stays on each side of the tting-place, and two lions standing by the asy library that it is a footstool of gold, which were fastened to the throne, and stays on each side of the truncation of the throne of laws.

19 And welve lions standing by the asy library that has had been slain, thus prevails in the gold as lion, to go the forest of library that had been slain, thus prevails in the gold as lion, to go the forest of library that had been slain, thus prevails in the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain, thus prevails of the gold and gorify him as the Lamb that had been slain. with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays.

A.M 3014. B.C. 990.

7 Heb. word. 8 Or. sayings. 1 I Ki.10.7. Jn.: & I Co.2.9. I J Ki.10.7. Jn.20.27. Co.2.9. 1 Jn.3.1. 9. 17. Ca. 5. 9-16.

Pr. 30.4. 9 Heb.hast added to

96.1 in 1, 31, 32, 2 Co.9.

96.1 in 1, 31, 32, 2 Co.9.

15.1 Til. 1.

1 There is no reason whatever for suppossing the queen of Shebat to have been an idolater, conforming, for the worship of Jehrose heart and the suppose her an inquirer after truth, whose heart the Spirit had opened, and who, being instructed by Solomon, embraces and the worship of Jehrowah.—C.

1 Ch. 17. 14; 28. 5; 29.22; ch. 13.

2 God was King of Israel, but not one with more than his suppose.

1 Ch. 17. 14; 28. 5; 29.22; ch. 13.

2 God was King of Israel, but not one with more than his suppose, justice, and judges are but stewards of his power, justice, and mercy, and nust give whether the property of the single control of the single control

ins right.—C.

o i Ki. 10.10. Ps. 72.
10.75, i.e. £654,084
sterling.
3 We know not
where Ophir was, and
conjecture is van.—C.

o ch. 28. i Ki. 10.11,
22.

12. q Or, stays, 1 Ki.10. 12. 4 Heb. highways.

* 1 Ki.10.13.

5 Is not the meaning that Solomon restored her all her presents? See the like generous conduct of Abraham, Ge.14.22.—C.

s r Ki. 10. 14. Ps. 72. 10, 15, s.e. about £3.634,382 sterling.

ounds weight.

9 Nine pounds

9 Nine pounds weight. x 1 Ki, 10, 18-20, Ps. 45.6;9.7, Re. 3.21;20.11, 1 Heb. hands.

A.M. 3014. B.C. 990.

*1 Ki. 10. 21-23. Is. 60.77.2 Pe.1.4
3 Heb. shut up.
4 Or, there was no siture in them.
5 Nothing accounted of for drinking vessels, just as in most European countries it would be nothing accounted of thing accounted of the period of the pe

thing accounted of naments.—C. 6 See note on 1 Ki

a 1 K1.10.22. Job 28. 16,19. Or, elephants teeth.
b x Ki.10.23; 3.12.13;
4.30.31. Nu.24.7. ch.1.

4-90-31. Nu.22-7. ch.i.
12.18-38-27.
8 Not all the kings of the world, but of the surrounding countries, in which restricted application 19 frequently road of the surrounding countries. In which restricted application 19 frequently road of the surrounding countries. Ge.49-10.
Ps. 10-11;17-15.
4 Ps. 17-20, 15. with 1 Ki. 10.95.
5 In 1 Ki. 4 - 26 the number of stalls is 40.000, which number, some expositors suppose, gives the separation of stalls in the text is used for stables of 10 stalls each. This conjecture is too violent to be received. The surrounding the surrounding the surrounding the surrounding the surrounding that hoth accounts that in 1 Ki. gives the sum total of the stalls throughout the kingdom, that in the text 4000 that were at Jeruslem —C.
15.18 Lix. 23-20. Bert. 12. 41.08-7. ver. 28-1.08.

3 See note on 2 Ch.

12.15.

3 See note on 2 Ch.

1.15.—C.

A 1 K.1 10.28. ch. r.

1.0 with De. 27.16.

1.15. with Was forbidden (Dg. 27.16).

1.15. with Was forbidden (Dg. 27.16).

1.15. with Which Was forbidden (Dg. 27.16).

1.15. with Which the Israelites were fortividen to have intercourse.

This connection with Egypt with Which the Israelites were fortividen to have intercourse.

This connection with Egypt led the marking with the properties of the word of the words.

1.15. Which words.

5 Heb. words.
6 B.C. 975.
si.e. the enlargement of the people, ch.10.16.

CHAP. X. CHAP, X.

a 1 Ki.12.1-19, with
1 Ch. 2.10. Mat. 1.7.

1 Why Shechem
was selected for this
great national assemibly does not appear, but most probably from its situaand Ebal, and Ereizin
and Ebal, and the
curses of obedience
or disobedience were
pronounced (I)e. 11. curses of obedience or disobedience were pronounced (Jb. 11. 20), and from the recollection of the solemn meeting and covenant before the death of Joshua (Jos. 24. x 28), it had acquired and retained that sacred character which all nations come in time to 24.

side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And *all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of spure gold: none were of silver;4 it was not any thing accounted of in the days of Solomon.

21 For the king's ships went to 'Tarshish with the servants of Huram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory,7 and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his apresent, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariotcities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings, from the river1 even unto the land of the Philistines, and to the border of Egypt.2

27 And the king made silver in Jerusalem as stones,3 and cedar-trees made he as the sycamore-trees that are in the low plains in abund-

28 Andh they brought unto Solomon horses out of Egypt, and out of all lands.

29 T Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers;6 and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting kill Hadoram, and make Rehoboam to flee.

ND Rehoboama went to Shechem: for to A Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat (who was in Egypt, bwhither he had fled from the presence of Solomon the king) heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel2 came and spake to Rehoboam, saying,

search for it. They only are truly great whose piety and zeal for God distinguish them. And whatever

the body of Christ, and ought to be employed with diligence and care. How comely is good, and espeto, and intimacy with, the intelligent and zealous fearers

fits we enjoy they are but lent us for the edifying of cially religious, order in families, particularly those of of God! and we ought to be thankful for the gifts and

4 Thy cfather made our yoke grievous: 4 now therefore ease thou somewhat the grievous ser-

therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, dome again unto me after three days. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give we me to return answer to this. counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy

speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be have several to the servers and some than the force of the complete accomplishments. 3. It would kinks. a light to the said unto them, who was a sociate and some them sincere and some them sincere and some that the same that the people who may be shown in the future of the same that the future of the same that the future of the same that the same tha thou say unto them, 'My little finger shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will

chastise you with scorpions.6

12 So Jeroboam and all the people came 12 ¶ So Jeroboam and all the people came of Rehoboam on the third day, as the king bade, the king come again to me on the third day.

13 And the king answered them froughly:

14 And answered them fafter the advice of the pound to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

and king Rehoboam forsook the counsel of the old men.

the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people: for the "cause" was of God, that the Lord might perform his word, which he spake A.M. 3029. B.C. 975.

c 1 Ki. 4. 7, 15, 22; 9. 22;10.7;12.4.

d 1 Ki. 12. 5. Ps. 112.

e Job 32.7;8.8,9. f Heb. for good. 1 Ki.12.7, No. 5, 19, Ps. 85.17, Pr. 15, 1.

F Ec. 10.16 Is. 3.4.5. Pr. 13.20;9.6,0.

h Pr.21.30.2 Sa.17.7 -13.1s.19.11-13.

f r Ki, 12, 10, Pr. 13. 16;14.16;15.1;18.12.

6 Your taxes shall be heavier, your ser-vices more burden-some, and your pun-ishment more severe,

J Pr. 15. 1; 14. 16, Ec.

& Ec. 10.16, Is. 3.4.5. ch.13.7.

/ Pr 12.13; 18.7; 29.

m ch. 25. 20. Ps. 81. 12.Ain, 3.6.Is. 45.7. 8 Heb. wheeling about.

9 'The cause was of God,' as a judicial act against a foolish, ill-advised, self-sufficient, and irreligious man.—

A.M. 3029. B.C. 975.

n 1 Ki, 11.29-39.

o 1 Ki 11.11-13, 3036; 12.16. 2 Sa. 20.1. 1
Sa. 22.7. Jn. 6.66. Phi. 3, 18,192.21.2 Ti. 1.15.

1 That is, all the assembled heads or

assembled heads or representatives retristate of the value tens in the tens of the value tens in the tens of the value tens in the tens of the value tens in the value tens

CHAP. XL

B.C. 974.

I Ki.I.2.21-24.

I Ki.I.2.21-24.

Prophet, De.33-1.

Ju.13.6,8.r Sa.2.27.

Ex.2.11. Le. 10.6.

R.0.9.3 He.13.r.

Ue.50.20. Am. 3.6.

I Ki.I.2.1,8.45-7.

1 See note on ver.

15.—C.

See note on ver.

It kepaired,

Link ingdoms,

times of danger produce great exertions

for defence; just as

in the church of God,

times of persecution

and controversy produce

great devoted
ness, courage, zeal,

study, and learning.

J Ge. 35.19. Mat. 2.1. JGE-35-39 Mat. 2.1.

3 There were two
cities of this name:
[11] Bathlehem-judal;
[Ju. 17, 7), so calcet
to distinguish it from
[2] another in Zeinlun [10s. 10s. 15], called also Eubratah, or
fruitful. Bethlehemjudah is about six
miles south of Jerusalem, and contains
about 300 inhabitants.—

2 1 Ch. 421 Ju. 78

8 1 Ch. 421 Ju. 78

8 2 Ch. 422 Ju. 78

by the "hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 \P And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.1

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent ** Hadoram that was over the tribute;2 and the children of Israel stoned him with stones, that he died: but king Rehoboam made speeds to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.5

CHAPTER XI.

1 Rehoboam raising an army to subduc Israel, is forbidden by the prophet Shemaiah. 5 He strengtheneth his kingdom with Juris and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

ND when Rehoboam was come to Jeru $oldsymbol{A}$ salem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the bman of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of And they obeyed the words of the Lord, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.2

6 He built even Beth-lehem,3 and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And *Gath, and *Mareshah, and *Ziph,

9 And Adoraim, and *Lachish, and Azekah,

graces of Gou to others; especially if made instrumental of the eternal Father—and placed to do justice and than to be given up to their own pride and passion. for our good. Great souls are ever generous; and ought to be so, according to their stations and ability. But not the most engaging things on earth ought long to detain us from that home in which God calls us to act for his glory. What a transient blaze is all the glory and wealth of earth! Ere it be long Solomon's family shall be poor and contemned. Yet God seems, family shall be poor and contemned. Yet God seems, as it were, unwilling to remember those sins against Solomon or any of his people, of which they have sincerely repented. What a sudden gloom death spreads over the brightest honours on earth! But rejoice, my soul, that Jesus has wisdom, has wealth, has glory, and fame, which neither death nor eternity can ever sully or consume! Of him it may truly be said, the half has or consume! Of him it may truly be said, the half has not been told us. Happy are they that wait around thic exalted King of Israel—chosen through the love

CHAPTER X. REFLECTIONS.—The hest of rulers cannot give every one content. Men are readier to complain of the expense of government than to acknowledge the benefit which they receive from it; and turbulent and ungrateful spirits will find fault where they can scarcely find the shadow of a reason. Young heads are ordinarily too hot to be wise counsellors and many ruin their own interests by trampling on and provoking their inferiors. provoking their inferiors. Moderate counsels are generally the most safe and prudent. Soft answers disarm men's passions when harsh ones render them furious: and when the affairs of church or state are in a ferment rough proceedings do but make them worse and worse. Most men need no more to ruin them

But O the wisdom and power of God, who can fulfill his counsels by men's folly and fury! Very uncertain are all earthly enjoyments: nor can the wisest secure them to his next heir. God often visits the iniquity of the fathers upon the children: but amidst all the heat of his anger he never breaks his promise.

CHAPTER XI. [Ver. 14. Jeroboam established an idolatrous worship in his kingdom. The Levites, it appears, would not conduct his services. They preferred banishment to servitude under such a master. The kingdom of Judah was thus materially strengthened. In addition to the powerful tribes of Judah and Benjamin, it had the Levites, and also the great bulk of Simeon and Dan. In compactness and natural strength of territory, in unity and courage, in devotion of Simeon and Dan.

- 10 And 'Zorah, and Aijalon, and 'Hebron, which are in Judah and in Benjamin fenced cities.4
- put qcaptains in them, and store of victual, and of oil and wine.

 12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

 13 ¶ And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

 14 (For the Levites 1-2.

- unto the Lord God of their fathers.

 17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for "three years they walked in the way of David and Solomon.6"

 18 Tand Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of "Eliab" the son of Jesse;

 Line Shildron: Lough and process of grace.—("Santo, 7,17,13," Santo, 7,17,13, and the solomon, and under driving in closure of the son of Jesse;

 Line Shildron: Lough and
- Shamariah, and Zaham.
- daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.
- daughter of Absalom above all his wives and his concubines: (for he took eeighteen wives, and threescore concuoines, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.8

23 And he dealt wisely, and bdispersed of all his children throughout all the countries of Judah and Benjamin unto every ferneed eity.

24 And Rehoboam made Abijah the son of Cheb. a multitude of the children throughout all the countries of Judah and Benjamin unto every ferneed eity.

all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired 'many wives.

4.27. a De,17.17. t Ki,11.

might have an op-portunity of acquir-ing such popularity in the capital, as might tempt them to rebellion. See 2 Sa. 5.1-13.-C.

CHAP. XII. a ch.11. 17, 1 Ki.
14.22. De. 32.15. Pr.2.
14.32. De. 32.15. Pr.2.
15. Je. 17, 14. 22.
Pr. 29. 11. The two
tribes over which he
reigned, as the other
ten had done before.
c 1 Ki.14. 25, 26. Ju.
2.12.

a I nat is, Shishak was permitted, given over, to follow his own ambitious course of foreign conquest, and Rehoboam and his kingdom adjudged for their idolatry to suffer all the evils of invasion.—C.

ed for their nonary to suffer all the evis of invasion.—C.

af Ju. A.7. 1 Sa. 13. 5.

be supposed to the suppose of the suppose of the suppose of northeastern Africa. C.—O.

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Lubrums, most probably the people called Libyans, a people of north-eastern Africa. C.—O.

Description of the suppose of the suppose of northeastern Africa. C.—O.

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6-18 Ch.26.20-28. **** ch.9.15. 1 Ki.10. 16,17. **** 1 Ki.14.27,28. 8 B.C. 968.

CHAPTER XII.

1 Rehoboam, forsaking the Lor1, is punished by Shishak's invasion, 5 He and the princes repenting at the preaching of Shemaiah, are do livered from destruction, but not from spoil. 13 The reign and death

ND it came to pass, when Rehoboam had $m{A}$ established the kingdom, and had strength. ened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, that, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,1

3 With atwelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the 'Lubims,' the Sukkiims,' and the Ethiopians.4

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, "Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some5 deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know kmy service, and the service of the kingdoms of the countries.7

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had "made.

10 Instead of which *king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.8

11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

to God and purity of worship, the kingdom of Judah far surpassed that of Israel. P.]

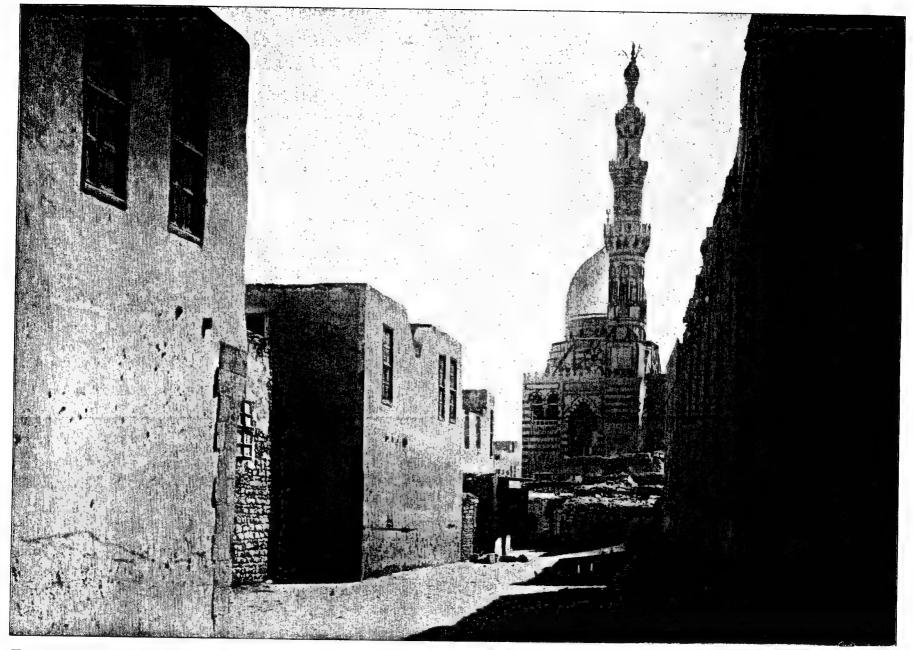
Ver. 20. [Maachah was also the name of Absalom's

mother, who was daughter of Talmai, king of Geshur. The name indicates that the Geshurites and Maachathites were closely related and originally of the same stock. In ch. 13. 2 there is a statement which at first sight seems to be at variance with this verse. Here it is said that Abijah was son of Maachah, daughter of Absalom, and the fact is corroborated by the parallel passage in I Ki. 15. 2; but in 2 Ch. it is said of Abijah that 'his mother's name was Michaiah, the daughter of Uriel of Gibeah.' The solution of the difficulty appears to be this:-Absalom's daughter

Maachah was married to Uriel, and their daughter, also called Maachah, became the mother of Abijah. Her father, however, being a comparatively obscure person, his name is omitted in the ordinary history, and she is called the daughter of Absalom, who was

her grandfather. P.]
REFLECTIONS.—How often is war too rashly undertaken! But it is in vain to withstand the purposes of God. And it is honourable to drop our darling attempts when he requires it. It is more prudent to make the best we can of what we have, and to take all lawful pains to secure it, than to fight for more. When nations are forsaking God, his faithful ministers are often singularly distressed; and yet none are more use-

ful for strengthening a kingdom that deals kindly with them. It is proper that those who fear God should them. It is proper that those who fear God should leave their country when his ministers and worship are expelled from it. No secular advantage ought to carry or keep us where we must make shipwreck of faith and a good conscience. That is really best for us which is best for our souls. And in all our choices religion should take the lead of outward advantages. If for God's cake we forsels our worldly all we shall rengion should take the lead of outward advantages. If for God's sake we forsake our worldly all, we shall one day find ourselves great gainers. Such as suffer for righteousness' sake ought to be received by us with open arms. And never should we cleave more closely to Christ's faithful ministers than when they are persecuted. Seasons of persecution especially distinguish



TOMB OF KAIT BEY—A MODERN PHARAOH OF EGYPT. [II. Chronicles, xii:9.]—"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord." The tomb of Kait Bey marks the resting place of one of the modern Pharaohs of Egypt. He was the successor in the respect that he was one of the last of the independent Mameluke Sultans of Egypt. He was in the line of succession from Shishak. who was the king of Egypt in the time of

而自己的对于其间的情况的情况的情况的自己的证明,可以不知识,可以是一个人的证明,但是一个人的证明,但是一个人的证明,但是一个人的证明,但是一个人的证明,但是是一个

Rehoboam. This tomb is about eighty feet long and seventy feet wide. It has some fine mosaics, and is thought to be the finest piece of architecture in Cairo. The door has a bronze covering about forty-five feet in height. Kait Bey was Sultan of Egypt from 1468 to 1496. As a general and a diplomatist he successfully maintained his position against the Porte. He was compelled, finally, however, to abdicate in favor of his son, Mohammed, a boy of fourteen.

12 And owhen he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: Pand also in Judah things went well.

13 T So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city "which the Lord had chosen out of all the tribes of Israel to put his name there: and his mother's name was Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the Lord.

15 Now the acts of Rehoboam, first and last, are they not written in the hook of wShemaiah.

are they not written in the book of "Shemaiah the prophet, and of Iddo the seer, concerning genealogies? *And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam "slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

CHAPTER XIII.

1 Abijah succeeding maketh war against Jeroboam. 4 He declareth the right of his cause. 13 Trusting in God he overcometh Jeroboam. 21 The wives and children of Abijah.

NOW in the eighteenth year of king Jero-boam began Abijah to reign over Judah

- 2 He reigned three years in Jerusalem. (his mother's2 name also was Michaiah,3 the daughter of Uriel of Gibeah:) and there was war between Abijah and Jeroboam.
- 3 And Abijah set the battle in array,4 with an army of valiant men of war, even four hun-dred thousand chosen men: Jeroboam also set

A.M. 3036. B.C. 968.

33.39-42. p Or, and yet in Fudah there were good things, Ge. 18.24. 15.6.13;65. 8. Mat. 24. 22. Ho. 11.12.

22.Ho.11.12. **9** 1 Ki.14.21. **7** De. 12. 5, 11. ch.6. 6;7,12,16;33.4,7. Ps.78. 68;48.1,2;76.1,2;132.13.

* I K.I. 12. 22. ver.5; ch.9.c9. * I K.I. 12. 24; 14. 30; 15.6,7,16,32. * ch.9,31.1 Ki.2.10. * ch. 11. 20, 22, or Abijam, I Ki.14.31, or Abia, Mat. 1. 7. I Ch. 3.10.

CHAP. XIII.

B.C. 958.

a 1 Ki.15.1,2.

2 For reconciliation
of apparent difference, see note on 1

or apparent unica-ence, see note on i Ki.15,2.—C. b Ur. Maachak, ch. 11.20. I Ki.15,2. 3 See note on ch. 11.20.—P. c Ju.19.14. Jos. 18.28. d Ch.12.15. 4 Heb. bound to-pather.

a turner of the second to-gathers. Sound to-gathers. Lt. 9; 17, 14-18. I.Ch. 21, 5. The numbers of these armies seem so great as to afford in the minicks of thought-less infideis an occasion of caviling. A little according to the second of the second of

d Jos.8.4. Ju. 20. 29, 33.37. Pr.21.30, 31. Je. 4-22.

A.M. 3046. B.C. 958.

i Nu. 18.19. Eze. 43. 24, i.e. a perpetual one of friendship. 7 See note on Le k 1 Ki. 11. 26; 12. 20, 27.ch. x.

/ Ju.9.4;11.3, Job 30. 8.De.13.13, Pr.13.20.

m. ch. 12. 13. Pr. 13. 20.
m. ch. 12. 13. Ec. 10.
16. Is 3-4. 1 Co. 14. 20.
Ep.4.14.
8 Not young in years, for he was forty, but young in the knowledge and experience of human affairs.—C.

ch.11.1-4. # ch.9.8. r Ch.17. 14: 28.5;29.23. Ps.82.1. # Is.31.1,3. Ps.33.16 1 Sa.4.3,5. 1 Ki. 12.28

110.8.6.

g ch.11.14,15.
g lt is most probable that Jeroboan had deprived the Le vites of their office and possessions, no having been able to seduce them to the worship of the cates, or from their attach ment to the temple service of Jehovah at Jerusalem.—C.

r Kil.2.3.112.22

Jerusalem.—(.

** 1 Ki.12.31;13.33.

** Heb. to fill his hand, Ex.29.1. Le.8.

hand, Ex.29.i. Le. 8, 22.

I The Aaronic priest was consecrated with the offering of one bullock and one ram, Le. 8, 22. Abijah seems to make mention of seven as if it were a kind of simoniacal bribe for obtaining the office.—C.

*Ex.19. 5-7. ch. 11 16,17;12.6. # Ex.xxix.Nu.18.1-7;iii.iv.viii.1 Ch.xxiii.-xxvi. # ch.2.4. Ex. 29. 38-

42. y Le.24.6.Ex.25.30. z Ex. 27. 20, 21. Le.

24.3. a De. 20.4 Ps. 20.7. Ex. 15.3.6. Ro.8.31. Is. 41.10. 8 Nu.10.9;31.6.

6 Ac. 5. 39. Job 9. 4; 40.2.1 Co. 10.22. 2 Three circumstances will account for Jeroboam's listening to this lengthened and accusatory address. L. His constances. ed and accusate address. z. His conscience may has felt it, and deprive him, for the mome him, for the moment of power to silence it by any noise in his army. 2. He may have been afraid to prevent his army from hearing the young king. 3. And, what is most probable, he may have been only listening in appearance to prevent pearance to prevent Abijah's attention from the ambush, ver. 13, he was sever. 13, he was se

David for ever, even to him and to his sons by ia covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath *rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was "young" and tenderhearted, and "could not withstand them.

8 And now ye think to withstand othe kingdom of the LORD in the hand of the sons of David; and ye be pa great multitude, and there are with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites,9 and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams,1 the same may be a priest of them that are no gods.

10 But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are "the sons of Aaron, and the Levites wait upon their business:

11 And they burn unto the Lord, every morning and every evening, burnt-sacrifices and sweet incense: the "show-bread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests with bounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.2

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold,

the precious from the vile. Nothing so strengthens a the precious from the vie. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But, alas! how often do princes weaken their kingdoms by their indulgence of sinful lust and following of long-rooted customs! And happy is it if those who begin foolishly would but end wisely in the right disposal of their shilds an or their property. right disposal of their children or their property!

CHAPTER XII. [Ver. 2. Shishak has been satisfactorily identified with Sesouchis, the first king of the Diospolitan dynasty. The name is found on Egyptian monuments in the form Sheshouk. In the temple of Karnak there is a large bas-relief portrait of the mon-arch presenting to the gods the chiefs of vanquished nations, among whom is one with the peculiar Jewish physiognomy, and the attached inscription has been rendered by Champollion 'King of Judæa.' P.]

REFLECTIONS.—They who in adversity appear faithful for God often forsake him in their prosperity.

Nav earthly presentity is a common according for the

Nay, earthly prosperity is a common occasion of ruin to the soul. Human supports and fenced cities prove but refuges of lies when God withdraws or becomes our destroyer And to punish men's sins, he often turns their old friends, or even relations, into inveterate enemies. God's word comes to men with peculiar advantage when awakening providences concur with it: and

stupid and self-conceited sinners must have the plainest providences explained to them before they understand They whom the Lord hath left ought to blame themselves as the guilty cause, and to humble them-selves under his mighty hand: for it is vain to project means of defence if we continue unhumbled for our sins. The greatest kings and princes must either be humbled or ruined: and we are never humbled aright till we justify God in our sufferings. But how God's bowels yearn towards repenting prodigals! How forward he is to meet them with merciful deliverances who humble themselves before him! Whenever we have hearts themselves before him! humbled under troubles they have done their work, and shall either be removed or have their nature altered into tokens of kindness. And it is a great mercy to a into tokens of kindness. And it is a great mercy to a sinful people if God but grant a partial deliverance. It is well if the guilt be removed, though we should smart in the flesh for it. They who reckon God a hard master, and his service burdensome, will find the slavery and wages of their lusts but a miserable exchange It is far more honourable and safe to endure the utmost hardships in obeying God than to risk the punishments of disobedience. But how easily God can restrain the fury of the most outrageous conquerors by his invisible arm, and set limits to their ravages! and

for himself. Judgments which make us learn righteousness are mercies in disguise. But if our heart be not engaged in the service of God all is naught. who never had their heart fixed to him, and never made real religion their principal business, are easily drawn to anything evil. Though God's judgments may force men to their prayers, nothing but almighty grace can convert them to himself. And, alas! how many in his church do but cumber the ground while they live, and in a moment go down to their grave!

CHAPTER XIII. REFLECTIONS. - What multitudes do wicked princes render subservient to their lusts! Before men proceed to the extremities of war, every peaceable method of accommodation ought to be tried; as, at least, all the death on the one side is murder, and often so on both. Many can talk finely of God and his service who have no heart-love to them or any correspondent practice. What an advantage in war is it to have a righteous cause and a powerful and gracious God on our side; and when we evidence it by not forsaking him, but by cleaving to his minis-ters and ordinances! But dangerous is their case who have ambition that cannot be satisfied, and who are emboldened by mere success! Prosperous iniquity is happy is it when, in evil times, he preserves a remnant but a short-lived joy. They who have God their

the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.3

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they brelied upon the LORD God of their fathers.

19 And Abijah 'pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen" wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story⁶ of the prophet Iddo.

CHAPTER XIV.

1 As a succeeding destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with jorts and armies. 9 Calling on God, he over-throweth Zerah, and spoileth the Ethiopians.

O Abijah aslept with his fathers, and they D buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

right in the eyes of the Lord his God:1

s son reigned in his stead. In his days the nd was quiet ten years.

2 And Asa did that which "was good and ght in the eyes of the Lord his God!"

3 For he took away "the altars of the strange das, and the "high places, and brake down the larges," and cut down the groves;"

4 And "commanded Judah to seek the Lord pod of their fathers, and to do the law and the connection."

5 It is a Exeauti. 1 Fe. 1.

6 It is a Exeauti. 1 Fe. 1.

6 It is a Constant the strange of states of the strange of the ancient dente of the constant the strange of the gods, and the high places, and brake down the images,2 and cut down the groves;3

God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images:4 and the kingdom was quiet before him.5

e Ex.14.10,15.ch.14. 9.Ps.50.15.1 Ki.22,32. f ch.14.12;20.22. Ps. 3.8;33.16.1s.10.16-19.

Jch.14.12;20.22. Ps.
J. 83;316.15.10.16-19.

3 Infidels have asserted the utter in credibility of such a slaughter and behavers have sought for modes of calculation to reduce the amount. There is no ground to the infidelity of the care of the continuance of the other. The text does not say they were all slain in one battle, but includes the loss of life during the continuance of the war. See ver. 10, and continuance of the war. See ver. 10, and will be no difficultied in admitting the calculation: examples of equal extermination may be found, alast.

lation: examples of equal extermination may be found, alas! in all ages.—C. g Heb. humbled, Ju. 8.28, Ps. 106.42. Å 1 Ch. 5.00.2 Ki. 18. 5.Ps. 22.4. Da. 3.28. Le. 26.7.8. De. 28.7. i Jos. 10.9. Å (Ce. 12. 8. Jos. 8. 9. 1 Ki. 12.2. % (Ke. 12. 8. Jos. 8. 9. 1 Ki. 12.2. 9.

#Ge.12.8 Jos. 8.9.
1Ki.12.9.
/ Jn.11.54.ch.15.8.2
Sa.13.33.
mr 150.25.98 Eze.
24.16.1 Ki.14.2015.9.
4 It is very evident that Jeroboam (and the control of t

n De.17.17.ch.11.21, b B.C. 955. 6 Or, commentary, o ch.12.15;9.29.

CHAP, XIV. 1 Ki.2.10. ch. 9.31;

2.16. b 1 Ki.15.8-14. c 1 Ki. 15. 11; 11. 33. rt Ki. 13, 11; 11. 33.
ct. 25, 12; 11. 33.
ct. 25, 12; 11. 33.
ct. 25, 12; 11. 34.
ct. 26, 12; 12; 13; 14. 35.
ct. 26, 12; 14. whom we are apprehended, Phi. 3. 12. 1 Co.3.22.—C.

1 Ki.11.7.8; 14. 22—24. Eze.20.18. 1 Pe.1.

A Heb. sun-images.

5 The connection between the peace of the kingdom and its devotion to the worship of God is note-worthy. The Lord gave rest and peace so long as the people were faithful to him, and kept his covenant. 'Reghreousness exalten a nation.'—

A.M. 3049. B.C. 955

h ch.8.2-6;11.6-12. i ver.1,5. Ju.3.11,30; 5.31. Ps. 127. 1,2; 46.9. Ch.15.10 5-34. 13. 22/. 4,2,90.... Ch.15.15. & Le.26.1-13. De.28. 1-14;1v.-vi. / ch.11.1;13.3; 25. 5. But all this strength

Ich.11.1(13):152.
But all this strength is soon tried.
It is not to be imagined the hard such a standing army always standing army always standing army always the standing army army army armies totally with drawn from agriculture and manufactures. David had the standing armies totally with drawn from agriculture and manufactures. David hout a twelfth part called out at one time, and this it is time, and this successors. See the standing army arms of the successors. See the sudded Egypt.
This prodigious array would not, as it European armies, it European armies, it European armies.

7 This prodigious array would not, as in European armies, consist entirely of soldiers with a regular and a few cambardar and a few cambardar and a few cambardar and a few cambardar armies, the entire population, or at least a wast retinue of servants, counted in the muster, but forming no part of the effective force.—C. o Jos. 15.44 Mi.1.15.

o Jos. 15.44. Mi. 1.15 JULI.17.

**PEX.14.15.Ch.13.14.

**Ph.50.15;91.15;130.1.

**PISA.14.6.PS.62.11.

RO.8.31.

Ro.8.31.

** I Sa.17.45.Ps.22.4:
2.11;34.8;118.10-13.ch.
20.12;16.8.Pr.18.10.Je.
32.17.Ac.9.4:
18.44.1016.Ro.8.31.
1 ch.13.15; 20.22; 16.
8. Le. 26. 7,8. De.28.7.
Jos.23.9.10.

B. Le., 20, 7, 8. De., 28, 7, 105, 29, 20, 3 The infided who objects that such an army would never such as the such an able land will be answered by the classical reader when he remembers Kerxes, Greece, and Marathon; and the believe the such as the such as

national ocuverance—C.

9 Gerar lay on the extreme south of the plain of Philistia towards Egypt. The valley of Gerar was a favourite camping-ground of Abraham. It would seem that the Ethiopans had invated Palestine Const It would seem that the Ethiopans had invaded. Palestine after the manner of a first of the control of the contr

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is vet before us; *because we have sought the LORD our God, we have sought him, and he hath given us rest on every side: so they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.6

9 \P And^m there came out against them Zerah the Ethiopian, with an host of a "thousand thousand,7 and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of 'Zephathah at Mareshah.

11 And Asa peried unto the LORD his God, and said, Lord, qit is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians

13 And Asa, and the people that were with him, pursued them unto Gerar:9 and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

enemy will find all human efforts in vain. And the fair warnings, that render them inexcusable in their obstinacy, will occasion their more distinguished ruin. How often are princes occupied in laying ambushments of war and death when they should be treating of solid and lasting peace! But earnest supplications to God are more powerful than carnal stratagems: and he often lets his people fall into the most imminent danger, to awaken their cries, exercise their faith, and make their deliverance the more glorious. But if we are enabled to trust in him we shall not be moved. The prayer of faith and shouts of victory are inseparable. Civil wars and disputes among brethren are generally the most bitter and bloody: and what multitudes of souls doth a furious war hurry headlong and thoughtless into an eternal state, and most of them into the depths of hell! Nor can the mightiest escape the strokes of God's wrath and darts of death.

CHAPTER XIV. [Ver. 3. In the parallel passage in I Ki. 15. 14 it is said, 'the high-places were not removed.' It is probable that two distinct kinds of high-places are spoken of-one dedicated to the worship of idols, which were removed; another dedicated to the worship of God, though in a manner not authorized, which were permitted to remain. Of the latter kind was perhaps the high-place at Bethel, and that on the top of the Mount of Olives. P.]

Ver. 9. [Mareshah was an ancient Canaanitish city, in the plain of Judah. It was one of those which Rehoboam fortified to defend his kingdom against the Egyptians, 2 Ch. 11. 8. It was situated near the city of Eleutheropolis, and its site is now marked by a conical hill, the summit of which is filled with caverns. Beside it is a broad and rich vale, running up between low ridges; and away to the south and west lies the broad plain of Philistia. P.1

REFLECTIONS.—What a mercy to a church and nation are pious and reforming princes! And it is comely and pleasing when those who attempt to reform others show themselves proper patterns of virtue and devotion: when they act with due patience and prudence, as well as holy zeal; seeking to draw men from their abominations, without offering violence to their persons. However difficult or dangerous it may appear to recover the transfer fainties and for Columbia. pear to repress the torrent of iniquity, zeal for God, and dependence on his assistance, will work wonders. Nay, when princes act with due steadiness and zeal in the suppression of profaneness and idolatry, they often find less difficulty than they at first imagined. Men's consciences side with the reforming laws, even while their inclinations are against them. Outward peace and prosperity must be considered as a great mercy. And this reward of fidelity to and trust in God should be improved to promote true religion: yet in the most

CHAPTER XV

1 As a with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry 18 He bringeth dedicated things into the house of God, and enjoyeth a long peace.

ND the Spirit of God came upon Azariah A the son of Oded:

- 2 And he went out to meet1 Asa, and said

- 5 And in those times there was one peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.
- nts of the countries.

 6 And hation was destroyed cf nation, and the solution of the countries.

 7 Be ye strong therefore, and let not your stands be weak; for your works shall be a compared to the solution of his prophery that is not solve the solution of the solution city of city: for God did vex them with all adversity.
- hands be weak: for your work shall be rewarded.
- 8 ¶ And when Asa heard these words, and the prophecy of 'Oded' the prophet, he took courage, and put away the 'abominable idols out of all the land of Judah and Benjamin, and out of the cities 'which he had taken from mount Ephraim, and renewed the 'altar of the Lord that was before the porch of the Lord and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him:

 10 So they gathered themselves together at took courage, and put away the pure worship of Echatis, the great is the singular to the cities 'which he had taken from mount to dish it is singular to the Lord of Ephraim, the great of Ephraim, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him:

 10 So they gathered themselves together at
- 10 So they gathered themselves together at Jerusalem in the athird month, in the fifteenth year of the reign of Asa.
- 11 And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen, and seven thousand sheep.
- 12 And they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

A.M. 3059. B.C. 945.

CHAP. XV. a 2 Sa. 27. 2. Eze. 3. 4.2 Pe. 1.21. 1 Heb before Asa.

- och.13.12;32.8.1 Ch. 22.18. Ja.4.8. c ver.4.14. Mat. 7.7. ch. 33. 12, 13. Ps. 32.6. Je.29.12-14 Is.55.6. d 1 Ch.28.9. 2 Ki.21. 14.ch.24.20;7.19,20.

- g Ju.5.6; vi. x. 1 Sa. xiii.ch.12.15; xiii.
- # ch.12.15;13.17. Is. 10.5. Am. 3.6.

 8 Heb. beaten in

k Heb. abomino

/ ch.13.19. o ch.4.1;8.12.

is not to be inferred from the mention of Strangers out of Stmeon," that the tribe and territory of Simeon, that the read that the same of the second of the

A.M. 3064. B.C. 940.

/ Ex.22.20. De. 13.9; 7 IX.22.20. DC.13.39
T.75.20.77.
The essence of the Jewish constitution was, that God was king, consequently every act of idolatry was considered as high treason, and therefore capitally punished, Dc.17.2.—C.17.2.—C.17.2.

M Ne. S. IJI. 1039, Fb. 119.106.

**Ne. 8. to. 2 Co. I. 12.
**Ne. 8. to. 2 Co. I. 12.
**Ne. 8. to. 2 Co. I. 12.
**I. 13. 17.
**I. 13. 13. 14.
**I. 13. 15. 15.
**I. 13. 15.
**I. 15. 15.
**I. 15.

CHAP. XVI.

CHAP. XVI.

B.C. 939.

1 wis. from the rending of the ten tribes from Judah, over which Asa was now king.

27.ch.11.16.

3 15a.71.71.12.

2 Baasha died in the twent, sixth year of Asa, and so could from the twent, sixth year of Asa, and so rould from the word, however, rendered reign, may as properly be translated from the calculation my did from the calculation my did from the formation of Judah and Benjanin into a sejarate kingdom under Reliching. This rendering from the calculation my calculat 3 Heb. Darmesek. d Ju. 2. 2. Is.31. 2;8.

e t Ti.6.10, 4 Heb. which were

Ats.

f 1 Ki. 15, 20; 9, 19, 2

Ki. 15, 20;

All the places and districts here mentioned were in the north of Israel, on the borders of Syria, and consorting and consortin but it seems that some of the Simeon tes had left their some of the Simeon tes had left their some and settled in the northern king-temperature of the settled in the northern king-temperature of the settled in the stacks of th

13 That 'whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.7

14 And they "sware unto the Lord with a loud voice, and with shouting, and with trum-

pets, and with cornets.

- 15 And all "Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.
- 16 ¶ And also concerning *Maachah the amother of Asa the king, he removed her from being queen,8 because she had made an ⁹idol¹ in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook 'Kidron.
- 17 But the chigh places were not taken awa, out of Israel: nevertheless the heart of Asa was perfect all his days.
- 18 ¶ And he brought dinto the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.
- 19 And there was no more war unto2 the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1 Asa, by the aid of the Syrians, diverteth Bassha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

TN the six and thirtieth year of the reign¹ of Asa, Baasha king of Israel came up against Judah, and built Bamah, to the intent that he might let none go out or come in to Asa king of Judah.2

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.6

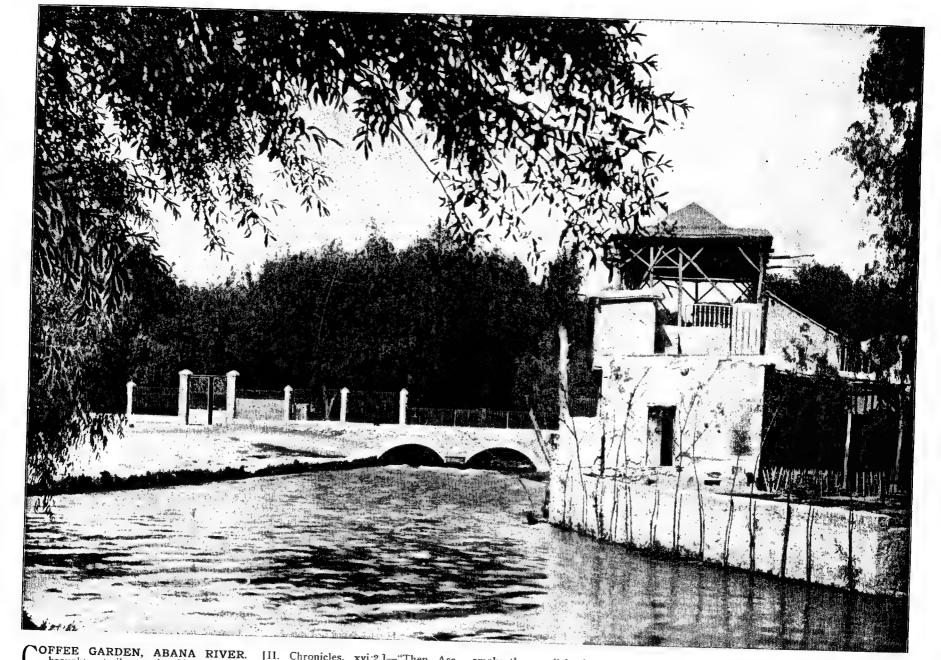
profound peace it is proper to prepare for war: the clouds will return after the rain. God often tries his God often tries his people with great danger and distress while they are proceeding in their duty in the work of reformation: proceeding in their duty in the work of reformation: but there is no craft or might that can prevail against the Lord their God. And in such cases he is ready to answer their prayer of faith, and grant them an easy victory over their enemies, spiritual or temporal. But how dreadful is the guilt of princes who rashly hurry multitudes of their subjects into ruin, death, and hell! Often they who assist the Lord's enemies against his people share in their just punishments: and the wealth people share in their just punishments: and the wealth of the sinner is laid up for the just.

CHAPTER XV. REFLECTIONS. — Let me

in vain; but that the case of churches and nations is extremely bad when God forsakes them; and that the hurt which we or others have sustained by sin ought to deter us from it. God's work must be done with unanimity, cheerfulness, and resolution; and we must draw as many as we can into it. He must be served with the first and best of what providence brings to our with the first and best of what providence brings to our hand: and all our religious performances are to no purpose except they be hearty and sincere. Notwithstanding the high obligations of God's law on our consciences, to the whole of our duty, it is often necessary that we bind our souls to it by bonds, oaths, and covenants with God, in order to fortify us against temptation, and engage us to holiness, or to renew those public covenants into which our fathers entered for themselves and us. Public covenanting with God is of great use observe that God grants peace and victory to his people to animate them to their duty; that none ever seek him in times of reformation; and ought always to be grounded

on the covenant of grace and the great sacrifice of on the covenant or grace and the great sacrince of Jesus Christ; performed with much knowledge, faith, integrity, delight, and cheerfulness; and nothing engaged to in it but what is plainly warranted by God. It is both an honour and happiness for nations to be under such vows. And great care, faithfulness, and impartiality quality to be exercised in extirpating idolatry, and tiality ought to be exercised in extirpating idolatry, and in punishing obstinate idolaters for their treasonable rebellion against God, the King of kings. piety procures national happiness; yet none experience the real pleasures of religion but such as are sincere and upright in it; to such, though they be not sinless, God's service brings its own comfort and reward along with it.

CHAPTER XVI. REFLECTIONS.—The strongest faith may soon be shaken: and unbelief will make the best to fall into a variety of evils. What reliance the best to fall into a variety of evils.



OFFEE GARDEN, ABANA RIVER. [II. Chronicles, xvi:2.]—"Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad, king of Syria, that dwelt at Damascus." Cone of the things that will strike any traveler at Damascus is the great number of coffee gardens, which are found in different portions of the city. These gardens upon some one of their sides usually front the Abana river. The natives gather here to

nelittiviptiki...hinjikihinikihinohitto-rininbodo so

smoke the nargileh pipe or cigarette and to drink black coffee. These gardens are filled with large trees and adorned by beautiful flowering shrubs. Rose bushes grow in all of them, and roses are taken from these gardens with which to make the famous attar of roses. During the night, when the gardens are illuminated, they look as if they might be scenes of the Arabian Nights. The great charm of Damascus is its abundant supply of water.

- 5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.
- 6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith "Geba and Mizpah.
- 7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, *Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped, out of thine hand.
- 8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.
- 9 For the meyes of the Lord run to and fro throughout the whole earth, "to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.
- 10 Then Asa was pwroth with the seer,9 and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed1 some of the people "the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year2 of his reign, was diseased in his feet, until his disease was exceeding great.3 yet in his disease he "sought not to the Lord, but to the phy-

13 ¶ And Asa slept with his fathers,5 and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with *sweet odours, and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.?

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with his princes to teach Judah. 10 His enemies being terriued by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

ND Jehoshaphata his son reigned in his A stead, and strengthened himself against Israel.

A.M. 3069. B.C. 935.

- g 1 Ki.15.22. __-._{>.22.} № Jos.18.24,26. г Sa. .6,16.
- i i Ki.16.1. ch. 19.2; & Is.31.1.Je.17.5,6.
- k Is.31.1.Je.71.5,6.
 7 Called in as annilaries, it would seem the Syrians had become maranders-mot an uncommon result with such mercenary armies; and that Asa had been compelled to turn his arms stated them from the present of the

l ch. 14.9-12. B Heb. in abi

m Pr.5.21; 15.3. Job 34-21. Zec.4.10. Je. 16. 17. He.4.13.

Ps. 18.25, 26; 32. 7; # I Ch.21.8. 1 Ki, 15. 32.2 Sa.12.7-12. # ch.26.19.Ps.141.5.

9 Even the heathen have said, that 'an-ger is a short mad-ners.' Our Lord has, however, shown that it is still worse, and that, when causeless, it is murrer, Mar. 5. character still fainer appears in its direct rebellion against the message of God.—C.

g ch. 18. 26. Je. 20. 2;

1 Heb. crushed. r Ge.9.21,22;19.33.2

Sa.1r.4. * x Ki.15. 23. ch. 24. 27;25:26;27:7; 28:26;32. 32;33:18;35:27;36.8. 8 B.C. 916.

f Job 14.1. De.28.22, ch.21.18,19;24.25,

may be found.—C.

I Ch. IO. I.4 Je. 17.
51.5.22.2.

4 Most probably foreigners, who were astrologers, and dealers in amulets and charms, aspecies of idolatry that led the king's heart away from God.—C.

B.C. C. I.4

5 B.C. 014. 6 Heb. digged. # Ge.50.2 Mar.16.1.

y Je.34.5. ch. 21. 19;

32.33 "The state of the state o

CHAP. XVII. a 1 Ki.15.24;22.41. 1 Ch.3.10.Mat.1.8, A.M. 3090. B.C. 914.

A.M. 3900. B.C. 914.

b.ch.r. at, 12; 14, 7;
15.8yer.g.,
c.ch.15.2.Ro.8, 31.
d Not 2.Sa.xi.
1 Some read the
passage of his fat.
others for David,
would substitute
Asa. Houbigeant renders, it, 'first and
last; but there does
mot appear sufficient
authority for any of
the substitute
That the fat the substitute
That the renders authority
of Asa were religious. is recorded (ch.
14. 2), and may not
David have been one
of his names, generally dropped for the

Dayl and may not to the control of t

e,ch.14.2;15.2. Lu.: 6.1 Th.2.10.2 Co.1.12

cichité.275.2. Lu.z. 6.1 Th.2.00.2Co.Liz.
f 1 Ki. 12. 26-33; 13.
33; 16. 29-24.
g 2 Sa. 7. 25. 1 Ki. 2
La. F. 1. 1 Fe. 5. 10.
h 1 Sa. 10. 77. 1 Ki. 4
2. 1 Ch. 1. 1 Fe. 5. 10.
h 1 Sa. 10. 77. 1 Ki. 4
2. 1 Ch. 1. 25. 1 Ki. 2
2. 1 Ch. 1. 25. 1 Ki. 2
2. 1 Ch. 2. 3.
d 1 That is, was encouraged.
i Of idols, for 2 Ki.
23. 1 Ch. 2. 3.
d 1 Ne. 8. 7. Ch. 35.
d 1 The princes most probably taught the civil law, the Levites and the press the civil law, the Levites hard the ceremonies of the temple service: all was contained in the 'book of the law.' It forms a remarkable example of a public chapter of the comples of the comples of the comples of the law.' It forms a remarkable example of a public which appears to have been mintated, in some degree, in the reign of Edward VI.

C. De. 17. 18. Mal. 2.

-C.

m De.17.18. Mal.2.
7.ch.35.3.
m Is. 8 20. Jn. 5. 30.
De.6.6-9. Mai.28.20. 2
Ti.3.16,17.R0.15.4. Ti, 310, 17, Ro. 15, 4

8 The book of the law of the Lord was the full and with the Lord was the full and with the law of the Lord was the full and with the law of t

3.4. 9 ver. 5, 11,13. 1Ch. 29,25. P Ch.8. 2-6; 11.5-12;

| 29.25 | r.c.h.8.=6; II.5-12; | 21.63/, 21.63

- 2 And he bplaced forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.
- 3 And the Lord was with Jehoshaphat, because he walked in the afirst ways of his father David,1 and sought not unto Baalim;
- 4 But sought to the LORD God of his father, and walked in his commandments, and not fafter the doings of Israel:
- 5 Therefore the Lord stablished the kingdom in his hand: and all Judah brought to Jehoshaphat hpresents; and he had riches and honour in abundance.
- 6 And his heart was lifted up2 in the ways of the Lord: moreover, he took away the high places and groves out of Judah.

7 ¶ Also, in the third years of his reign, the sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, ^mpriests.

9 And they taught in Judah, and had "the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.5

10 T And othe fear of the Lord fells upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also psome of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles,7 and cities of store.

13 And he had much business in the cities of Judah:8 and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these are the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands, Adnah the chief, and with him9 mighty men of valour three hundred thousand.

can there be on an arm of flesh! What enticement is can there be on an arm of flesh! What enticement is there, or even hiring of men, to perjury, and to murdering of God's people, by the plunder of his temple! But opposition to God's people, or murdering of them, though it should be by the hand of heathens, brings along with it the most fearful ruin. And often, particularly in carnal expedients to extricate themselves, even good men act against their experience, their know. even good men act against their experience, their know ledge, and their interest, all at once: often in pride they hate, and in passion they persecute, their faithful eprovers; and, even in distress, overlook God, and depend on means carnal or devilish. O what need we

have to consider our ways, to keep our heart with all diligence, and to pray for peculiar grace to keep us to the end! All our departures from God spring from the end! All our departures from God spring from our evil heart of unbelief: and the very means which we use unlawfully to avert trouble will bring it more heavily upon us. Sinful wisdom will at last appear egregious folly. Passion, and impatience of reproof, will issue in bitter groans. Rewarding of God's messengers with imprisonment will issue in our own confinement on earth or in hell; and if our despreta finement on earth or in hell: and if our desperate wickedness of heart be indulged, it will mark us with lasting shame. But notwithstanding all their sad

blemishes, the godly die in Christ, and must be had in honour by their survivors.

CHAPTER XVII. REFLECTIONS. — How glorious is it when remarkable piety and prosperity are so connected that they promote one another, and outward wealth and greatness lift up the heart to God! when kings at the same time promote religion and advance the civil power of the nation! advance the civil power of the nation!—when the personal piety of princes, and their zeal for reforming others, are equally conspicuous!—and when ministers and magistrates heartily concur in promoting the know-

- 15 And next to him1 was Jehohanan the captain, and with him two hundred and fourscore thousand.
- 16 And next him was Amasiah the son of Zichri, "who willingly offered himself unto the LORD, and with him two hundred thousand mighty men of valour.
- 17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.
- 18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.
- 19 These³ waited on the king, besides those whom the king *put in the fenced cities throughout all Judah.

CHAPTER XVIII.

I Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. 4 Ahab, seduced by Jalse prophets, according to the word of Micaiah, is slain there.

NOW Jehoshaphat had ariches and honour in abundance, and bjoined affinity with Ahab.1

2 And after certain years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, aWilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men,3 and said unto them, Shall we go to Ramoth-Gilead to battle, or shall I forbear? And they said, Gog up; for God4 will deliver it into the king's hand.

6 ¶ But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?

7 And the king of Israel said unto Jehosha-daonai, Lethe Lord.
18 at the lim; store is yet one man, by whom we may equire of the Lord:
19 a the lim; store he was a like the lim; store he word with the same is Micaiah the son of Imla.
19 a the lim; store he word with the lim; store he word with the same is Micaiah the son of Imla.
19 a the lim; store he word with the limit haracter that the limit has a limit have the limit phat, There is yet one man, by whom we may inquire of the LORD: but I hate him; *for he never prophesieth good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

** 3604, B.C. 900.

1 Heb. at his hand.

** M Ju-5-2-9, PS.110-3, A.C. 2-4x. In all, 780,000
of Judah, and 380,000
of Judah, and 380,000
of Benjamin. The whole of his subjects
be less than hoo,000
of men, women, and children.

2 That is, who did not choose war as a mere profession or

2 That is, who did not choose war as a mere profession, or for the purposes of advancement, but solely in obedience to the Lord, when his providence or his word called him to the defence of his country.—C 3 Officers,

country.—C
3 Officers.
x ver.z,tz.
4 The organization
of the army and defences of the kingdom
were most complete.
The sold of the army and
kept army was non
standing army; it
bore more resemblance to a militia.
The soldiers were
trained, ranked under
leaders, and ready to
moment's notice; but
during peace they
were permitted to remain at their ordinary;
occupations, with the
exception of a few
who were placed as
great divisions, und
cities. The army was
composed of five
great divisions. Judah contributed
the cont

CHAP. XVIII.

CHAP. XVIII.

B.C. 897.

a. ch.17.5,727. 115. 12

S. 2. 30. Mach. 6. 33. 171.

4. P. Pr. 10. 22.

b. Xi. 8. 18. 2 Co. 6.

14. Ge.6.2.

1 Joram his eldest son married Athaliah, Ahab 5 daughter ample of the danger of marrying into an irreligious family, as it led to the ruin both of father and son.—C.

c 1 Ki. 22. 2. Pr. 9. 6; 23.3:13.20. 2 Heb. at the end of

23,3:13,20.

2 Heb. at the end of years.

4 I Kl. 22, 4-35. ch.

19,2: Ki.3,7.

2 I Kl. 22, 4-6. I Sa.

23,4-5. 2 Sa.2.1; 5.19.

27 That is, of those called prophets, from pretending to foretell future events. The word if, fixing the meaning of the response to Ramothe original; so that, like other false oracles, these prophets could have defended their answer, whatever the event had been. Neither is any king specified, so that the delivery might, have defended their answer, whatever the event had been. Neither is any king specified, so that the delivery might have delivery might have the same of syria as readily as to the king of Israel.

C.

F. Ezc. 13, 3-10, 19,22.

Eze.13.3-10,19,22. Je.23.17. Is.30.10. Mi. 11;3.11. 4 In 1 Ki. 22. 6 it is donai, i.e. the Lord,

M.M., 3107, B.C. 807.

m Or, Roor, I.S., 140, Eze. 26.16, Da., 7.6. Mat. 15. 26.29. The Hershing-floors among the ances of the property of the

я Je.27.2. Is.20.2-. Еze.iv.v.1 Ki.22.11. ø i Ki. 22, 12, Pr. 24, 24,25, ver.32-34, 2 Pe. 2.1, Jude i6, Re.16,13, 14;22.8.

p Heb. with on mouth, 1 Ki.22.13.

q Je.23.28:40.4.1 Co. 11.20; 4.0. Mat. 28.00. Eze.2.7;3.17.Ac.20.27. Is.8.20.

FLa.4.21. Am.4.4.5 Ec.11.9. 1 Ki.18,27;22 6 Micaiah does no

6 Micaiah does not speak in the name of the Lord, but pointing to the false property of the false property of

5 I Sa. 14. 24; 3. 17. Mat.26.63.

Zec. 13.7; 10.2. ver. 33,34.1 Ki. 22,17,36. Je 23.1-3. 7 Or, but for evil.

Da.7.9,10. Ps.103, 20,21. Is.6.1-4. Job 1.6; 2.1.1 Ki.22.19-22.

8 This prophecy is an emblematic vision, such as is common in other prophecies, for other prophecies, for chadnezzar's vision of the empires, under the emblem of a compound image (Da. 2, 37-45), or Daniel's vision of the beasts (Da. vii.), or the still more complicated, because more particular, visions of John the Apocalypse.—C.

y Re.20.8; 12.9. Ho 4.12.Zec.13.2, Jn.8.44. # Ps. 109.6,17. 2Th.

2. No.1.1.

9 Not a permission, but a command, to infict a judicial and deserved punishment upon a king who hated truth and loved lies. This does not, however, excuse make God the author of his he: that lying spirit is himself judicially punished when given over, like wicked men, to wicked men, commander of the wicked men, commander of the spirit is himself judicially punished wicked indications. See Ps.81.12. Ro.1.24. C.

2 July 2 Th. 2, 7-12.—C.

king of Judah, sat either of them on his throne, clothed in their robes, and they sat in a "void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him *horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, 'Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, 'Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as tsheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?7

18 Again he said, Therefore hear the word of the LORD; I saw "the LORD sitting upon his throne,8 and all the host of heaven standing on his right hand and on his left.

19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a *spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be ya lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: *go out, and do even \$so.

his officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat

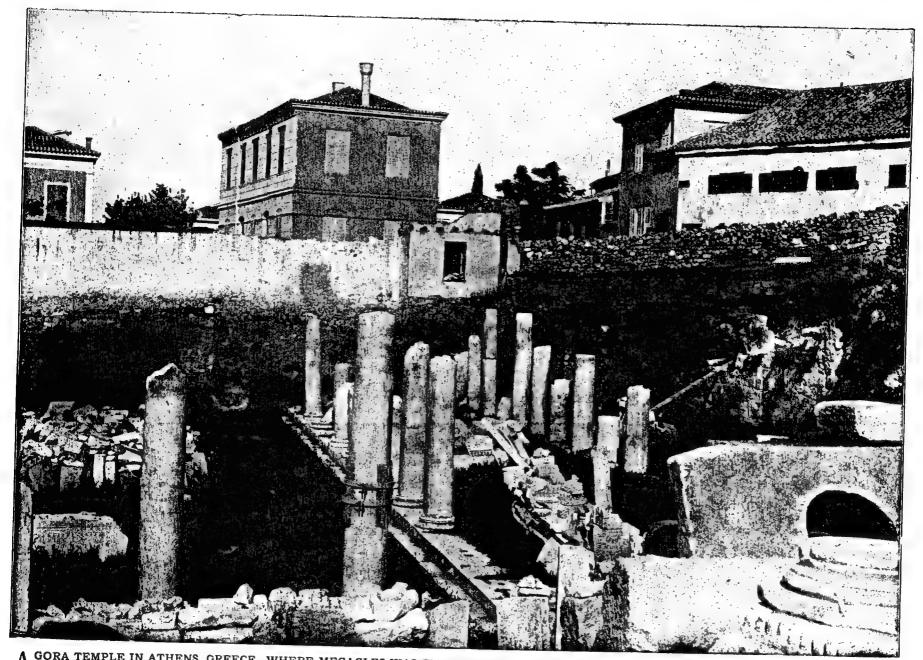
| TIK | 20, 13, 22, 28, | 35 k Mi. 2.11. Je. 08, 8,0, 62, 42. Th. 2.7-12. | 22 Now therefore, behold, the Lord that part of these thy propher and the Lord hath spoken evil against thee. 22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets,

ledge and fear of God! Religion is a reasonable service; and in promoting reformation we must begin with instruction in the truths of God as laid down in his word. No dictates of men, but the lively oracles of God, must be produced as the ground of what we in-culcate. What a powerful protection to nations is the terror of God impressed on their neighbours and

what prodigious numbers had the Hebrews increased, had not their sin prevented it! and marvellous was the providence of God in maintaining such multitudes in so small a country as the lots of Judah and Benjamin!

CHAPTER XVIII. REFLECTIONS. - Marenemies! No armed hosts are comparable to it. To risses founded on pride and worldly-mindedness bring and his agents. And they who are once become familiar

dreadful miseries along with them: and the strongest expressions of friendship from wicked men are to be suspected as methods of serving themselves. Their feasts as well as their kisses are deceitful: and even the best men are apt to be ensnared by their caresses and flattery. Often, while such men ought, and profess to consult the Lord, they do but really consult the devil



A GORA TEMPLE IN ATHENS, GREECE—WHERE MEGACLES WAS THE CHIEF ARCHON, WHEN AHAB AND JEHOSHAPHAT REIGNED OVER ISRAEL AND JUDAH. [II. Chron., xviii:1.]—"Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Jehoshaphat succeeded Asa as king of Judah in 914 B. C. Ahab succeeded Omri as king of Israel in 918 B. C. In B. C. 912 an alliance was made between Jehoshaphat and Ahab. About the same time Megacles was the chief archon of Athens, and it was during this period

that the Eupatrids arose in open revolt and besieged the Acropolis in Athens. Illustrating this contemporaneous Greek history we give a picture of the Agora temple in Athens which stands just beneath the Acropolis on the side of the north wall, and is doubtless in the very neighborhood of the revolt led by Cylon Cylon was of the highest rank and position, and a man of great wealth who suddenly appeared in arms against the Athenian government. It is interesting thus to see what was taking place in Greece at the time Ahab and Jehoshaphat ruled in Judah and in Israel.

23 Then Zedekiah the son of Chenaanah came near, and besmote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

on that day when thou shalt go into dan inner

chamber to hide thyself.9

nd said, Which way went the Spirit of the ORD from me to speak unto thee?

24 And Micaiah said, Behold, 'thou shalt see in that day when thou shalt go into dan inner hamber to hide thyself.9

25 Then the king of Israel said, 'Take ye licaiah, and carry him back to Amon the overnor of the city, and to Joash the king's point;

26 And say, Thus saith the king, Put this part of the cause of the c Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, 'Hearken, all ye people.'

28 \[\] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead

the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to shaphat, "I will disguise² myself, and will go to the battle; but put thou on thy robes." So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him saying, Fight ye not with small or great, "save only with the king of Israel."

31 Now the king of Syria had commanded the captains of the chariots that were with him saying, Fight ye not with small or great, "save only with the king of Israel."

32 See note or r Ki. 23 on.—C.

saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from him 6

33 ¶ And a certain man drew a bow pat a venture,7 and smote the king of Israel between the joints of the harness:8 therefore he said to his chariot-man, Turn thine hand, that thou

mayest carry me out of the host; for I am wounded.9

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died 2

9 Heb. made sick.
9 Ikl. 22.352 This graphic narrative is given alteriate in the surface of the himself up in his place the historia confines himself almost exclusive and about the time of the sun going down he died 2 died.2

A.M. 3107. B.C. 897.

b Je.20.2. Mar.14.65. Ac. 23. 2. 2 C 0.12.7. 1 Ki,22.24. c Is.26.11. 2 Ki. 7. 2. Je.28.15.

1 Ki. 19.10; 22. 26. Re.2.10.ch 25.16

/Je.37.15.Mat.14.3. g 1 Ki. 22.27. Is. 30. 10. Ps. 80.6.

A Nu. 16, 29, Is, 44, 26, ch. 25, 16,

the test or puone and undeniable failure or fulfilment of his pre-diction.—C. & I. K.i. 22.30; 14.2;20. 38.ch.35.22; ver.30. 31. Ps. 12.2;55.21. Pr. 29.5.

him.

p Heb. in his simplicity, 2Sa.15.11. Pr.
16.9,33.

16.9,33.
7 See note on 1 Ki.
22.34—C.
8 Heb. between the joints and between the breastplate.
9 Heb. made sick.

In this place the mis-torian confines him-self almost exclusive-ly to what concerns the kingdom of Ju-dah.—P. A Co. 2, 8, 9, Jos. 22, 20, Eze, 3, 8, Ho, 5, 11, d' I Ch, 6, 11, Ezr, 7, 3.

A.M. 3107, B.C. 807.

CHAP. XIX.

CHAP. XIX.

1 Should not this be a warning to nations that profession, yet to the control of the control of the control of their armies for defence and upholding of antichristian systems? The balance of power, for sake of which this course is followed, is but another name for an idol which politicans worship, to the neglect of the honour and worship of God.

2 The moner.

2 'The groves,' rather the images of Astarte, which the Israelites in imitation of the Camaanites had set up in every part of the land ast unelary it was a summary of the land ast unelary of the land of the lan

CHAPTER XIX.

1 Jehoshaphat, on his return is reproved by Jehu. 4 He visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

ND Jehoshaphat the king of Judah returned A to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the LORD.1

3 Nevertheless there are good things found in thee, in that thou hast taken away the 2groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim,3 and brought them back unto the Lord God of their fathers.

5 \P And he set judges in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who is with you in the judgment.5

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect

of persons, nor taking of gifts.6

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do bin the fear of the LORD, faithfully, and

with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood,7 between law and commandment, statutes and judgments,8 ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

e 1 Ch.26.30.ver.8, 13.2 Ti.2.1. Ep.6.10,

f Heb. take courage and do, Jos. 1.6,9.1 Ch. 22.11,16,19.1 Co. 16.

with the wicked, must involve themselves in great guilt | and pollution; must often join in a patient hearing of the devil's preachers, and witness the injuries done to those who are faithful to Christ. But unhappy are those princes who are surrounded with flatterers and profane clergy! no plague is more ruinous. Let us therefore always encourage friends and ministers to deal faithfully with us. What astonishing power hath Satan, when God once gives up men to his awful delusions! fully with us. Great multitudes, particularly of the clergy, he carries before him with great unanimity. But hard is the fate of God's faithful servants under rulers who are apostates from God, to be hated, reviled, buffeted, imprisoned, according to the principles of judgment contained in starved, or the like. Suffering for the truth is the law. (See De. 17. 8, 9, 11.) When they returned,

hereditary portion of the honest servants of Christ. Yea, those godly persons who cultivate friendship with the wicked, must not wonder if their lives are sought or endangered by their means, and their flatterers lay snares for their life. But righteous are the judgments of God, and exact his fulfilment of his predictions and threatenings. -Men in vain contrive to escape when they have sinned against God.

CHAPTER XIX. [Ver. 8. Judgment of the Lord, such cases as are specified in Ex. 21. 1; xxii. xxiii. Controversies, that is, for the decision of controversies

that is, when Jehoshaphat and the princes returned from the royal progress or visitation, ver. 4. C.]
REFLECTIONS.—God often deals better with his

people than they deserve; and brings them home in safety, when their apparently less endangered com-panions are sent into death and damnation! But they must expect, if entering into friendship with the haters of God, that it will expose them to manifold sufferings on earth, though not to hell. It is an honour when sufferings cannot discourage ministers or their children from faithfully reproving the greatest; and it is a great mercy for an offender to meet soon with a faithful reprover: and no less wise to receive sharp reproofs as a singular kindness; and to improve them,

CHAPTER XX.

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer.
14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and appointeth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Berachah, return in triumph. 31 Jehoshaphat's good reign. 35 His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, are

T came to pass after this also, "that the children of Moab, and the children of Ammon, and with them other besides the Ammonites,1 came bagainst Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea2 on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi.

3 And Jehoshaphat *feared, and set himself* to seek the Lord, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the LORD; even out of all the cities of Judah, they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the Lord, before the new court,4

6 And said, O LORD God of our fathers, art

6 And said, O Lord God of our fathers, art not thou God in heaven? and *rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou 'our God, who' didst drive out the inhabitants of this land before thy people Israel. and "gavest it to the seed of Abraham thy "friend of rever?

8 And they dwelt therein, and have *pouilt thee a sanctuary therein for thy name, saying, 9 If, when evil cometh upon us as the sword, judgment, or pestilence or famine, we stand before this house, and in thy presence (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now behold the children of Am. in our affliction, then thou wilt hear and help.

10 And now, behold the children of Ammon and Moab, and mount Seir, whom thou wouldest not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not;

11 Behold I say how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? 10 And now, behold the children of Am-

A.M. 3108. B.C. 896.

CHAP. XX. Ladonites, which seems supported by year. to, 22, 23, Ser being the residence of the Edomites. Our ignorance, however of minor general and the seems supported by the seems supported b

cmendations danger-ous.—C. bch.19.2. He. 12. 6. Re.3.19. Am.3.2. Je. 10.24.ls.27.8. 2 The Dead Sea, which extended from north to south near-ly the whole length of the land of Judah, and between Jeho-shaphat and his con-federate enemies.— C.

C. Ge.14-7. Jos.15.62. On the south-east border. d ch.19.2.Is.7.2. 8 Heb. his face.

Ge.12.7;13.15.Ps. 44.2;78.55.
Is. 41. 8. Ja. 2. 23.
Jn.1.11;15.15.

n.11.11;15.15.

• Ge.17.8;48.4.

• ch.2.4;6.10.

• ch.6.28-31. 1 Ki.8.
7-40.20.20

s ch. 32.25. Ps. 109.4; 7.4. Je. 18.20.

A.M. 3108. B.C. 896.

2 CO.3.5.2 Ki.6.15. Ki.2 CO.3.5.2 Ki.6.15. Ch.14.11.1 Sa.14.6. # PS.25. 15; 123. 1, 2; 119. St. Jonah 2, 4, 1s. 45.22. # Dz.25.0, 21. I. 58. 955.24. # Nu.24.2; 11.25. ch. 24.20.

955, 24.

A Nu. 24.2; N1.25, ch.
24.20.

A EX. 14.13, 14, ver.
17.15.37.6; 41.10, 14.25,
25.12.15, 37.6; 41.10, 14.25,
25.12.15, 37.6; 41.10, 14.25,
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27.10,

² Heb. ascent. 2 Heb. ascent. 3 Or, valley. d ver. 15, 22-24. Ex. 14. 13, 14. Ps. 46.10. Is. 43.1,2; 41.10. Nu.14.9 Ch.15.2.

eEx.4.31.ch.7.3.Ge, 47.31.2 Ch.21.16. Nu. 14.15. /I Ch. xxv.; 15.16; 16.4-6;6.22;25.5.

g Ge.19.27,28; 21.14; 22.3;28.18. Ex.24.4 Ju. 20.19,21.4. Ec.9.10. \$2 Sa.14.2. Je.6.1.1 Ch.4.5.ch.11.6

*Is.7.0:28.6; 26.3. : Ch.22.11. Mar.5.36. &I Ch. 13. 1. Pr. 12. 14;24.6. 4 Heb. praisers.

Ex.15.11. Ps. 27. LEX.15.11. Ps. 27. 4.

LEX.15.11. Ps. 27. 4.

God has scattered beauty widely through creation. It is seen in the grass, the flowers, the trees, in birds and heasts, the flowers, the trees, in birds and heasts, and had seen the seen of the seen

m 1 Ch. 16, 41, Ps.

m a Ki.6.17, Pa.35-5, with cha.3-13.

The sense is obscure. The Hebrew work mediced and was a sure of the sense is obscure. The Hebrew work mediced and likers in wait; and it would seem from the wholk scope of the passage that angeta are meant. Reference could not be passage that angeta are meant. Reference could not be the passage that angeta are meant. Reference could not be the passage that angeta are meant. Ferrence to fight. The battle was the Lord's; the victory was the Lord's; the victory was the Lord's; the victory was the Lord's, the victory was the Lord's, the victory was the Lord's the Lord's the Lord's the the Lord's the Lo

for "we have no might against this great company that cometh against us; *neither know we what to do: but our eyes are upon thee.

13 And vall Judah stood before the LORD, with their little ones, their wives, and their children.

14 Then* upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but °God's.1

16 To-morrow go ye down against them: behold, they come up by the cliff2 of Ziz; and ye shall find them at the end of the 3brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the LORD will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the Lord.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

20 ¶ And they grose early in the morning, and went forth into the wilderness of Tekoah: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the Lord, and that should praise4 the beauty of 5holiness, as they went out before the army, and to say, "Praise the Lord; for his mercy endureth for

22 \P And when they began to sing and to praise, the Lorp "set ambushments" against the

and the just commendation mingled with them, in a speedy returning to the Lord, and an activity in his service. What a blessing to a nation is it to have proper courts of judicature everywhere established, and causes decided with the strictest impartiality! And great ability and integrity are necessary to qualify judges in either church or state, as they have to answer to God for all the crimes they connive at or overlook. it is needful to keep the affairs of church and state duly disengaged the one from the other. And to render judges upright in their administration, they ought to consider God as their pattern, witness, and rewarder; and his glory as the end of their work.

as follows: - 'And it came to pass after this, the children of Moab, and the children of Ammon, and with them of the Ammonites.' The last clause has no meaning, for 'the children of Ammon' would evidently be the same as the 'Ammonites.' In some of the ancient Hebrew MSS, there is a variation in the reading in this word. One has *Edomites*, which greatly resembles *Ammonites*, and might easily be mistaken by a copyist. This reading is corroborated by the Targum. I think it highly probable that this was the original reading. The Septuagint has Minaites, who were a people of Arabia Felix. P.]

Ver. 2. [Hazezon-tamar was the ancient name which this city bore before the destruction of Sodom, CHAPTER XX. [Ver. 1. The Hebrew is literally | Ge. 14. 7. It was so called because of its palm-trees.

The site of Engedi is on the western side of the Dead Sea, about midway between the northern and southern extremities. It is marked by a fountain, whence its name ('the fountain of the kid'), and by some ancient

ruins. P.]

Ver. 36. [In the parallel passage, 1 Ki. 22. 48, it is said, 'Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they went not, for the ships were broken at Ezion-geber.' Here it is said he made 'ships to go to Tarshish; and they made the ships at Ezion-gaber.' This gives rise to a geographical difficulty. It is evident from a large number of incidental statements in Scripture that Tarshish was situated in statements in Scripture that Tarshish was situated in the Mediterranean, Jonah 1. 3; 4. 2; Is. xxiii. &c. But Ezion-geber was on the Red Sea, which had then no

children of Ammon, Moab, and mount Seir, which were come against Judah;7 and they were smitten.8

23 For the children of Ammon and Moab stoodo up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were pdead bodies

fallen to the earth, and none escaped.1 25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies,² and ^qprecious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of "Berachah; " That is Electronia there they blessed the Lord: therefore "the name of the same place was called, The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the "fore-front of them to go again to Jerusalem." The only true forms at scene front of them to go again to Jerusalem.

4 The only true forms at scene forms at scene forms of them to go again to Jerusalem.

4 The only true forms at scene forms.

front of them, to go again to Jerusalem with joy; for the Lord whad made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord.

of the LORD.

29 And the *fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of

30 So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah. He was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah, the daughter of Shilhi.

32 And he "walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.

33 Howbeit the high places were not taken away; for as yet the people chad not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned⁸ in the book of the kings of Israel.

Houbigant renders the passage:
The Lord set against the children of Ammon and Moab ambushments, of against ine cannot of Ammon and Moab ambushments of the Mount Seir against Judah, and the children of Ammon and Moab were smitten; but they afterwards rose up against the inhabitants of Mount Seir, &c. That is to see the mutual states of the mutual states of these predatory bands, and they of Seir conspired against, and they of Seir conspired against, and at first routed their associates, who afterwards destroyed their assailants, and thus their passions being roused they extrapated one another.

8 Or; they smote one another.

o Ju.7.22.1 Sa.14.20.
Eze.38.21,22.

9 Heb. for the de-

struction.

pEx.14.13.Ps.50.22;
10.5.6.18.37.36.

1 Heb. there was not an escaping.
2 For dead bodies, several Hebrew MSS. and ancient versions read garments.—C.

-C. s Ge. 28, 10; 32, 30. Re.16.16.1 Sa.7.12. 12 Sa.6.15. Mi. 2.13. He.6.20. 16 Ne.12.43. Is.35.10;

51.11. **ch.14.14. Ge. 35. 5. Jos. 5. 1. Ex. 15. 14-16. **Job 34.29. ch.14.6,

** I Ki.22.41.50.

5 B.C. 934.

a I Ki.15.11.ch.14.2;

vii.xix.

b R.C. 934.

a I Ki.15.11.ch.14.2;

vii.xix.

yor hipping the true.

God were left standing by Asa and Jehoshaphat; but those
for worshipping of

idols were destroyed,

I Ki.15.44.ch.14.5.

c.ch.95.2 P.9.78.37.2

They had not

your control of the control

spiritual meaning, or

privileges of the temple service; but still

adhered to those
local sacrifices that
left them exposed to

the temptations of

the temptation of

the places where

that worship had

been performed were

not destroyed; and

been performed were

not destroyed; and

been performed were

not destroyed; and

the people became the

temptation to idol
atry in reigns less

propitious to truth

and piety.—/,

d ch.12.14(19.3)

7 Heb. words.

2 Ki.16.4(17.ch. 19.

A.M. 3108. B.C. 806.

A.M. 3108. B.C. 896.

f 1 Ki. 22.48. ch. 19.2.
g B.C. 896.
g At first Yehoshaphat was unwilling,
i Ki. 22.49.
h 1 ki. 10.22. Is. xxiii.

The Tarum
place the Targum
place was on the
Red Sea. But the
name of Tarshish
was undoubtedly anplaces—C.
i Ki. 9. 26. Nu. 33
35. De. 28.
k ch. 19. 2, with Ge.
12.12.20.2.
l He. 12. 6. ch. 19.2;

#2.13;20.2; / He. 12. 6. ch. 19.2; 15.0;16.9. Pr.9.6;13.20. Am.3.2.Ps.99.8. CHAP. XXI. B.C. 889. a 1 Ki.22,50. 2 Ki. 8, 18.ver.4.

a 1 Ki.2.50.2 Ki. 8.

a 1 Ki.2.50.2 Ki. 8.

18 ver. 4.

18 ver. 4.

18 ver. 4.

19 ver. 4.

19 ver. 4.

10 ver. 4.

10 ver. 4.

10 ver. 5.

10 ver. 5.

10 ver. 5.

10 ver. 6.

The state of the s men. The history of every country abounds in proofs; even that of our own is not the least barren.—Clarke.

f In consort, 2 Ki.

Jin consort, 2 Ki.
8 Jehoram became
king during the life
of his father, as Solomon during the life
of David, 2 Ki. 8. 16,
17: I Ki. 1. 30-39; but
before this period he
may have been coregent with him, and,
in that sense, have
'begun to reign'
several years before.
—C.

-C. F 1 Ki. 16. 25, 30-33. De.7.3,4. A ch.22,2. 2 Ki.8.18, 27. f 2 Sa.7. 12, 13, 1 Ki. 11.36.2 Ki.8.19. Ps. 132. 11.36.28. 4 Heb. lams or

A Heb. lamp or candidate of the princes of Judah till the princes of Judah till the usurpation of Herod the Idunean, and has ever been realized in Christ, 'the root and the offspring of David,' 'the true light which lighteth (shineth upon) every man that world,' "-C was the condition of the world," -C & Ge. 27. 40. 2 Ki. 8.

people became the temptation to idolarly in reigns less produced in the less produced in the

35 ¶ And after this 'did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.9

36 And he joined himself with him to make ships to go to "Tarshish:1 and they made the

ships in Ezion-gaber.

37 Then Eliczer, the son of Dodavah of Mare. shah, prophesied against Jehoshaphat, saying, Because thou hast bound thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI.

1 Jehoram, succeeding Jehoshaphat. Slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 The Philistines and Arabians oppress him. 18 His incurable disease, louthsome death, and burial.

OW Jehoshaphata slept with his fathers, N OW Jenosnapnar siept with his fathers in the city of David; and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.1

3 And their father bgave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the first.

4 Now when Jehoram was risen up to the kingdom of his father, he 'strengthened himself, and slew2 all his brethren with the sword, and divers also of the princes of Israel.

5 ¶ Jehoram was thirty and two years old when he began to reign; and he reigned eight

years³ in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he 'promised to give a light to him and to his sons for bever.

8 In his days the Edomites revolted from under the dominion6 of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the 7chariots.

communication by water with the Mediterranean except round the Cape of Good Hope. We can hardly suppose that even though the circumnavigation of Africa was known to the Phoenicians, they would have ever started from Ezion-geber to go to Tarshish in Spain, when they could proceed direct from the port of Joppa or Tyre. 'Ships of Tarshish' probably meant 'large ships,' like our 'Indiamen.' This would explain the statement in Kings; but it would not remove the dif-

ficulty from this passage. The true solution appears to be that there were two places called Tarshish: one in Spain, on the shore of the Mediterranean, the other on difficulties, for the trial and honour of our faith. In the coast of the Indian Ocean. This view is corroborated by I Ki. 9, 26 with 2 Ch. 9, 21 and I Ki. 10, 22. The imports landed at Ezion-geber from Tarshish prove

danger and distress it is best to begin with solemn fasting and supplication to God for deliverance. The dangers which drive us to him will never ruin us. The imports landed at Extenregeor from Paisinsh prove that the ships must have visited India. P.]

While we have a merciful God to flee to we never need despair. The cries of the oppressed will enter into the ears of the righteous Judge. And the more entirely

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did "Libnah" revolt from under his hand; because "he had forsaken the Lord God of his fathers.

11 Moreover 'he made high places in the mountains of Judah, and reaused the inhabitants of Jerusalem to commit 4fornication,9 and compelled Judah thereto.

12 ¶ And there came¹ a writing to him from Elijah the prophet,2 saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast twalked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a "whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself;

14 Behold, with "a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

17 And they came up into Judah, and brake into it, and *carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, athe youngest of his-sons.

18 ¶ And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without being de
170 Andariak. ch. 22. 1, a Or. Abariak. ch. 22. 1, or Abariak. ch. 22. into it, and carried away all the substance that

A.M. 3115. B.C. 889.

m Jos.21.13;15.48.

8 See note on 2 Ki.

ch.13.10;15.2. He. 10.38. Is.3.11. Je.2.17, 19;4-18;5.25. σ Ex. 31.13. De. 7 5; 12.3. ; Ki.17.9,10,19. σ Re. 2.20; 13. 16. 2 Ki.21.11.

q Le.7.17. 2 Ki.0.22 ver.13. Eze.xvi.xxiii.

ver.13. Eze. xvi. xiii.

yer. 13. Eze. xvi. xiii.

yart of the worship of
part of the worship of
Ashtaroth and order
ancientiols, and still
abides in the worship
of Juggernaut, &c.,
in modern India. So
abiding is idolatry,
so abiding is idolatry,
so abiding is in, because the carnal
emity ge inchides
is not subject to the
sis not subject to the
indeed can be, Ro.
87.

1 B.C. 887,

Y. Which was

8.7.

1 B.C. 88y.

7 Which was written before his translation, 2 KL 2.11.
2 Elijah was translation, 2 KL 2.11.
2 Elijah was translation, 2 KL 2.11.
3 Elijah has translation was translation to the region of Jehosshaphat (2 Kl 18, 18); but Jehoram was the state of Jehosshaphat (2 Kl 18, 18, 18, 18); but Jehoram was begon his idolatrous practices, and may the worning before the worning to be delivered in the apostacy of the wicked king, may have left this warning to be delivered in his name. The idea of the worning to be delivered in his name. The idea of the worning to be delivered in his name. The idea of the worning to be delivered in his name. The idea of the worning to the delivered in his name. The idea of the worning to the delivered in his name. The idea of the worning the worning of attention.

5 t KL 15, 11; 22, 43.

-C. s i Ki. 15. 11; 22. 43. ch.xvii.xix.xiv.xv. ¢ i Ki. 16. 25, 30-33. ver.6,11.2 Ki.8.12,27.

u Ex. 34.15. De. 31. 16. ver. 11. x Heb. a great stroke.

x fieb. a great stroke. y Or, Midianites, Nu.12.1. z Heb. carried cap. tive, Job 1. x5; 5, 3-5. xviii. xx., with ch. 24.

4 None lamented him as a public loss, for he never had been a public blessing.—C. £ ch. 24. 25; 28.27. 2 KL21.26.

CHAP. XXII

B.C. 884

a 2 Ki. 8. 24, De. 17.

14. ch.21. 76.71

by 2 Ki. 8. 25

by 2 Ki. 8. 26

by 2 Ki. 8. 26

by 2 Ki. 8. 26

by 3 Ki. 8. 26

by 3 Ki. 8. 26

by 4 Ki. 8. 26

by 4 Ki. 8. 26

by 5 Ki. 8. 26

by 5 Ki. 8. 26

by 6 Ki. 8. 26

by 6 Ki. 8. 26

by 6 Ki. 8. 26

by 7 Ki. 8. 26

by 7 Ki. 8. 26

by 7 Ki. 8. 26

conclusion that the two calculations must contend at different periods. See note of the conclusion that the two calculations must commence at different periods. See note of Corandchild, ch. 26. 26 Ki. 8. 8. 26, 7.

d ch. 21.01 Ki. 16. 25

d ch. 21.01

MSS.—7.]

3 Heb. breading down.

11 Ki.12.15. Ps.9.16.
Pr.9.6.13.20

4 A visible judgment of God upon his ostimacy, as he had soft may be a selected by some of the prophets to avoid undertaking the journey, or had been made aware of the sentence against Ahab and his house, which Jehu was commissioned to execute.

-C. \$ 2 Ki. 9. 7; ix. 1 Ki. 19.16, 27. \$ 2 Ki. 10. 13, 14. ch.

sired:4 howbeit they buried him in the city of David, but ont in the sepulchres of the kings.

CHAPTER XXII.

1 Ahaziah succeeding, reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slavin by Jehru. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

ND the inhabitants of Jerusalem made A Ahaziaha his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also was Athaliah, the daughter of Omri.

3 He also walked din the ways of the house of Ahab:1 for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given 2him at Ramah, when he fought with Hazael king of Syria. And Azariah hthe son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction³ of Ahaziah was of God,4 by coming to Joram: for, when he was come, he went out with Jehoram against Jehu

And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without being de
in his bowels with an incurable disease.

19 And it came to pass, that in process of the dead body, which was rarely, if was not the burning of the dead body, which was rarely, if was not the burning to the burning the burning the burning the burning the burning of the dead body, which was rarely, if was not the burning the burning the practical to the wise of the dead body, which was rarely, if was not the burning to the burning the burni

we are taken off from every self-dependence in the view of our wants and wretchedness, we are the more sure to find help in the time of need. If faith and hope look upward, the everlasting arms will be underneath us. In our cries to God for deliverance, let us therefore plead his tender promises to us, the grants he has made us, his ability to protect and deliver us; and the ingratitude, injustice, and violence of our enemies: for readily God bestows his answers of peace to his people: and happy are they who, renouncing their unpeople: and happy are they who, renouncing their un-believing fears, go forth, assured by faith that it shall be to them as he hath spoken. Unshaken faith is a certain cause of victory: and even songs of praise are excellent weapons in our spiritual warfare. easily deliver his people, and employ their strongly confederated enemies to destroy one another: yea, he can turn his people's distress into means of their enrichment, honour, safety, and peace. And it becomes us, in such noted deliverances, to join in solemn thanksgiving, and to set up some lasting memorials of his

kindness.-But O, how hard is it to render reformation thoroughly complete; and to wean the best of men from sins which easily beset them, even when they have before smarted for them! But it is kind in God to continue a reprover to us: and it is great gain if our providential losses turn us from the path of evil.

CHAPTER XXI. [Ver. 16. The Arabians here joined with the Philistines were probably the nomad tribes which fed their flocks on the desert of Tih, between Palestine and the mountains of Sinai, and eastward as far as the Arabah. The Ethiopians, or Cushite, as it is in the Hebrew, dwelt partly in Africa, south of Egypt, and partly in southern Arabia. The latter

are here referred to. P.]

Ver. 17. [Such incursions, for plunder of cattle and yer. 17. Isuan incursions, for prunder or cattle and goods, and carrying off slaves, are, alas! still common in Africa, and still, by implication, patronized by nations called Christian! Lord, what is man! Arise, arise, plead thine own cause! Ps. 74. 22. C.]

REFLECTIONS.—What monsters are bred in the best of families; or, at least, are made so by unhal-lowed marriages! And none are such plagues to families and kingdoms as ungrateful heirs. Ambition is deaf to the cries of nature or humanity: and those whom duty and interest require to protect us, become our destroyers. But how tormented are the minds of tyrants, and how tottering those thrones which are established in blood! God can take the most unthought-of methods to threaten or to punish his incompanion. veterate enemies. And torment, misery, and disgrace most surely await them. Dreadful is the situation when tormenting agonies, an awakened conscience, and an opening hell, meet the sinner on his death-bed! But miserable are the happiest tyrants.—When alive they are hated; and when dead they are branded with infamy, and lost in despair!

CHAPTER XXII. REFLECTIONS.—Certain is their ruin who wilfully commit sin, and dread-

they buried him; Because (said they) he is the son of Jehoshaphat, "who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But' when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king,8 tookp Joash the son of Ahaziah, and stole him from among the king's sons that were slain. and put him and his nurse in a ebed-chamber.9 So Jehoshabeath, the daughter of king Jehoram, the wife of 'Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER XXIII.

CHAPTER XXIII.

1 Jehoiada, having taken measures for his security, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND in the seventh year Jehoiada strengthened ened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into becomenant with him.

2 And they went about in Judah, and gathered the Levites¹ out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation² made⁴ a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the Lord hath 'said of the sons of David.

4 This is the thing that ye shall do: A third' part of you entering on the sabbath, of the priests and of the Levites,³ shall be porters of the doors;

5 And a third part shall be at the king's house;⁴ and a third part at the gate of the foundation:⁵ and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the priests, and heavy holy: but all the people shall keep the watch of the Lord.

6 But let none come into the house of the Lord, save the priests, and heavy holy: but all the people shall keep the watch of the Lord.

6 But let none come into the house of the Lord.

6 But let none come into the house of the Lord.

6 But let none come into the house of the Lord.

6 But let none come into the house of the Lord.

6 But let none come into the house of the Lord.

7 Lie. Save. 3 Lie. 2 Lord.

8 And Sall the people shall keep the watch of the Lord.

8 And all the people shall keep the watch of the Lord.

9 Lie. 3 Lie. 3 Lie. 3 Lie. 4 Lie. 3 Lie

holy: but all the people shall keep the watch Kisto the Lord. the Levites shall compass the king of the Levites shall comp of the Lord.6

A.M. 3120. B.C. 884.

8.—C. # ch.17.4,6;19.3. o ver.7.2 Ki.11.1.ch. 8 The daughter of king Jehoram and aunt of Joash.—C. pch.2r.1.r.1 ki.r.36. 2 Sa.7.12.13. PS.132.11, 12; 89.28.29. Je.33.20-26.

0. ¶ Eze.40.46.2 Ki.11

9 The priests had 9 The priests had private apartments within the precincts of the temple. In one of these the infant son of Ahaziah was hidden, and there he remained secure for six years.—P. r 2 Ki.11.4.ch.23.T. \$2 S2-7.13.T Ki.15.4.Sc.5.B. J05.5.3.14.Ps.27.533.10.Pr.22.30.

CHAP. XXIII. B.C. 878. # 2 Ki. 11. 4-16. ch.

22.12. b Ge. 26, 28, 1 Sa.18,

A.M. 3126. B.C. 878.

sanction of his cove-nant (ver. 1), and was kept in his temple.— . / Ex.19.12,13;21.14.

m: Ch.9.25,2Ki.1.
7.9.
m: Ch. xxiv.-xxvi.
So two courses of priests, singers, and porters were in the court of the temple together.
7 He detained the outgoing party.

7 He detained the outgoing party, whose course of service was completed; that so he might have at hand a double body-guard for the king.—C.

8 Arms that had been deposited in the temple by David a trophies of his victorial was the case with the sword of Goliath, r Sa. 21. 9.—C.

9 2 Ki I. H. Ne. 4.

C.

o 2 Ki, 11. 11. Ne. 4.

r, 18. Ep.6. 10-19.

9 Heb. shoulder.

1 Heb. house.

p th. 22.11. Ps. 89.39:
132.18.

1 Het. Aouse.

y ch.22.11. Ps.89.39;

32.18. Ps.2.10

23.18. Ps.2.10

21.18. 92.2.4

2 The words grave

4.17 are supplied by
the translators; put
on seems the proper
expression; and consequently, instead of
testimory, it should
be some part of the
order, person, person, person

person, person

person, person

person, person

person, person

person, person

perso

r Heb. Let the king live, 1 Ki.1.20

r Heb. Letthe king try, 15ki., 3c; 6.13; 9. s 2 ki.11.13-16. f 2 ki. 23, 3c; 6.13; 11 standing by a pillar seems to have been a favourite position with the kings of Israel, most probably as emblematic of stability and support, 2 on the tribunal, as Boothroyd renders, who thinks this was the sort of rostrum mentioned ch.6.13— s Prillar 10s. 2c. Ref. 110s. 2c. Ref. 2 Prillar 10s. 2c. Ref. 2c. Ref. 2 Prillar 10s. 2c. Ref. 2c. Re

1. # Pr.11.10; 29.2. Re. 19.1,2;11.15;14.1-4. #1 Ki.18.17,18. Mat. 7.5. Ro.2.1,3.

7.5 Ro.2.1.3.

4 From the ranks into which the guard was arranged (ver. ro), and within which none but the priests and Levites might come upon pain of death, ver.6.7. C.—
The ranges mean the walls or buildings round the temple.—J.

y Re.14.9,10;19.20. # Nu.5.2; 19.14. ver.

y Re.1.4.3(1):19.30.

y Nu. 5.2: 19.4. ver. 19.

of Professor Robinson has an investigation of the ancient gates of Jerusalem in his Biblical Researches in Patestine, vol. 1, p. 472. The notices respecting most of them, he thinks, are too indefinite to enable us to determine anything more than that some more than that some the standard wall. Thus the horse-gate, says he, evidently lay between the temple and the royal palace, and in proof of this he refers to the present passage.—I.

a ch.22.10. Mat.7.2.

& ch.22.10. Mat.7.2. Ge.9.5,6. Ge.9.5.6.
6 She was justly condemned as a murderer, ch.22.10.—C.
b 2 Ki. 11. 17. Ne. 9.
38. De.5.2.329.1.14.15.
Jos.24.25. ch.15.12; 29.
10. Ezr.10.3. round about, every man with his weapons in his hand; and whosoever else 'cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men "that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not "the courses."

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.8

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they pbrought out the king's son, and put upon him the crown, and agave him the testimony,2 and made him king: and Jehoiada and his sons anointed him, and said, 'God save the king.

12 ¶ Now, when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at this pillars at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, "and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, *Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and whose followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate by the king's house, they slew ther there.

16 ¶ And Jehoiada bmade a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

17 Then all the people went to the house of

ful the consequences of unhallowed marriages with the of her innocent, her orphan babes! And to the reungodly. Behold how the woman, for whose sake Jehoshaphat had cultivated friendship with Ahab, reduces his glorious kingdom and numerous family, nay his blessed reformation, to the brink of ruin! She had doubtless advised her husband to murder his brethren and princes, and to hurry himself through scenes of misery into endless woe. Now she counsels her son to do wickedly. Advised by her, he cultivates intimacy with Jehoram her brother, and involves himself and relations in his ruin. Behold the infuriated monster murdering princes, and imbruing her hands in the blood

proach of Judah, the savage murderer, the vile idolater, is permitted to fill the sacred throne without so much as a shadow of title! But, meanwhile, behold how God, for his promise' sake, preserves in his house a young and helpless descendant of David to wear the crown, and even usher in the Messiah in his time! Vain is every attempt of earth and hell to defeat the word of truth; not one jot or tittle of it shall ever fail.

CHAPTER XXIII. REFLECTIONS. - God will not suffer the fulfilment of his promise to be too l

long interrupted. And it is a great mercy in critical times to have one of great prudence, piety, fidelity, courage, and influence to be principal director. How astonishing is it to see religion and liberty all at once recovered from the wrecks of ruin. But is there any thing too hard for the Lord? How mad for their opposers to rush headlong into immediate destruction!
But hopeful is the view when idols are destroyed, idolaters ashamed, the true worship of God regularly established, and his worshippers first giving themselves to the Lord, and afterwards to magistrates and ministers, and to one another, by the will of God!

Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the

priest of Baal before the altars.

18 Also Jehoiada appointed 4the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burntofferings of the 'LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.7

19 And he set the porters at the gates of the house of the Lord, that none which was

unclean in any thing should enter in.8

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And hall the people of the land rejoiced: and the city was quiet, after that they had slain

Athaliah with the sword.

CHAPTER XXIV.

1 Joash reigneth well all the days of Jehoiada 4 He giveth order for the repair of the temple. 15 Jehoiada's death and honourable burial. 17 Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad. 27 Amaziah succeedeth him.

TOASH was seven years old when he began J to reign; and he reigned forty years in Jerusalem: his mother's name also was Zibiah of Beer-sheba.

2 And bJoash did that which was right in the sight of the Lord all the days of Jehoiada, the priest.

3 And Jehoiada *took for him1 twod wives;

and he begat sons and daughters.

4 \ And it came to pass after this, that Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: howbeit the Levites hastened it not.2

howbeit⁹ the Levites hastened it not.²
6 And the king called for Jehoiada the chief, and said unto him, hWhy hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, 'the collection,' according to the commandment of Moses the servant of the the commandment of Moses the servant of the the commandment of Moses the servant of the service of God.—C.

A R. K. 12.7, 8

f Ex. 3.13-14.Nu. T.
3 Flattered the king with feigned recipied to force god, neglect of half a sheekly which was levied off every and for the serve it little yes duced him worship, and serve idols.—Note, whenever Satan and which is instruments can around the commandment of Moses the servant of the plague among them.—I.

A.M. 3126. B.C. 878.

c 2 Ki. 10. 23; 11. 18, De. 13. 9. 1 Ki. 18. 40. Ca.2.15. Zec.13.3. Re. 19.20.

d r Ch. xxiv.-xxvi. e Ex.20.38-42. Le.i. Nu.xxviii.xxix.

7 Heb. by the hand of David. f 1 Ch.26,14-18;9.23,

8 The emblem of that godly discipline which the office-bearers of the church are appointed to ad-minister and enforce.

g 2 Ki.11.19.

9 The Targum says that the crown put on Joash was that which David took from the king of the Ammonites, in which was the precious attracting stone that had engraven on it the great and honourable NAME (Jehovah).—/.

h 2 Ki.11.20. Est. 8. 10. Ps. 58.10;9.16. Pr.11. 10;29.2.

CHAP, XXIV.

CHAP. XXIV.

a 2 Ki.I.z.iiz.I.z.i.
[Joash is merely an alteration of Joacash, the name which he elsewhere bears.

As he was hid six years in the temple, and was only seven years old when he could not be more than a year old when secreted in the temple.—I.]

δ ch.25.2. 2 Ki. 12.2. Ps.78.36,37. Jos. 24.31. Ju.2.7,10.

c Ge.21,21;24.4.

c Ge.zr.zr;24.4.

1 The rabbins say this was for hmself, and they censure such conduct in the high-priest. But the words may as naturally be understood to successively selected for Joash. His advanced age renders therabbinical supposition highly improbable; for, having been solomon, and having lived during six successive reigns, he must on the lowest computation have been a hundred year of the accession of the

a Ge.4.19. Mat.19.4-

e Heb. to renew,

12 Ki.x2.4 ch. 29.3;

g 2 Kî, 12,6. £ 2 Kl. 12.6.

2 The cause of this dilatoriness does, not appear, but may be referred either to the age and inactivity of Jehoiada, now above 100 years old, ch. 24. 25, or to the neglect of appointing some individual specifically to the duty.—C.

A 2 Ki. 12.7.8.

A.M. 3149. B.C. 855.

& ch.21.17;22.3,4.Ps.

12.8.

4 Most probably
Ahaziah and his
brethren, who did
this before they were
taken captive, ch. 2z.
17. But Hales thinks
it denotes her idolatrous adherents,
'sons of Belial.'—f.

/ Ho.2.8. Dr. 32. 15, 17. m 2 Ki.12.9. Mar.12 41.ver.10.

That so every worshipper or visitor might, without difficulty, find his way to the treasury.—C.

n Heb. a voice, Ex 36.6;30.12-14.

6 A memorial to Christians when called upon to con-tribute to the cause of Christ; for 'God loveth a cheerful giver, 2Co.9.7.—C. 0 2 Ki.12.10-15.

1 Ki.5.15; 7. 40-47

2 ki. 2.6.

q Heb. the healing went up by their hand, Ne. 4.7.

7 By repairing the walls, joists, doors, &c. The emblem of that daily renewing and strengthening which the spiritual temple requires, 2 Co 4.16. Ep. 3.16.—C.

*1 Ki. 7. 50, with Ki.12.13,14.

s Ex. 29. 38-42. Nu xxviii.xxix.

xxviii.xxix.

8 It would seem from this that the daily morning and evening sacrifice had been previously intermitted, and that it was very much neglected after the death of Jehuiada.—

7.

/.

#Ge.15.15.1 Ch.23.1

Job 5.26, Ps.91.15,16.

9 He had been born in the reign of Solomon, and had lived through six successive reigns (besides the usurjation of Athaliah), viz. Rehoboam, Abijah, Asa, Jehoshajhat, Jehoram, and Ahaziah.—/. #1Ki, 2, 10, 1Sa.2

1 It was a mark of distinguished honour to be interred within a city, for the burial-places were without.

Burder.

Heb.6. 10. Ne. 13. 14.2 Ki.xi.xii.ch.xxiii.

2 To render honour to the mortal remains of the great and good thus receives the sanction of God's word, it has an important minutence the sanction of God's stris then up to imitate the noble acts, and to follow the fortsteps, of those who have been distinguished by patriotism and devotion to God.—P.

y Ac.20.29, 2 1 i.4.3, 4,10. Ju.2.10. Pr.29.12.

LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the ksons of Athaliah,4 that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord 'did they bestow upon Baalim.

8 And at the king's commandment they made ma chest, and set it without at the gate of the

house of the Lord.5

9 And they made a *proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced,6 and brought in, and cast into the

chest, until they had made an end.

11 Now it came to pass, othat at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired pmasons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house

of the Lord.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.7

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.9

16 And they buried him "in the city of David¹ among the kings, *because he had done good in Israel, both toward God, and toward his house.2

17 ¶ Now, vafter the death of Jehoiada came the princes of Judah, and made obeisance to the king:3 then the king hearkened unto them.

CHAPTER XXIV. [Ver. 18. Jehoiada was gone. The weak-minded king now felt the want of an upright, determined, and God-fearing counsellor. Joash was bound as a king not merely to serve God himself, but to exercise his legitimate influence, and use his rightful power, to maintain the worship of Jehovah in the land. His weakness, his failure to do his duty faithfully and fearlessly in this respect, brought the wrath of God both upon him and upon his kingdom.

Ver 24. [In 2 Ki. 12. 17, 18 we are told that Hazael, king of Syria, invaded Philistia, and after capturing

Gath, was marching on Jerusalem when he was bought off by Joash, who gave him all the treasures of the temple. It is highly probable he returned again, defeated the army of Joash, and plundered the country. So, at least, I would conclude from the statement that he 'executed judgment against Joash.' P.]

DEFI ECTIONS—This general dynamics for young

REFLECTIONS. -It is a great advantage for young persons to be directed by those who are pious, prudent, and faithful. And the influence of education, the awe or example of friends, may often push those far into external appearances of religion who have no cordial regard to it: nay, in shows of devotion, empty hypo-

crites may outstrip real and noted saints. How many useful works in church and state would be utterly stopped, if God did not raise up a few active men to carry them forward! But it is an honour to do good in our time by promoting religion; and faithfulness is the great honour, and will be the lasting comfort, of such as are intrusted with public money, or employed in public business. The godly are often honourably interred with an appearance of distinguished respect and grief, and yet their example quickly disregarded. Pretended conversions, and hypocritical strictness, soon issue in fearful apostasy. Many conform to religion



TOMBS OF ZECHARIAH AND ST. JAMES. [II. Chron., xxiv:20, 21.]—"And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord. He hath also forsaken you. And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord." According to the traditions of the Jews, this tomb stands for Zechariah who was

stoned in the reign of Joash. It is a cubical, monolithic structure excavated from the natural rock. Christians look upon the tomb as standing for the Zacharias spoken of by our Lord in Saint Matthew, xxiii:35. The tomb of Saint James is for the apostle by that name who was hurled to death in the valley below the tomb. This tomb is also an excavated chamber in the side of the cliff, having in front a porch supported by two columns and two half columns. The porch is eighteen feet wide by nine feet deep, and is approached by a door and staircase on the north side.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them:4 but they would not give ear.

20 And the Spirit of God came upon⁵ Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus^b saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he commandment to him, but slew his son: and when he died, he commandment to him, but slew his son: and when he died, he commandment to him, but slew his son: and when he died, he commandment to him, but slew his son: and when he died, he commandment to him, but slew his son: and when he died, he commandment to him, but slew his son: and when he died, he commandment to him the Lord.

22 Thus Joash the king remembered not the son of his commandment to him, but slew his son: and when he died, he commandment to him the Lord.

23 Thus Joash the king remembered not the son of his commandment to him the lord.

24 Thus Joash the king remembered not the son of his commandment to him the lord.

25 Thus Joash the king remembered not the son of his commandment to him the lord.

26 This location is the lord.

27 Thus Joash the king remembered not the son of his liberality.

28 Thus Joash the king remembered not the son of his liberality.

29 This location is discussed in the lord.

29 Thus Joash the king remembered not the son of his liberality.

29 This location is discussed in the lord.

29 This location is the lord.

29 This location is discussed in the lord.

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20 This location is discussed in the lord.

20 This location is discussed in the lord.

21 This location is discussed in the lord.

22 This location is discussed in the lord.

23 This location is discussed in the lord.

24 This location is discussed in the lord.

25 This location is discussed in the lord.

26 This location is discussed in the lord.

28 This location is discussed in the lord.

29 This location Thus saith God, Why transgress ye the com-

said, The Lord look upon it, and require it.7

23 ¶ And it came to pass at the end of the year,8 that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.9

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the Lord God of their Rend God of their Rend God of their

cause they had forsaken the Lord God of their fathers: *so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in 'great diseases,) his own servants conspired against him for **the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him in the sepulchres of the kings.¹

26 And these *are* they that conspired against him, °Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith² a Moabitess.

27 Now *concerning* his sons, and the great
Grand **Grand **Sex. Pr. 10. 14.

*Re.2.6.13.2.10. Ge. 94.

*In *Re.2.6.13.2.10. 1.

*In *Re.2.6.13.2.10

him, 'Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith2 a

oabitess.

27 Now concerning his sons, and the great
| These traitors were the children of prohibited marriages.

A.M. 3159. B.C. 845.

z Ju.5 8 ch.19.2.Ho. 11. Is. 3.11. 2 ch. ½. 15,16. 2 Ki. 5.17.18.3.11.
arch. io. 17,16.2 x i.
17 13.17.16.44.45. Ne.
9.-6./ce.7.11.12.
4 To be art estimony
against personal or
national sin is still
14 to be art estimony
against personal or
national sin is still
15 always
sometimes an almost
hopeless task—still it
is duty—and oftentimes the good seed
grows in fields where
it could be least expersonal or in the country of the country
3 Heb. Colobed.
b 15a.13.11.14.2 Sa.
12.9.10. Zec.7.11.12.
c De.20.25. ch. 15. 2.
19.
Mar gr. ac. Ac. 7.
Mar gr. ac. Ac. 7.

€ Ps.109.4.Jn.10.32. FS. 109.4 Jn. 10.32.

J. Ge. 9. 5. Je. 11.20.
PS. 912:10.12-157.6.

The Lord will look upon it and require it; and so it was, for the princes were murdered by the Syrians, the king ly his servants, ver. 23.25:—C.

A.M. 3159. B.C. 845.

2 Ki.12.18.ver.25. Pakitz.18.vcr.25.
3 Did harden
here mean prophetic
threatenings, they
would scarcely he
called great. They
are to be interpreted
rather of those preat
diseases mentioned
twer. 25), and the political disasters of his
country arising from
idolatry.—C.
q Heb. Jounding.

q Heb. founding, ver.3-14. r Or, commentary, ch.9.29;10.11,20.34.

CHAP. XXV.

B.C. 838. # 1 Ki.14.1-6, b ch.24.2:26.4. Ps.78, 36-38. Is. 58. 2; 29. 13. Ke.3.16. Ho.10.2. Ja.1.

1.13-5.

1 He attempted to unite worldliness and godliness: he begar we'l, but did not continue—he wished to do what was right, but yielded to obstacles and temptations to do wrong.—C.

² Heb. confirm upon him.

upon nim. c ch. 24.25,26; 33.24, 25. Ge.9.5,6. Ex.21.14. Nu.35.10-21,31. d De.24.16. 2 Ki.14 5. Je.31.30. Eze.18.4

). e i Ch. 13. **1**. fch.11.1;17.14-18. g Nu.1.3,18.1 Ch.21. 5.ch.11.1;14.8

of a million.—C. 4, 234,218, 154, 5ter-ling.

6 Taking the shekel at as. 6d. the talent was 3000 shekels (Ex. 38, 25,26), or 4,375; and 23,250, which gives 25,250, which gives talents — £37,500, which gives therefore, could not have been could no

A 2 Sa. 12.1. ch. 15.1 19.2. f 1 Ki.12.28. ch.15.2 ls.28.1. Ho.5.13,14; 9.

Is.8.9, to.ch.18,14 1 Ki.22.15.Ec.11.9.

* 15.8.9,10.CH.10.14.

**This is no irony,
but an earnest warning, in which the anxiety of the prophet
omis the conjunctions. The meaning
is, 'If thou wilt go,
if thou wilt do, if thou
wilt be strong for the
warner than the conjunctions. The meaning
is, 'If thou wilt go,
if thou wilt do, if thou
wilt be strong for the
warner than the conjunctions of the conjunc-

ness of the *burdens* laid upon him, and the qrepairing of the house of God, behold, they are written in the story of the book of the kings: and Amaziah his son reigned in his stead.

CHAPTER XXV.

1 Amaziah beginnth to reign well. 3 He executeth justice on the murderers of his jather. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth an hundred tidents, and dismisseth them. 11 He overthroweth the Edomites. 10, 13 The home. 14 Amaziah, proud of his victory, serveth the gods or Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joseph to his overthrow. 25 His reign. 27 He is slain by a conspiracy at Lachish.

MAZIAH was twenty and five years old A when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

2 And he did bthat which was right in the sight of the Lord, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him,2 that he slew his servants that had killed the king his father:

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, aThe fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout fall Judah and Benjamin: and he numbered them from stwenty years old and above, and found them three hundred thousand's choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an Lundred talents4 of silver.5

7 But there came ha man of God to him, saying, O king, let not the army of Israel go with thee: for the Lord is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, 'do it, be strong for the battle;6 God shall make thee fall before the enemy: 1 for God hath power to help, and to cast down.

9 And Amaziah said to the man of God,

when it is fashionable, who are glad of an opportunity to throw off the restraint. What an unspeakable loss to a church or nation is the death of a pious or faithful counsellor! and what a plague are complaisant and wicked flatterers! But in times of great degeneracy, God never wants some faithful witnesses, that they who hate to be reformed may be left without excuse: and great zeal for God is then needful, to oppose the torrent of ungodliness, and to render ministers duly torrent of ungodliness, and to render ministers duly faithful to souls: for ingratitude, injustice, and barbarity generally attend hatred of reproof and worshipping of idols. And God's prophets, if faithful, are sure to be marked with suffering or death: but quickly shall God resent the injuries done to them. Quickly, and in manifold forms, his judgment shall overtake the obstinate transgressors: and when he forsakes men they become an easy prev to every invader. Often he gives become an easy prey to every invader. Often he gives

more fearfully spread destruction than marriages with wicked women.

CHAPTER XXV. REFLECTIONS. multitudes are mere dissemblers in their religious ap-For some carnal end they apply their tongue and hand to religion, while their heart hates it. But short-lived are the triumphs of murderers, particularly those of sovereigns. And strict equity ought to take place in the punishment of criminals, that the innocent may not be involved with the guilty. How fearfully sin diminishes and weakens nations! And rash undertakings, or alliances in war, make room for God is our enemy; and connection with his enemies but hastens the curse on our enterprises.

piety feel their pride hurt when treated as profane and wicked: and the proud, when baulked of their expected honours and booty, are greatly enraged. quests made by nations are often really to their own hurt: and those whom we imitated in wickedness become the instruments of our punishment. But hase is the cruelty, and sottish the folly, to dash idolaters to pieces, and preserve, nay, worship, the idols which could not protect their votaries from such barbarous severity. Wicked men heartily hate a faithful reprover: and much sooner will they part with large sums of money than with the most useless and despicable idol! But near and certain is their destrucdespicable idol! But near and certain is then destina-tion whom God has left off to reprove, and in whom pride swells to the brim. They that would not hearken to God's servants will soon hearken to their own wicked become an easy prey to every invader. Often ne gives men blood to drink who have imbrued their hands in the blood of his saints: while his justice pursues them into everlasting woe. And scarcely doth anything the wicked. Such as are really unconcerned about the wicked. Such as are really unconcerned about the wicked. Such as are really unconcerned about the wicked. They who go forth hastily to strive will

But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able^m to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home8 again: wherefore their nanger was greatly kindled against Judah, and they returned home oin great anger.

11 ¶ And Amaziah strengthened himself.¹ and led forth his people, and went to pthe valley of Salt, and smote of the children of Seir ten thousand.2

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were qbroken in pieces.3

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from 'Samaria even unto Beth-horon, and smote three thousand of them,⁵ and took much spoil.⁶

14 \(\text{Now it came to pass, after that Amaziah} \) was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him at prophet, which said unto him, Why hast thou sought after the gods of the people, "which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? "forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that "God hath determined, to destroy thee, because thou hast done this, and hast not hearkened unto my

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz,

vice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us a see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The b thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife:

and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the son of Jehoahaz, a significant careful, yet peaceable, and there was in Lebanon sent to the cedar that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the son of Jehoahaz, a significant careful passed by saying, Come, let us a see son of Lebanos, saying, Give thy daughter to my son to wife: a significant careful passed by saying the saying character from of challenge, as a distinguishing character from of challenge, as more, but one, the saying character from of challenge, as more, but one, the saying character from of challenge, as more than the saying character from of challenge, as more, but one, the saying character from of challenge, as more than the saying of the Red Sea, which David bow when he conquered the saying of Judah, saying saying, Come, let us saying, Come, let us

A.M. 3178. B.C. 826.

7 Heb. band. m Pr.10.22.De.8.18. ch.1.12. 8 Heb. to their

ace. # 2Sa.19.42. Job 5.2.

Propagation of the propagation o

4 Heb. the sons of the band. oana. 1 Ki. 16.24,28,29; 9.

77.ch.9.5;
5 The inhabitants.
6 Beth-horon stood on the northern boundary of the kingdom on the northern boundary of the kingdom of the kingd

d.ch.26.16, Pr.13.10; 28.25, Ja.4.1.6.
28.25, Ja.4.1.6.
28.25, Ja.4.1.6.
28.25, Ja.4.1.6.
28.25, Ja.4.1.6.
29.23, Ja.1.6.
20.23, Ja.1.6.
20.2

22.16; 23.5;27.24.15.10.

14

5 Heb. sons of fledge or forwer.
6 Hostages (that is, literally, prisoners of a high rank, in pledge of the future peaceable conduct of Amazial.—C.

12 Ki. 14, 17, 18; 23.

7 B.C. 825, 7 B.C. 825, 50 Ch.9.31;172:15; 16, 11:20.34;24.27;27,7;20, 22; 08.06; 32:32; 33:18;

11:00.3(14.27):77:17:05
27:30.05.27:30.16
37:30.05.27:30.16
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37:30.27
37:30.27
37:30.27
37:30. o That is, the city
of David, as 2 Ki.14.

CHAP. XXVI.

CHAP. XXVI.

B.C. 810.

B.C. 810.

B.C. 810.

B. The building of Eloth is placed in front of Uzziah's biography, as a distinguishing characteristic note. Eloth was a city on the northern point of the eastern point of the eastern point of the eastern point of the eastern point of the was one of Solomon's principal seaports, It was a place of great imaging the place of great in the place of grea

Edomites, and thine heart diffeth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?

20 But Amaziah swould not hear; for it came of God,2 that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh.

which belongeth to Judah.3

22 And Judah was put to the hworse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate,4 four hundred cubits.

24 And he took all the gold, and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the 5hostages6 also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the "rest of the acts of Amaziah, first and last, behold, are they not written in the book of the Kings of Judah and Israel?

27 T Now after the time that Amaziah did turn away from following the Lord, they "made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of 'Judah.

CHAPTER XXVI.

1 Uzziah succeeding, and reigning well in the days of Zechariah, prospereth. 16 Waxing proud, he invadeth the priest's office, and use mitten with leprosy by God. 22 He dieth, and Jotham succeedeth

THEN all the people of Judah took aUzziah, I who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also was Jecoliah of Jerusalem.

4 And he bdid that which was right in the sight of the LORD, according to all that his father Amaziah did.2

oon not know what to do when their neighbour has put them to shame. Man's pride will certainly bring him low; and it will fare ill at last with them who forsake God and his way. For traitors to God and religion are often treacherously hurried into death and bell.

Talmud Gur-baal was identical with Gerar, an old city on the southern border of Philistia. This however is doubtful. The Mehunims, or more properly Maonites, were an ancient nomad tribe allied to the Phœnicians, whose earliest settlements were in the vale of Sodom. They migrated, leaving their name at Maon in the south of Judah, where they may have settled for a time;

also at the town now called Maan, on the eastern border of Edom. The latter was probably the chief station

of the Maonites. P.]
Ver. 23. [About a mile to the north-west of modern Jerusalem are shown the excavations called the sepul-chres of the Hebrew kings. Whether these were really their sepulchres does not appear, except from uncertain

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.3

6 And he went forth and warred against the nilistines, and brake down the wall of Gath, d the wall of Jabneh, and the wall of Ashdod, d built cities about Ashdod, and among the Philistines, and brake down the wall of Gath. and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the dAmmonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem 'at the corner-gate, and at 'the valleygate, and at the turning of the wall, and fortified4 them.

10 Also he built towers in the gdesert, and digged many wells: for he had much cattle, both in the low country and in the plains;6

both in the low country and in the plains; husbandmen also, and vine-dressers in the mountains, and in *Carmel: for he loved husbandry. The mountains, and in *Carmel: for he loved husbandry. The mountains and in *Carmel: for he loved husbandry. The mountains and in *Carmel: for he loved husbandry. The mountains are cording to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

13 And under their hand and in the plains; **

**Relds, 18.2, 2., not **

**Relds, 18.

13 And under their hand was man army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and "slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal:9 and his name spread1 far abroad; 'for he was marvellously helped, till he was strong.

3 The Scriptures furnish a mirror for nations, as weil as for individuals; and na-tional prosperity and

3. f Ne.2.13;7.13. 4 Or, repaired. g Of Arabia, ch.21.

5 Places of defence for small garrisons for the protection of the shepherds and flocks, corn and vines, against the Arabian borderers.—

h Ge.26.18-21. i t Ch.27.26-31.2Ki.

f t Ch.27.26-31.2Ki

3 the low country is the Shephelah, or plain of Philistial lying between the mountains of Judah and the Mediterran-ean. The trians, in the bree Mediterran the present plateau of Moab, stretching from the top of the ridge east of the Dead Sea and Jordan away into the Arabian desert. To this lay these are the Country of the Charles of the Pead Sea and Jordan away into the Arabian desert. To this lay these are the Country of the Charles of the Charl

a Ju.20. 16. 18a. 17.

By These engines are known by the names of baisstae for shooting stones, and catapulate for arrows and aveins; though these names and disunctive uses are frequently confounded the continue of the cross-bow, either of wood or elastic steel, the recoil of twisted ropes tightened by the action of levers; or the sling fron the ordinary annya, which species of gignnic bow, made fast at one end, so that the other being violently drawn downward, and loaded with stones, might, by its stones, might, by its and loaded with stones, might, by its sudden recoil, project them against an enemy to a distance projortioned to its length and elastic power.—C.

1 Heb. went forth.

5 De. 32.10-15. Ps. 30.

A.M. 3241. B.C. 763.

p De. 32.15.ch. 25.19. Hab. 2. 4. Pr. 16.18; 18. 12;29.23;4.23. Ho 13.6. 2 Of all human and the second s

sin, 1 Co. 12. 7; or growth in grace, He. 12.11.—6. d Nu. 12. 10. 2 Ki. 5.

d Nu. 12. 10. 2 Ki. 5.

27 This was a very remarkable punshment has pired at a construction of the control of

I.
e Es.6.12.7 Ki.21.4
f Le.13.46.Nu.5.2,3;
12.15.2 Ki.7.3;15.5.
g ch.10.29; 12.15; 13.
20; 16. 11; 20, 34; 25.20. 20; 16, 11; 20, 34; 25, 20, ls.1.1;6.1. A 1 Ki.2.10.ch.21.20; 28.27;33.20.

CHAP. XXVII. a 2 Ki.15.32-38. b ch.20,4.2 Ki.15.34.

16 ¶ But when he was strong, his heart was lifted up to his destruction:2 for he transgressed against the Lord his God, and qwent into the temple of the Lord, to burn incense upon the altar of incense.3

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men:

18 And they withstood Uzziah the king. and said unto him, *It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be afor thine honour from the Lord God.

19 Then Uzziah was bwroth, and had a censer in his hand to burn incense; and, while he was wroth with the priests, the eleprosy even rose up in his forehead⁵ before the priests in the house of the Lord, from beside the incensealtar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was dleprous in his forehead, and they thrust him out from thence; yea, himself 'hasted also to go out, because the Lord had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah *slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 Jotham reigning well prospercth. 5 He subdueth the Ammonites. 7 His acts, reign, and death. 9 Ahaz succeedeth him.

OTHAM was twenty and five years old I when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also was Jerushah, the daughter of Zadok.

2 And he bdid that which was right in the sight of the Lord, according to all that his

still contain the remains of elaborate stone-coffins placed in side niches; and one of the doors remains, a carved and panelled marble moving upon two hinges like axles, part of the door-slab itself, and playing in the solid rock at top and bottom. From these, as a leper, Uzziah was excluded, and buried without in the adjoining field. C.—The real tombs of the kings must have been in the city of David, i.e. on Mount Zion; and could not therefore be those above mentioned. Tradition points out to this day the tomb of David on the summit of Zion, just outside the modern Zion Gate of Jerusalem. A large building, containing a mosque and a Christian church, stands on the spot, but the sepulchres are beneath, hewn in the rock. The fanaticism of the Mohammedans has hitherto

prevented a full examination of them. They may contain some important relics. P.]
REFLECTIONS.—A godly, faithful, and prudent

instructor is a great advantage to a youthful king: and a noted regard to the laws and worship of God lays an excellent foundation for prosperity: for God honours those that honour him: and as long as we cleave to him, he will be our assistant. And what extensive capacities God gives some men, that they can take care of a multitude of things at once? But how bewitching is pride! it can decoy men to their ruin in a thousand And it is difficult to be prosperous and yet be humble. But seldom do men gratify their pride without bringing themselves to deserved shame. The offices and ordinances of God's church are sacred and appro-

priate: it is at our highest peril if we interfere with them without his call. And when God's ministers magnify their office, and boldly withstand the sinful attempts of the greatest monarchs, it is honourable and But how impatient are the proud of faithbecoming. But how impatient are the proud of faithful reproof or zealous opposition! The most wise and just rebuke exasperates the wilful. And they who will not submit to admonition rush on their own ruin. God marks them with disgraceful punishments, answerable to their crimes. And when we feel his displeasure, it is madness to persist. Humiliation is our only door of escape. And sometimes when sins are pardoned of God, they leave an indelible stain among men.

CHAPTER XXVII. REFLECTIONS. -It is

father Uzziah did: howbeit he entered not into the temple of the LORD.1 And the people did vet corruptly.

3 ¶ He built the high gate of the house of the Lord, and on the wall of Ophel2 he built much.3

4 Moreover, the built cities in the mountains of Judah, and in the forests he built castles and towers.

5 T He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver,4 and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because The prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways,8 lo, they are written in the book of the Kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Surians. of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his correspondent to the best of the country of the coun 36 He dying, Hezekiah succeedeth him.

HAZ was atwenty years old when he be-A gan to reign; and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father:2

2 For he bwalked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire,3 after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He asacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

A.M. 3246. B.C. 758.

agriculture, and ad all other things, with the exception of his father's proud and profane attempt to usurp the priest's office.—C. e Or. the tower, Ne. 3.26; II. 21.

2 Some remarkable tower that formed a feature is ot speak) to speak t

4 £34,218, 15s. ster-

* £34.218, 156. sterling.

6 Rather cors: the cor was the same as the homer, about 32 pecks.—C.

6 Heb. This.

7 Or, established, ch. 19.3.

ch.19.3. Treparation always implies thought previous to action. This thought implies faithful looking to Cod. self-examination, and repentance, Ps. 119.59.—C. g ch.20.312.08.265,27; 32.33.333.22.23.

8 It was in his days, according to 2 Ki. 15, 37, that Resin king of Syria and Pekah king of Israel began to cut Judah short.—

2 Ki.15.38.

CHAP. XXVIII.

CHAP. XXVIII.

R.C. 72c.

a 2 Ki.16.1.2.&c.

1 See note on 2 Ki.

18.2.—C.

2 Either David was
a second name of
jotham (see examples of pluralities of
names, 2 Ki. 14. 21,
comp. a Ch. 26.1, also
che 2 Ch. 21. 17; 22. 1, 6,
where one king has
troo, the other three
names), or else the
ord father is used
for predaction.—C.

b 2 Ki.16.2.6.1.2.6.

8 2 Ki. 16.2.ch.21.6.

6. It is difficult for Christians to conceive what a cruel system is idolatry. This burning still remains in the suttees of India, and the exposure or drowning of India, and the exposure or drowning of children is legalized.—Now, Let Christians beware, lest in their horror of heathenism they forget there are other idols as cruel and destructive as Molech.—C. d 2 Ki. 16.417.9-17. I Ki. 14.73, with Le. 26.30.IDe.12.2.

A.M. 7262. B.C. 742.

and oy the Advanamic covenant as well as microcovenant as well as the covenant as the covenant

41. i i Ki, 20. 38-42. ch.

5 Wherefore the Lord 'his God' delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus:5 and he was also delivered into the hand of the king of Israel, who smote him with

a great slaughter. 6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day,6 which were all valiant men;7 because9 they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrika'n the governor of the house, and Elkanah that was next to the king.8

8 ¶ And the children of Israel *carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there. whose name was Oded: and the went out before the host that came to Samaria, and said unto them, Behold, because the Lord Cod of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for "bondmen and bond-women unto you: but are there not *with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and odeliver the captives9 again, which ye have taken captive of your brethren: Pfor the fierce wrath of the LORD is upon you.

12 Then certain of the cheads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jenizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war.

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass; for our trespass is great, and there is fierce wrath against Israel.1

happy when children imitate their parents' goodness, and carefully avoid their faults. But hard is the task to bring an obdurate people off from their corrupt cus-But hard is the task And often magistrates and ministers, who are tender and circumspect in their own lives, have not courage and zeal enough for doing what they might in the reformation of others. A fixed steadfastness in the truth is the most necessary, and at the same time the most excellent, mean for the resistance of evil and per-What reward hath godliness? formance of good. hath the promises of this life and that which is to But, alas! the best magistrates and ministers come. are often quickly removea, and that in order to make way for monsters to fill their place.

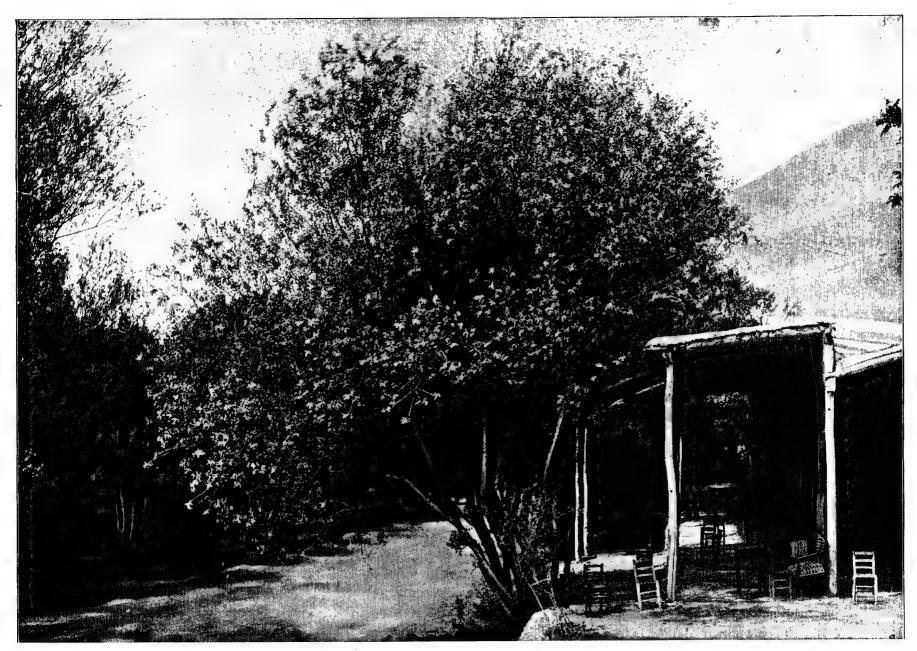
CHAPTER XXVIII. [Ver. 21. We read in the parallel passage, 2 Ki. 10, 9, mat the King of Assyria makes the nations around concur to punish the apostasy

hearkened unto' Ahaz. How is that statement reconciled with this verse? ciled with this verse? In this way: the assistance rendered to Ahaz was of no real service, though he hearkened to him in so far as Syria was concerned. The king of Assyria did not aid him against the Philistines, did not recover for him the captured cities of Judah, did not defend him from the invasions of the Edomites; while, at the same time, the treasures of the kingdom were exhausted by the bribes to the rapacious eastern monarch. P.]

REFLECTIONS.—How amazing is the strength of

men's inward corruption, that can so trample upon a pious education and pattern! But fearful are the punishments which remain in store for such enormous transgressors: and miserable are the nations who have such monsters of impiety for their sovereigns.

of his professing people. Often the very persons or nations whom we have made our pattern in wickedness, are made the instruments of our punishment. dreadfully are the mightiest numbered to the slaughter when the Lord fighteth against them. But how tender his compassion towards his offending people, even while he smites them! He observes and is provoked with those who inhumanly murder or abuse them, especially if they be brethren, or act from principles of hatred or revenge. And he constantly seeks by his word and spirit to render their most outrageous enemies kind and generous to them. They who are made sensible of their own sins will sympathize with their brethren's sufferings. It is better to take warning late than never: and the victory of self-denial is more glorious than the necks of vanquished enemies. It is the greatest honour to the mighty to be merciful. But



OFFEE GARDEN, DUMMAR, DAMASCUS—TO WHOSE GODS AHAZ, THE KING OF JUDAH, SACRIFICED, AND BROUGHT RUIN TO HIS HOME AND PEOPLE. [II. Chronicles, xxviii:23.]—"For he sacrificed unto the gods of Damascus, which smote him." Ahaz was the son of Jothan and the twelfth king of Judah. He reigned sixteen years, from B. C. 726 to B. C. 742. He introduced new sanctuaries and strange altars in Jerusalem, and burned incense in the temple courts to the heavenly bodies. He erected a new altar after the pattern of one

he had seen in Damascus. He is said to have introduced the sun dial, which is about the only useful thing he contributed to his time. We give a picture above of a coffee garden in one of the suburbs of Damascus. This city was, perhaps, in the days of Ahaz, very much what it is to-day. It owes its existence to the Abana river, and has always been noted for its beautiful gardens filled with flowering shrubs. Damascus has always been a wicked city. People here have lived for pleasure, and the gods of Damascus to which Ahaz sacrificed were the ruin of him and of his people.

14 So the armed men left the captives and the spoil before the princes and all the congre-

gation.

the kings of Assyria to help him.

17 For vagain the Edomites had come and smitten Judah, and carried away captives.2

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken "Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

19 For the LORD brought Judah low, becarse of Ahaz king of Israel; for he made Judah naked,3 and transgressed sore against the LORD.

naked,³ and transgressed sore against the Lord.

20 And Tilgath-pilneser king of Assyria
came unto him, and distressed him, but strengthened him not.⁴

21 For Ahaz took away a portion out of

21 For Ahaz took daway a portion out of the house of the Lord, and out of the house of dch.120,2 Ki.18.15,

the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And 'in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and he had him altars in every corner of Jerusalem.

25 And in every corner of Jerusalem.

him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn, incense unto other account of the places to burn, incense unto other as given.—P. gods, and provoked to anger the LORD God of

his fathers.

A.M. 3263. B.C. 741.

Ver.12. # Ja. 2. 16. Mat. 25. 4-45. Job 31, 15-23, 2 i.6.22, w De.34.3, 1 Ki.16,

pencil.—C. x 2 Ki.16.5,7.ls.7.1-7.Je.17.5. y Le.26.18.ch.25.11,

7.Je.17.5.
7 Le. 26.18.ch.25.11.
12.
Heb. a captivity.
2 Exe. 16.27.57. Jos.
15. Exe. 16.27.57. Jos.
16. Exe. 16. Exe.
16. Exe. 16. Exe.
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6 The reason of this

cus is given.—P, g 2 Ki.16.8.Pr.20.25. h ch.29.3. i ch. 33.3-5. Ho.12. II. Je.2.28. 7 Or, to offer.

A.M. 3263. B.C. 741.

& ch.20.34;27.7,9. / ch.21.20;26. 23; 33, 20.2 Sa.2.30. Pr.10. J. 8 See note on ch.26,

CHAP. XXIX.

CHAP, XXIX.

R.C. 726.

a 2Ki.18.1-8.

1 See note on a Ki.

18.2-C.

5 ch.26.51.8.2.

ch.26.51.8

60. Pr.8. i7. ch. 34. 3.

3 "What is well begun," suth a common proverth, "is nearly ended." For to begin a work of reformation is the greatest difficulty. And yet 'the lion in the way' (Pr. 22. 13) is not so dangerous as procrastination, that bromises for as procrastination that promises for hereafter, but can at tempt nothing now Happy Hezekial who begins well, and begins immediately —C.

ch. 28. 24. 2 Ki. 16.

4 The public worship at the temple was entirely suppressed during the latter years of king him at the suppressed during the latter years of king him at the sacred from the latter of burnt-offering was extinguished, or that it was rekindled by first the dedication of the temple. If, however, the service was not entirely put a stop to, the people in greneral were shut out from attending.

**IELENDIO, 15. 1 Ch. 15. 15. 15.

neck.
i ch.28.24, with Le.

2 ch.28.24, with Le. 24.1-8, & ch.24.18; 28.5,6,17 -19.1 Ki.9.8, Le.26.14-39. De.28.15-51, & Le.26.17, ch.28.5-

7 Le.26.17. ch. 28.5-8, 17-19.
7 Alluding to the captivity, ch. 28. 5, and the terrible defeat, 28.6.—C.
17. ch. 15. 12; 34. 30-32, Ezr. 10.3. Ne. 1x. 2.20.
8.5.

Ezr. 10-3 Ne. IX. 12-0.

8.5.

8 Speaking in the spirit of adoption, and exhorting them as a father would exhort his dear children.—C.

10 Or. be not now deceived, 1 Co.6. 10.

0 No. 8. 14; 18. 2-6.

De. 10. B.

26 \ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel:8 and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites to cleause the house of God. 12 They sanctify themselves, and cleause the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

EZEKIAH begana to reign when he was If five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah.2

2 And he 'did that which was right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the direct year of his reign, in the first month, opened the doors of the house of the Lorn, and repaired them.4

4 And he brought in the priests and the Levites, and gathered them together into the

east street.

5 And said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth "the filthiness out of the holy place."

6 For hour fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.6

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burnt-offerings in the

holy place unto the God of Israel.

8 Wherefore the kwrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, four fathers have fallen by the sword, and our sons, and our daughters, and

our wives, are in captivity for this.7

10 Now it is "in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, 8 ben not now negligent: for the Lord hath chosen you to stand before him,

when God lays aside one instrument of correction, he often takes another in his hand; and turns the helps which we sinfully secure into ruinous plagues. When we forsake God, we must needs be disappointed in every other confidence. And desperately hardened must men be when both mercies and judgments render them worse and worse. Happy is that nation where their tyrannical monsters of wickedness are quickly cut off by death, to make way for better princes.

CHAPTER XXIX. REFLECTIONS. -- What

duce in a nation! And great is the mercy when God gives good men power after they have long been unwilling spectators of wickedness. It is highly honourable when those in high stations give to the Lord the first beginnings of their power and influence. And when God gives opportunity, with earnestness, humble grief, and holy zeal, should men reform their neglects and turn to the Lord. Corrupters of religion often leave the church and ordinances of God in the greatest confusion. And it is necessary to ponder the punishments of former sins in order to render us hearty and strange alterations the change of a sovereign may pro- active in our reformation. And much may be done in

a short time if all concerned be diligent. are those ministers whom God stirs up to be leaders in the work of reformation, to provoke their brethren to jealousy: and glorious is the sight when they cheerfully work to one another's hands in reforming the church —when kings, princes, priests, and people vie with one another in improving Jesus Christ as the great pro-pitiation for sins, and in serious repentance of former sins, and returning to the observance of all God's ordinances, grudging neither cost nor care! They will then find their work much more easy than they expected. But, alas! that priests, who ought to be

to serve him, and that ye should minister unto him, and burn⁹ incense.1

- 12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the pKohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of
- 13 And of the sons of ^qElizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:
- 14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the tinner part of the house of the Lord, to cleanse the house of the Lord, to cleanse it—the emblem of christ, by of holies, even to the tinner part of the house of the Lord, to cleanse it—the emblem of christ, by of holies, even to the splitting to the world out of it, and leaving behind brought out all the uncleanness that they found in the temple of the Lord into the court of the large of the Lord. The splitting the splitting the splitting the splitting that the world out of it, and leaving behind leaving behind the world out of it, and leaving behind the world out of it, and leaving behind leaving behind the world out of it, and leaving behind the world out of it, and leaving behind leaving behind to the world out of it, and leaving behind to the world out of it. in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad "into the brook Kidron.

to carry it out abroad "into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the "porch of the Lord: so they sanctified the house of the Lord."

LORD: so they sanctified the house of the Lord.

Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. 3

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the "altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, "all the vessels, which king Ahaz in his reign did cast away" in his transgression against the Word of the Lord.

20 Then Hezekiah the king arose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought beeven bullocks, and

21 And they brought beeven bullocks, and

up to the house of the Lord.

21 And they brought beeven bullocks, and seven rams, and seven lambs, and seven hegoats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer them on the altar of the Lord.

22 So they killed the bullocks, and the priests received the blood, and csprinkled it on priests received the blood, and csprinkled it on specific manner.

23 So they killed the bullocks, and the seven tams and seven tams and seven tams and seven tams and seven tams. So the seven tams and seven tams. So the seven tams and seven tams. So the seven tams and seven tams

A.M. 3278. B.C. 726.

9 Or, offer sacrifice. fearing monarch. He used his initiuence and his power to promote the spiritual dom. He became a father to the nation, He instructed the priests, and stirred them up to a discharge of their proceding the property of the pro

p i Ch.6.1;23.6-23. q Le.10.4. r i Ch.6.3x-47; 2-.2,

7 I Change 3,9-31. S Or, in the busi-ness of the LORD, ch.30.12. I I Ki. 6. 33, i.e. the sanctuary and holy sholies.

De.9.21.1 Ki.2.37. Ki.23.6,12. ch. 15.16; 30.14. # I Ki.6.3. Jn. 10.23. ver.7.

A.M., 3278. B.C. 726.
forbid the consecutive offering of any number. Then the seven goats were for seven goats were for 231. agreeably to Le. 231. agreeably to Le. 231. agreeably to Le. 231. agreeably to Le. 231. below offerings combined completed the emblematic atonement, Le. 2, ver. 24, ment, Le. 2, ver. 24, and blessing (Ex. 20. 11), completeness—the sacrifice representing him 'whose blood cleanseth from all sin,' 1 Jn. 1, 7. – C. 8 Heb. near, 1 C. 6 Heb.

6 Heb. near.
7 Not the whole multitude that would multitude, that would have been impracticable; but the congregation of the chiefs, as their representatives.—C.

d Le.4.15,24;1.4. e Le.6.30;8.15.Ga.3. 13. Ep.1.13. Col. 1. 20. Jn. 3. 16. Ro. 5. 10, 11. He.2.17.

fiCh.15.16,22;16.4, 5,42;25.1-6. 8 Heb. by the hand

9 The temple psalmody was regulated with the concurrence of these other prophets, as well as by the appointment of David.—/.

also ready; for praise is comely and plea sant.—C

g r Ch.23.5. Am.6.5 h Nu.10.10. ch.5.12 Re.5.9,11.

f ch. 7. 3; 20. 21. Ps cxxxvi.;81.1,2;150.3,5 CXXXV.387.L.2159.3.5.

3 The simultaneous commencement of a commencement of sacrifice and praise, is to teach that the Lord is to be praised on earth for the institution of the great sacrifice; for which even in heaven they ing. Thou art worthy, for thou wast slain, and hast redeemed us unto God by thy blood. 'Re.5.9.—G.

Heb. some, **Ps.**

Heb. song, Ps 89.15.

d ch. 20.18; 7. 3; ver 28,30. Ge.47.31. Ex. 4 m 1 Ch.z6, 7-36. Ps zcv. &c.

xcv. &c.

These noble and inspiring words are contained in x Ch. xvi; also in Ps. cv. xcv. xcvi. The church and people of God in every age may adopt them in rendering praise to their heavenly King.—P. # Ex.12.27. Le.3.16 i.-iii. De.32.38.

i.-iii. De. 39. 38.

4 The burnt-offering was wholly consumed upon the altar, Le. 1,9.13, the peace-offering was mostly allotted to the offerer and his friends. Compare Le.3,3.4,9.0,0.14,5 with vii. 15, 10. Therefore he that presented the burnt-offering evinced the more generous sprit.—C.

or Kl.8.63;3.4.

5 In this verse burnt-offerings and a burnt-offering are used as equivalent, which confirms the interpretation of ver.

21. that the whole sacrifice might consist of consecutive sacrif.

the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering before the king and the congregation;7 and they laid their hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by8 his prophets.9

26 And the Levites 1stood swith the instruments of David, and the priests with "the

trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the 'song of the LORD began² also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the *singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all that were present with him, bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with "the words of David, and of Asaph the seer:3 and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring "sacrifices and thankofferings into the house of the Lord. And the congregation brought in sacrifices and thankofferings; and as many as were of a free heart, burnt-offerings.4

32 And the onumber of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burntoffering⁵ to the Lord. *

*aders, are often the most unqualified and careless; and need so repeatedly to be stirred up to that which is peculiarly their work! But they who love God's altar will delight to support the service; and past neglects will quicken them to more abundant dili-

CHAPTER XXX. [Ver. 1. It appears to me from the scope of the passage, that Ephraim and Manasseh are here mentioned not in their individual capacity, but as the representatives of the whole northern kingdom, just as Judah was the representative of the

southern kingdom. Instead of addressing letters to each separate tribe, Hezekiah wrote to the chiefs of the two kingdoms. But in addition to this formal invitation, his messengers were instructed to go through all the cities of the land, and to address urgent verbal

invitations to the whole people. P.]
REFLECTIONS.—God's ordinances ought not to be neglected on account of a mere circumstance. It is best to engage people to duty when they are in a proper temper. And we ought to stir up all whom we can to the worship and service of God, and that

the mercies and judgments of God, and his promises and threatenings. It is never too late for sinners to return while the calls of mercy are continued: and it is only impenitence persisted in that becomes fatal. If we do all that we can to encourage them, their blood must be on their own heads if they obstinately refuse. Better that our invitations should be derided than that God should be dishonoured, and one sould murdered by our sloth. And though favour sound nurdered by our sloth. And though few are saved, a remnant shall hear, fear, and humble themselves, and return to the Lord. What a shame it is when, by the most engaging motives; representing to them, on the contrary, ministers, through their inactivity,

33 And the peonsecrated things were six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not flav all the burnt-offerings: wherefore their brethren the Levites did help them,6 till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with the *fat of the peace-offerings, and the tdrink-offerings for every burnt-offer-So the service of the house of the LORD

was set in order.

36 And Hezekiah "rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.7

CHAPTER XXX.

1 Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry in Jerusalem, keep the feast fourteen days. 27 The priests and Levites bless the people.

ND Hezekiah sent to all Israel and Judah. A and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had dtaken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.2

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king³ and all

4 And the thing pleased the king 3 and all the congregation.

5 So they established a decree to make proclamation have thoughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria. The relationship is the remnant of you that are escaped out of the hand of the kings of Assyria. The relationship is the remnant of you that are escaped out of the hand of the kings of Assyria. The relationship is the remnant of you that are escaped out of the hand of the kings of Assyria. The relationship is the remnant of you that are escaped out of the hand of the kings of Assyria. The relationship is the remnant of you that are escaped out of the hand of the kings of Assyria. The relationship is the remnant of you that are escaped out of the hand of the kings of Assyria. The relationship is the remnant of you that are escaped out of the phane of the price of the northern kingdom had already because they were were the Lord of the price of the northern kingdom had already because they were the lord of the price of the northern kingdom had already because they were the lord of the price of the northern kingdom had already because they were the lord of the price of the northern kingdom had already because they were the lord of the price of the northern kingdom had already because they were the lord of the price of the northern kingdom had already because they were the lord of the price of the northern kingdom had already because they were the lord of the price of the northern kingdom had already because they were the lord of the price of the lord of particulary

A.M. 3278. B.C. 726.

p Peace-offerings, ver.31;ch.7.4,5. q Sanctified ones, ver.5,6;ch.39.16,17.

ver.5,0;ch. 19.16.17.
r ch. 13; 11:30.17.
6 Heb. strengthened them.
s Ex.29.13. Le. 2.1.
t Ge. 35.14. Le. 23. 13.
Nu.15; 5: 10.
x 1 Ch. 29. 9.18. ch.
15; 15; 23. 18, 21; 30. 21,
6.2 CO.I.I.2.1 Th. 2.19.

6.2 (O. I.22 Th. 2.19.
7 Prepared them by his Holy S, intro perceive the folly and the wistom and hessing of the worship of Jehovah; and so deep, so decided, and so sudder was this reformation, that all must be the hand of God.—C.

CHAP. XXX. a ch.11.13,16. b Ten tribes, ch.25.

1 Ephraim and Manasseh lay con-tiguous to Jerusalem, but not nearer than Reuben and Gad, and not sonear as Simeon and Dan. Three reasons seem to have produced this special notice of the invitation to Ephraum, of which Manasseh was a seem to have produced the invitation to Ephraum was the greatest tribe. (2) It seems to have been the most hopelessly addicted to itolatry, and interestor in the produced by the present the most hopelessly addicted to itolatry, and interestor in the produced by the present the most hopelessly addicted to itolatry, and interestor in the produced by the present of the seformation and energetic letter, seeks to adult notice efforts of Hosea for the reformation and control of the produced by the preaching of the produced by the preaching of Ilosea, ch. 13, 12, 14, 89 th a dependancy of Ephraim, as Benjamin was of Judah, had, most probably, participated. See P.S. 2.2.—C. E. x.ii. Nuit. De. 2.5. x. 12, 12, 13, 14, 15, 22, 16, 12, 12, 11, 12, 15, 25, it was provided that, in cases of uncleanness or temporary absence, the passo see might contain the first. Compare Ex. 22, 18 with Nu. 9, 10, 11, 1.

that country, which may be either per-sonal, as lewdness, drunkenness, lying, Sonata as lewtness, lying, drunkenness, lying, drunkenness, lying, drunkenness, constanting, and drunkenness, constanting, and drunkenness, constanting, injustice, oppression, Some of these may generally found united, for they almost necessarily generate, for meyelform they originate from neglecting or dey, shing the constanting they are they are ship of God. Cors. Ter. 19.4 ch. 3.6. f. Mar. 5.40.

s Act. 17.34 ch. 17.6. f. Cors. 18. f. Cors.

s Ac.17.34-ch.11.16; ver.18.
9 There are some to mock at every attem, sed reformation, more to mock at every attem, sed reformation, more food, interesting the sed of the sed o

lieved, Ac. 17, 23, 24—

f Ps. 110. 3. Ex. 12. 6.

Ac. 2.6 [6 32. 30. 1 The true theory of the second of the Lord.—

C.

g Nu. 9.10. II. vet. 2.

g Nu. 9.10. II. vet. 2.

word of the Lord."

C. N. NO.10.11, VE. NO.20.11, VE. NO.20.21, VE. NO.2

that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they 'laughed them to scorn, and mocked them.

11 Nevertheless 'divers of Asher, and Manasseh, and of Zebulun, humbled 9themselves, and came to Jerusalem.

12 Also in Judah the thand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread "in the second month, a very great congregation.

14 And they arose, and took away the "altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed,2 and sanctified themselves, and brought in the burntofferings into the house of the LORD.

16 And they stood in their place⁸ after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore "the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.4

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, bhad not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one

19 That a prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the

sanctuary.5

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present⁶ at Jerusalem kept ⁹the feast of unleavened bread seven days with great gladness:

JJa-5.16,17.Ps.103.3.Is.57.18. 6 Heb. found. g Ex.12.15.Le.23.6.1 Co.57 & Ne.8.10.ch.7.10;29.36; ver.26.

and the Levites and the priests praised the LORD day by day, singing with loud instruments' unto the LORD.

- 22 And Hezekiah spake ⁱcomfortably unto all the Levites that taught the *good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers.
- 23 And the whole assembly took counsel to" keep other seven days: and they kept other seven days with gladness.8
- 24 For Hezekiah king of Judah *did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and oa great number of priests sanctified themselves.
- 25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers, that came out of the land of Israel, and that dwelt in Judah, rejoiced.
- 26 So there was great joy in Jerusalem: for since the qtime of Solomon, the son of David king of Israel, there was not the like in Jerusalem.1
- 27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwellingplace, even unto heaven.

CHAPTER XXXI.

1. The people's zeal in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in bringing in first-fruits and titles. 11 Hezekiah appointeth officers to dispose of those offerings. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2. ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peaceofferings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.4

to praise in the gates of the tents of the Lord.

3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the had, in addition to the receive of the king-down, large private described in the part of t 3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as it is written in the law of the Lord.

3 He appointed also the king's portion of his addition to the review of the king dom, large private and some large private and the described in the contributed liberally, as was his duty to the new-moons, and for the set feasts, as it is written in the law of the Lord.

3 He appointed also the king's portion of the land, he had, in addition to the review of the king dom, large private and the described in the contributed liberally, as was his duty, to the kand of the contributed liberally, as was his duty, to the contributed in the contributed liberally, as was his duty, to the kand of the second to the second the work of the king dom, large private all, as 29-29, but to the second the described in the contributed liberally, as was his duty, to the kand of the king dom, large private and the second to the second the maintenance of the work of these heads of the second the maintenance of the work of the king dom, large private and the second to the second the maintenance of the work of these heads of the second to the second the maintenance of the work of the king dom, large private and the second to the second the second the second to the second the secon

A.M. 3278. B.C. 726. 7 Heb.instruments
of strength.

i Hev. to the heart of all, &c. Is. 40.1, 2. Ho.2.14.ch.32.6.

? Ti.4.2. Ec. 9. 10, 11.Ro.12.1-3.

11.42.1-3. In. II. Ro.12.1-3. I Je., 17. Ps.cv. cvi.; 50.-3. Jos. 719.

m 1 Ki.8.65.

m 1 Ki.8.65.

Not another passover, but seven days of 'peace offermers and confession to the Lord God of their fathers' (ver. cz), whom they had idolatrously forsaken, and to whose worship they now returned with gladness—C. mch.35.7.8.

ø ch.35.7.8.
ø Proselytes, Ex.12.

Prose'ytes, Ex. 12. 8,49, with 43.

P PTOSC. YUSA.EA.E.

P Three classes are mentioned as having keys the feast:—1. The whole people of Judah. A.E. of the southern kingdom, of the policy of the portion of the policy of the portion of the policy of the northern kingdom, being Israelates. 3. Strangers, or proselytes, who had taken their abode within the bounds cithed of the northern and who conformat to the Jewish ritual.—P.

p x Ki.8.65.ch.7.8,0

to the Jewish ritual.

P. K.18.65, ch.7.8,9.

I The superiority of this passover to any solemnity since the days of Solomon, lay not merely in the adultional seven day of the control of the concourse of the tribes, that since the separation from Rehoboam, and the erection of the idols at Bethel and Dan, had never been so great or so encouraging as upon this octoring as a point of the control o

r ch.13.9, 10. Nu. 6. 23-26. s Heb. the habita-tion of his holiness, Ps.68.5.Is.57.15;66.1.

CHAP. XXXI.

B.C. 725, &c. 1 Heb. found. ² Heb. sintil to rake an end.

3 This noble scone and the season of the sense, a popular impulse, because it pervaded the people, as well as the king and the nobility. But it was no less on that as the sense, a popular impulse, and it was strictly legal, by the supreme law of Heaven, however contrary to idolatrous custom, prescription and ordinance, 15, 124 Per 15, 125 P

e Nu.18,9-21.Ne.13. 10,11. 1 Co. 9. 14. Is. 8.

6 That 'they which wait at the altar are particlers with the altar,' is equally a natural of the cold and coased; now, in better times, the temple is reopened, the priests and Leitheral ecold and coased; now, in better times, the temple is reopened, the priests and Leitheral ecold and coased; now in better times, the temple is reopened, the priests and Leitheral ecold and coased; now in better times, the temple is reopened, the priests and Leitheral ecold and as soon as the 'commandment comes al road' the people, whose heart cod had opened, in abundantly for in subunport of his service.

C.
9 Or, dates.
g Le. 27, 30, De. 14.
28.

28.

h Heb. heaps
heaps, Ju.15.16.
i Le.23.16-24.

heafs, Julis. 10.

* Le. 23.16-24.

1 Srvar, the ninth of the civil year, answers to May and June, the commencement of the Jewish harvest.—

**The first of the jewish harvest.—

**The first fruits of the civil year, answering to September and October.—C.

3 The first fruits of the field are here referred to. In the third month, just at the close of the whole of the program of the first fruits and to lay the foundations of the heaps; in the seventh month, at the close of the vintage, they completed their officings.—F. Ch. 20.

3.14.6.0.14.20. IK.8.

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2 (Ch.6.14.2 Ki. 25.
18 (ch.21.6. 11.1 Hag.
19. M.13. 10.1 I. Hag.
19. M.13. 10. 1 I. Hag.
19. M. 13. 10. 1 I. Hag.
19. M. 13. 10. 1 I. Hag.
19. M. 13. 10. 1 II. Hag.
19. M. 19. 1 III. Hag.
19. M. 19. 1 III. Hag.
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19. M. 1

ascribed to the Lord.

The disinterestedness of the priests
was highly commendable, for they
might easily have enriched themselves
without being suspected. The whole
transaction enlarge
tonded the plesstended the solemmity; for before this
the priests were
generally carriess nity; for before this
the priests were
generally careies
and ungodly.—I.
6 Os. storehouses.
n i Ch.20, 20–20,
7 Heb. at the hand

o 2 Ki.11.6.ch.23.5.
p Heb. holinesses
of holinesses, Le.2.3

10;5.18,22 8 Heb. by the hand

4 Moreover he commanded the people that dwelt in Jerusalem to give 'the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment came abroad,7 the children of Israel 1 brought in abundance8 the first-fruits of corn, wine, and oil, and honey,9 and of all the increase of the field; and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the stithe of holy things, which were consecrated unto the LORD their God, and laid them by heaps.

7 In the 'third' month they began to lay the foundation of the heaps, and finished them in the seventh2 month.3

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat. and have left plenty:4 for the Lord hath blessed his people; and that which is left is this great store.5

11 \P Then Hezekiah commanded to prepare chambers6 in the house of the LORD; and they prepared them,

12 And brought in the offerings, and the tithes, and the dedicated things, faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers, under the hand of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, othe porter toward the east, was over the freewill-offerings of God, to distribute the oblations of the Lord, and the pmost holy things.

15 And next him8 were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the ecities of the priests, in their set office,9 to give to their brethren by courses, as well to the great as to the small;

16 Besides their genealogy of males, from three years old and upward,1 even unto every one that entereth into the house of the LORD,

his daily portion² for their service in their charges, according to their courses;3

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:4

19 Also of the sons of Aaron the priests, which were 'in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and "wrought that which was good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it "with all his heart," and "prospered.

CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and en-courageth the people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud is humbled by God. 27 His riches and works. 31 His error in relation to the Babylonish ambassadors. 32 He dying, Manasseh suc-

FTER these things, and the establishment thereof, bSennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that the was purposed to fight against Jerusalem,

against Jerusalem,

3 He took counsel with his princes and his mighty men to 'stop the waters of the fountains which were without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook' that ran² through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall 'that was broken, and raised it up to the towers, and hanother wall without,

Jet. Jeb. overflowed.

Been we'ls would but how to stop a casily cincerted. The people', and the implied 'hiding' of the cate that, by a sub-piced in the city, consider the water was considered into the city, and the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall 'that was broken, and raised it was correspondent examples of civil engine upon record. The cartiest examples of civil engine upon record.

5 Ch.25.23.

up to the towers, and hanother wall without, and repaired 'Millo in the city of David, and made kdarts and shields in abundance.

A.M. 3279, &c. B.C. 725, &c.

2 Heb. for the things of the day upon his day.

yeon Ats day,

3 The children of priests were allowed to enter the temple or the control of the

8.24.4.3

**Sor. truest, x Ch. 9.

**Zaver.15:

**Sametity is the same as holimess, and means separation freeliments of color of the co

Le.25.34. Nu.35.2-

5. w z Ki.20.3. r Ki.15. 5. Jn.1.47. Ac. 24. 16. 2 Co.1.12. w r Ki.2. 4. r Ch. 22. 19. Ec.9.10.

5 The real meaning of 'decision of char-acter'—an essential ingredient in all true religion.—C.

y Ne.9. 20-22. Pr. 3. 9,10. Hag. 1.5-19. Mat. 6.33.1 Ti.4.8. Mal. 3.10,

CHAP. XXXII.

B.C. 713. a ch. xxix.-xxxi. ð 2 Ki. 18. 13, &c. Is. 36. 1,&c.ch. 20. 1;14.9.

of a N.16.13, etc. 10.

1 Herekiah had given him no cuuse given him no cuuse given him no cuuse had hereki most protanacherib most protanacherib most protanacherib most protasea, and thereby access to Africa and
Europet or it may be he was compelled by
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what is more probable still, by zeal on
behalf of his idols,
which Hezekiah had
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ver, 12.—C.

Heb. & break

cHeb. & break hem up, Is-37.24,25. d Heb.his face was war, 2 Ki.12.17.

3 Heb. overflowed.

-C, g ch.25.23, A 2 Ki.25.4. Je.39.4 f 2 Sa.5.9.1 Ki.11.27;

4 Heb.spake to their

—1. m Je.17.5,7. ch. 13. 12.Ro.8.31. Is.2.22;41. 10. n Heb. leaned, ch. 20.20.Mar.5.36.

0 2 Ki. 18. 17-35. Is. 36.4-20.

36.4-20.

6 Having received the tribute of silver and gold, mentioned 2Ki. 18. 13, he withdrew his army, but soon after he sent Rabsbakch with a blasphemous message.—/.

7 While with his

o.aspicinous mes-sage.—I.

7 While with his army he is at Lachish, by his envoys he negotiates with Jeru-salem. Even as Sa-tan, in his wrath against the church of Christ, persecutes the saints in one country, and cajoles the unwary and un-suspecting in an-other.—C.

8 B.C. 770

8 B.C. 710. 9 Heb. dominion. p Ps.42.3,10;71.11.

P Fs.42.3,1071.11.

P Fs.42.3,1071.11.

Q Are ye sitting
Gc. 49. 24. 2 Sa. 2. 13.

10 T, in the strong-hold.

2 Why do ye abide
in Jerusalem, in, our
during the siege of
Lachisth, and do nor
anther come out and
make submission to
Sonnacheriu as a resixtess conqueror

— P S. W. 2. 2 Le 2 Se.

4 Not denying that Jehovah was a god, but asserting his incapacity to resist the proud and blasphemous Sennacherib.—C.

proud and hisaprenions.

**E X ki.18. 99, Is. 36.

**L#5;10,7-11.

**5 If the Lord had a mind to help them, he would have them believe that the was not able, because no gods had been able to deliver those that worshipped them from his power.—*Pa.

**E X.5. 2. Ps. 12. 9.

**Da.315, Jn. 19, 10,11.

**R.13.6.

**2 X ki.18. 17-35, Ps.

**That they were clerated to speak appears strange; but the Jews were protected by a pious dependence upon God, who abbors violence, character with which ambassadors are consentionally invested.—*C.

**R.5. 2. Ki.19. 14. Is. 37.

2 Ki.19, 14. Is. 37.

6 And he set captains of war over the people. and gathered them together to him in the street of the gate of the city, and spake comfortably to them,4 saying,

7 Be 'strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.5

8 With him is an marm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people "rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saving,

10 Thus saith Sennacherib king of Assyria, ^pWhereon ^qdo ye trust, that ye abide in the

sieg 🏞 in Jerusalem?2

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, *The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah 'taken away3 his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense

upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God4 should be able to deliver you out of mine hand?

15 Now therefore "let not Hezekiah 5deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet more against the Lord God, and against his servant Hezekiah.6

17 He *wrote also letters to rail on the

holy zeal against everything sinful. And well bestowed is that labour or expense which we lay out in abolishing idolatry or restoring the true worship of God. How comely is it when great men, by their generous present, encourage others to bestow their respective dues upon the service and servants of God! gospel ministry might be easily and comfortably maintained did every one concerned minister according to his ability. And with great care ought sacred revenues to be preserved and managed, that none of Jesus' servants, or their families, may lack what is necessary:

for it is scandalous that some should riot in luxury, while their brethren, more laborious and faithful, should But with great confidence may we expect that God will honour and succeed our religious endeavours when we engage in them with our whole heart.

CHAPTER XXXII. [Ver. 4. We may conclude from this passage, when taken in connection with ver. 30, and with the statements made in the apocryphal book of Ecclesiasticus, 48. 17, that there was a foun-

tain called Gihon somewhere on the west of the city, whose waters originally flowed down the valley of Hinnom, 'through the midst of the land.' Nehemiah, 2. 13, speaks of the Dragon Well in the same direction, and this may have been another name for Gihon, have covered the fountains. Hezekiah seems to have covered the fountains by constructing subterranean chambers similar to those at the pools of Solomon, and then to have conducted the waters by hidden canals into the city. The work was evidently of great magnitude. Perhaps the Pool of Hezekiah, which

LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

deliver his people out of mine hand.

18 Then they "cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake bagainst the God of Jerusalem, as against the gods or the people of the earth, which were the work of the hands of man.

20 Tard of this cause Hezekiah the king and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own bowels slew him? there with the sword.

22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 Tinh those days Hezekiah was sick to the death, and prayed unto the Lord: and he leaders, and prayed unto the Lord: and he leaders, and prayed unto the Lord: and he leaders, and prayed unto the Lord: and he leaders and captains in the camp of the king of Assyria.

35 and so the leaders are an angel, and the leaders are an angel, and the leaders and captains in the camp of the king of Assyria.

26 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and prought gifts unto the Lord the prophet is an angel with the sight of all nations from the necessary and the prophet is an angel with the sight of all nations from the necessary and the prophet is an angel with the sight of all nations from the necessary and the prophet is an angel with the sight of all nations from the necessary and the prophet is an angel with the sight of the sight of

Judah: so that ne was interested and inations from thenceforth.

24 ¶ Inh those days Hezekiah was sick to be death, and prayed unto the Lord: and he saign.

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Inh those days Hezekiah was sick to be death, and he saign.

Inh those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign.

cording to the benefit done unto him; for his

25 But Hezekiah *rendered not again according to the benefit done unto him; for this heart was lifted up: therefore there was "wrath upon him, and upon Judah and Jerusalem.6 26 Notwithstanding Hezekiah *humbled himself for the pride7 of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the Lord came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; 28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for gold.

and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance; for PGod had given him substance very much.

2 Ki.18.28-35-1 Sa. 17.II. b 2 Ki.18.34,35 Is.10.

tion.—C, # Je.26,19;3,12-14, 1 Ki. 51, 29, 2 Ki. 20,17-19. Le.26,40,41. 7 Heb. the lifting

up. o ch. 17. 5, 12, 13. 1 Ch.27.25-31. Pr.10.22. Mat.6.33.1 Ti.4.8. 8 Heb.instruments of desire A.M. 3291. B.C. 713.

q ver.4.ls.22.9.1 Ki. 1.33,45.ch.33.14. 9 See note on ver.

1 Heb. interpreters. # 2 Ki.20.12, Is. 39.1-

2 This does not mean, as commonly is said, that God withdrew the special aids of his grace and Spirit, but literally, as is said, that 'God left him;' that is, God, for the pride of his heart, adjudged him for a time to be 1/7 to himself, Ps. 8t. 12.—C. SGC.22.I. Job. v. of God. 22. I. Job. v. of God. 22. I. Job. v. of Literal as a common support of the said of th

Jn. 225, Fs. 33, 73139.1.

2 Not to 'try him,'
as if God were ignorant of anything
that was in his heart.
that the Hezekish
that the Hezekish
discovery Gir, make
weakness and folly,
weakness and folly,
whose love his pride
had grieved, and
whose purifying fires
it had laboured to
gench, Ro, 15, 30,
CF. 4, 31, Th. 519,
CF.

C. f ch. 9, 29, 31; 12, 15; 13, 20; 16, 11; 18,34; 24, 27; 25,26; 26, 20; 28, 26, 4 Heb. kindnesses.

5 Or, highest.

CHAP. XXXIII.

B.C. 698, a z Ki, zr. 1-9, Ec. 0.16, Is.3.4,5,12, with Ch.3.13, Mat.1.10.

10.16. Is 3.4.5.1c. with 1 Ch. 3.13. Mat. 1.10. b De. 18.9, 10 Le. 18. 3.28. ch. 32.24. c Heb. he returned and built, Ec. 2.19. d 2 Kir. 18.4; 21.3. c h. 33.1; 3.1.2. c With De. 16.2. 2.4. 1 'Made groves;' this will appear a strange statement to the thoughful reader. The real incaning of the Hec. 19.2. c h. 19.2. c h.

a The splendour of sum, most, and stars, cspecials, and stars, cspecials, and stars, cspecials, and stars, sum, most, and stars, sum, most, and stars, sum, and sum 2 The splendour our, moon, and star

ki.22.4.vec.7.
g.ch. 88. 3-4. 24. 25.
g.ch. 89. 24. 25.
g.ch. 89. 24. 24.
g.ch. 89. 24.

tures.—G.

4 From 2 Ki. 21. 7
we learn that this
image was not a
statue of himself, as
the Targumists suppose, but an image
of the Phoenician
Astarta, equivalent
to the abominable
Grecian Venus.—C.
i 28a, 70, Pt. 72a. of desire.

**J De. 8.18. Pt. 10.22.

**J De. 8.18. Pt. 10.22.

**I Sa. 7. 10. Ps. 132.

13.14.1 Ki.8.23.ver.4

30 This same Hezekiah also astopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.9 And Hezekiah prospered in all his works.

31 \P Howbeit in the business of the ambassadors1 of the princes of Babylon, who rsent unto him to inquire of the wonder that was done in the land, God left 2him, sto try 8him, that he might know all that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness,4 behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11 He is carried captive to Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 18 His acts and prayer. 20 He dying, Amon succeedeth him. 21 Amon reigning wickedly is stain by his servants. 25 The murderers being stain, Josiah succeedeth him.

MANASSEH was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem:

2 But did that which was evil in the sight of the Lord, like unto the babominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For the built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made 1 groves, and worshipped all the host of heaven,2 and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the

6 And he heaused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit,3 and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And he set a carved image4 (the idol which he had made) in the house of God, of which 'God had said to David, and to Solomon his

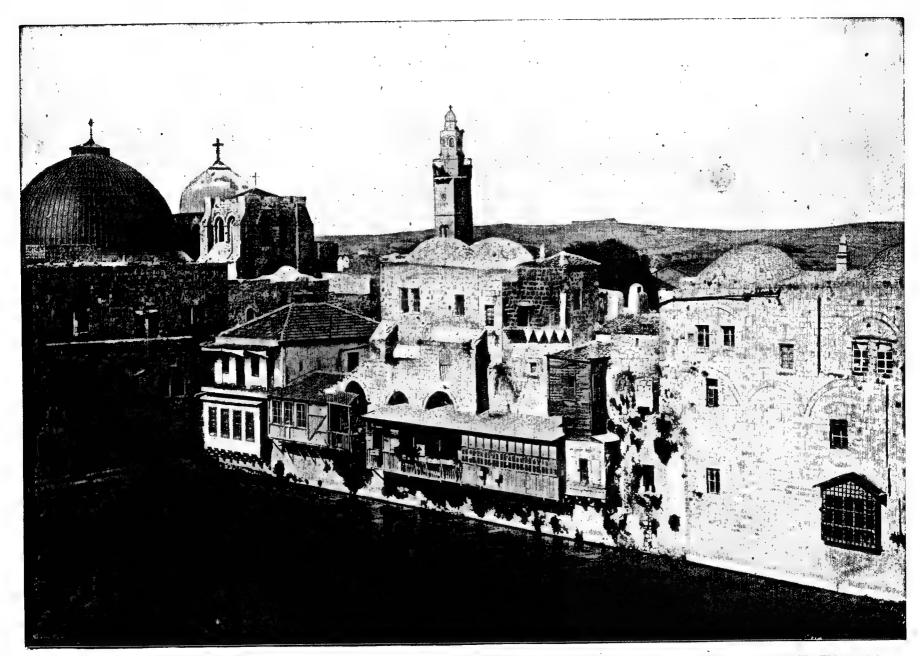
still exists, may have been excavated at that period to | cessful.

receive the water from the fountains. P.]

REFLECTIONS.—Never are Satan and his agents more ready to harass the people of God than when they are employed in the work of reformation: and thus God justly punishes his people for their hypocrisy and indifference in his service. Proud men hope to carry all to their mind if their first attempts are suc-Vol. 2-20

But when war or danger is threatened, we must prepare for it by every proper mean, remembering, after all, to rest chiefly on the powerful protection and assistance of God. Strong faith in him will help us above the fear of man. If our adversaries discover their enmity to God and our souls by boasting and

happy and honourable to us. But how criminal is ingratitude to God for his singular, his miraculous favours! The pride of his own children is especially odious and provoking to him; and it becomes us carefully to guard against and heartily to hate it. Astonishing is the wisdom of God, that can make sins, as well as sufferings, the means of his people's trial and blasphemy, let us give ourselves to mourning and prayer: so shall the issue be terrible to them, and humiliation. He delights to honour those whom his



POOL OF HEZEKIAH—BUILT BY THE KING OF JUDAH. [II. Chronicles, xxxii:30.]—"This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works." The same pool is referred to also in II. Kings, xx.:20, where it says: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not

written in the book of the Chronicles of the kings of Judah?" This pool is 240 feet long by 144 feet wide, and is rather shallow. At the bottom is natural rock, which is leveled and covered with cement, and it is furnished with water by a small aqueduct from Birket Mamila. Dr. Thomson says the water which fills the pool is still brought by an underground conduit from what is supposed to be the upper Gihon.

son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; kso that they will appointed for your fathers; *so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh made Judah and the inhabi
15.52-307.20.

2 \$8.23.6.1\$a.13.

3 \$2.32.5.1\$a.13.

tants of Jerusalem to err,5 and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And^m the Lord spake⁶ to Manasseh, and to his people; but they would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh 'among the thorns,' and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

14 ¶ Now after this he *built a wall without

them out of the city.

16 And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless athe people did sacrifice still in the high places, yet unto the Lord their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers' that spake to him in the name of the seers' that spake to him in the name of the seers' that spake to him in the name of the seers' that spake to him in the name of the seers' and the most hopeful. A good the country of the seers' are sumbard the most hopeful. A good the seers' are sumbard the most of the seers' for the seers' for his acts' (good the seers' are sumbard the

A.M. 3306, B.C. 608.

18.5.20-307.50.

3. The Syriac and Arabic have it—he 'took Manasseh sive.' Our Hebrew text and translation seem, however, sufficiently intelligible. He took him among the thorns, in his own idlolations, in his owner than a his meaning in the seed of maning and in the seed of maning and seed of maning and the seed of the seed of

sions.—P. Ps. 107. x0,1x. Joh 36.8.2 Ki.23.33.

q Mi. 6, 9. Ho, 5.15; 14.1-3.8. Lu.15. 16-18. Je. 31.18-20; 3.23. 2 Co. 7.11.

7.11. ** Is.1.18.1 Co. 6.11 Ps.34.6;50.15;91.15, s Ps.46.10. Da.4.25,

o rs.46.10. Da.4.25, 34. f ch.32.5;11.5,11,12. w Or, the tower, ch. 27.3. No.3.26,27,31;11. 21.1 Ch.9.2. x Ho.14.3.8.1s.2.16-21.ver.2-7. Ps.119.67. y i Ki. 18, 30. Le. 7.

we.l be translated were written. Why they were expunged does not appear, nor is it of any importance for us to inquire or to know.—C. or to know.—C.

d Or, Hosai, 1 Sa.

of Or, Hours, 1 Sa. 9. Manasseh's pray-er is not preserved in the sacred writings. That which bears his name in the Apocry-pha can hardly be identical with the one here referred to. It would rather seem to have been an attempt made by some tempt made by some a prayer. Programmer with the company of the c

hv er. 12. Je. 8. 12. Zec., 11.12. 1 Heb. multiplied freshass, 2 Tl. 3. 13. ch.od.czyer.6. & 25.0.4.25; 27, 20, 21. ch.zd. 25; 25, 27, 25. Ps.55; 2, 20, 25. Ps.55; 2, 20, 25. Ps.55; 2, 25. 7, 26. 9.56. Nu.35; 16-21, 31.

31. 5 B.C. 641.

CHAP, XXXIV.

the Lord God of Israel, behold, they are written in the book of the Kings of Israel;

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they are written among the sayings of the deers.1

20 T So Manasseh slept with his fathers, and they buried him in his own house:2 and Amon his son reigned in his stead.3

21 ¶ Amon' was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and *served them:

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 \P But the people of the land ¹slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.5

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He provideth for the repairs of the temple. 14Hilkiah having found the book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

OSIAH was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left.1

3 T For in the eighth year of his 2 reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images3 that were on high above them he cut down; and the 4groves,

grace hath enabled remarkably to honour him. And noted piety and activity for God are the true way to be happy and prosperous in life, and to die revered and

CHAPTER XXXIII. REFLECTIONS.—What a grief it would be to many godly parents to return from death and behold the abominations of their children! Nations and churches readily relapse into their wonted abominations, from which they had been reformed with infinite pains. They become inhuman, unnatural, and infatuated when God gives them over to their own hearts' lusts. They turn from and provoke God, their best friend, and depend on Satan, their worst enemy. How quickly Hezekiah's boasted

treasures are carried to Babylon, and his son to attend them! But O the mercy of God, in giving repeated warnings to the most vile and obstinate sinners; or in afflicting them, in order to awaken them! convert and forgive the greatest monsters of wickedreas. But bitter are the griefs, and visible the fruits, of real repentance, particularly when the subjects were once remarkably wicked. What care to restore the worship of God which they have defaced, and to reform the persons whom they have seduced! Though God their size behind his bealt they are respectively. cast their sin behind his back, they never forget it themselves, nor think themselves worthy of ordinary honours, whether in life or in death. And it may be useful for us to remember that our sins, with their aggravating circumstances, as well as our returns to

our duty, are exactly marked in the registers of heaven. But with what a dreadful career and unremitting obunremitting ob-al ruin! They stinacy do some men post to eternal ruin! They greedily copy their parents' wickedness, but never their repentance

CHAPTER XXXIV. [Ver. 7. Josiah was the most thorough and successful reformer of Old Testa-His piety and zeal were, under God, mainly owing to the wise and holy men who had charge of his early training. Never had there been in the Jewish court such a noble band of high-minded and God-fearing men. Shaphan, the scribe, was chief. He had charge of the finances, and trained the young prince in political economy. Hilkiah, the high-priest,

A.M. 3381, B.C. 623.

'book of Moses' are

doubt will be removed when this considered farther that though there are from the considered farther that though there are from places in the larve of Moses, ye this one place only mentions the book of Moses, when the considered from the considered from the considered from the from

6 Heb. to the hand

t Heb. poured or t mested, 2 Ki.22.9.

or metted, z Kinzo, z Y Both presson and people omitting the reading of the law publicly and private neglect), not consistent and private neglect), not wonder that upon private neglect, not wonder that upon the law, and the straight it read, they were startled at it, as i one were risen from the dead.—Capellu. sur Patruck. 3 Heb. in it.

8 Heb. in il. # De.17.19. Jos.1.8 Ps.119.24,97-99. Je.36

21. # De.17. 19; 28.3-68 Le.26.3-30.

y Ge.37.34. Ps.119. 120.Joel 2.13.

and the carved images, and the molten images, he brake in pieces and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.5

- 5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.
- 6 And so bdid he in the cities of Manasseh, and Ephraim, and Simeon even unto Naphtali with their mattocks6 round about.7
- 7 And when he had broken down the altars and the groves, and had beaten the graven
- and the groves, and had beaten the graven images 'into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

 8 Now, din the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the proceedings.

 **Richard Company of Lookey the recorder to feer the graven of the drown all the graven is the land.
- son of Joahaz the recorder, to repair the house of the Lord his God.

 9 And when they came to Hilkiah the high priest they delivered the money that was brought into the house of God which the lord was brought into the house of God which the brought into the house of God, which the Levites that kept the doors had gathered of

Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house;

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kingsh of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadish the Levites of the sone of Morant.

25.6.Ex.3.7.

10.7. to refer.
Ach.33.2.22

3 The ruin of the temple must have likely, as walls, roofs, rulete, as walls, roofs, rulete, as walls, roofs, rulete, as walls, roofs, and foors alk repaired to other buildings. The flat roofs would form; and the desired the form and the desired the saces of the kingsh of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadish the Levitas of the sone of Morant.

and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, kall that could skill of instruments of music.³

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and mof the Levites there were scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the Lord.

15 Kl22,712,75 Ne.
22,712,75 Ne.
22,712,75 Ne.
23,72,72,71 Ch.
24 St.22,72,71 Ch.
24 St.22,72,71 Ch.
24 St.22,72,71 Ch.
25 St.22,72,71 Ch.
26 St.22,72,71 Ch.
27 St.22,72 Ch.
28 St.22,72,71 Ch.
28 Why the sacred musicals were the charge, which we can be seen the search of the selection. May it not have har reference to the fact, that as in the building of the temple there was no sac, of any of or on heard, 7 Kl. 6.7, so it should be in the bearers of burdens, and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work, to the sound of music and the other artifices work the sound of music and the other artifices work the sound of music and the other artificati

that was brought into the house of the LORD, Hilkiah the priest "found a book of the law of the Lord given by Moses.5

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

A. VI. 3363. B.C. 641.

8 There has been in all ages a desire amongst superstitutions people of being buried in places of imaginary statisty. The sun-worshippers peem to have 1 re are their term; es, and rished ready means for to luting the reise of their abominable idolatry.—C. ag Ki.z.4.6.50 x Ki.

a 2 Ki. 23. 16, 20. 1 Ki. 13.2. b ch. 30. 1, 10, 11. 6 Or. mauls. By his friendship with the Assvrians, o through their weak-ness, he had power over these places.

C. g 2 Ki. 12. 11, 12, 14; 22.5,6. Ezr. 3.7. 1 Or, to rafter.

120. Joef 2. 13.

9 The Hebrew books being written books being written on long rolls, the prophetic threaten ings of Deuterono my would, most probably, be unfolded first, an l if so, they were well calculated to produce the deep emotion of the king. See ver. 24.—C.

Ot, Achbor, 2 Ki 22.12. a 2 Ki.17.6;22.13.ch. b De. zxviii.-xxxii. Le.xxvi. f 2 Ki,22,7;12 15 Ne. 2, Pr. 28, 20, 2 Ti, 2, 2, 1

Le.xwi.
c Ex.15.20. Ju. 4. 4.
Ac.ct.9.
d Or, Harhas, 2 Ki.
2.14
1 Heb. garments.
2 Or, in the sciool
or in the second part.
8 Literally, in the
second, viz. city, a
phrase nearly akin
town so frequenty
applied to a pert of
ancient cities. C.
See note on 2 Ki. 22.
14—P.
c 2 Ki. 22.15-20.

14.-P. e 2 Ki.22.15-20. f ch. 36.6,17. Is. 5. 5 De.xxviii.-xxxii.; 4.2 -28; 6. 14. 15; 8. 19, 20 Da.g.12. Le.xxvi.

g ch.12.2; 15.2; 33.3 9,22,23. Is.2.8, Mi.5.1 2 Ki.23.26, 27; 24.4 Je

15.4.

De. 20. 3. 2 Ki.22
19. Ps.51.16,17; 34.4,6
Le.26,40,41.Pr.28.13.1
Ki.21.27,29. m 1 Ch. 23.4,5; xxv. xxvi. m 2 Ki,22. 8-14. De. ..24,20. 4 Heb. by the hand

Ki.21.27.20. recepting instruction as a little child; tender in a little child; tender in of an offended God; tender in acknow-lee,gung the justice of his sentence; tender in commiserating the self-induced evils of his country. See Mat. 18.3. Lu. 19. 41.—C. * Heb. of the Anna

* See note on 2 KL

22.8. There is every
reason to conclude
that this book was
the autograph of
Moves, for though
there are fifteen
| laces in the Old Testament where the
'law of Moses' and

16 And Shaphan carried the book to the king and brought the king word back again saying, All that was committed to thy servants, they do it.

17 And they have tgathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan' the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the "words of the law, that he "rent his clothes.9

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and *Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saving,

21 Go, inquire of the Lord for me, and for them that are aleft in Israel and in Judah, concerning the words of the book that is found: for bgreat is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum, the son of Tikvath, the son of dHasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the 2college; and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ve the man that sent you to me,

24 Thus saith the LORD, Behold, 'I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the Lord, so shall ve say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

27 Because thine heart was htender,4 and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord.

had charge of his religious education. Huldah, the prophetess, with her husband Shallum, were in close attendance as guides and advisors. The prince had a oung companion, who for early piety, devoted patriotism, and clear insight into divine truth, had no superior in that or any other age-Jeremiah the prophet. Under such training, and in such society, Josiah could scarcely have failed to reform a corrupt church, and

and obey God's calls in the days of their youth! and indeed there are but few aged conversions. Happy is the nation whose sovereign sets before them the best example; zealously purges his dominion from tempts. regenerate a degraded kingdom. P.]

REFLECTIONS.—Happy are they who hear

regenerate a degraded kingdom. P.]

example; zealously purges his dominion from tempts tions to destructive impieties; reforms the church is

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the

- king word again.

 29 ¶ Thenk the king sent and gathered together all the elders of Judah and Jerusalem.

 30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

 **ItoL Jrow great.

 **ItoL Jrow great.

 **Code to Israel, as reformed in Israel, as
- 31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.
- 32 And he "caused all that were present" in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.
- 33 And Josiah 'took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And Pall his days they departed not from following8 the Lord, the God of their fathers.9

CHAPTER XXXV.

1 Josiak keepeth a most solemn passorer. 20 He, provoking Pha-zoh-necho, is slain at Megiddo. 25 Lamentations for Josiah. 26

OREOVER, Josiah kept a passover unto MOREOVER, Josian kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month.

- 2 And he set the priests in their charges, and encouraged them to the service of the
- house of the Lord;

 3 And said unto the Levites that taught all Israel, which were holy unto the Lord, implying the distribution of the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel;

 4 And prepare yourselves by the houses of your fathers, after your courses, according to house of the Lord your distribution of the distribution of the distribution of the which they she is and the distribution of the distribution of the shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel;

 4 And prepare yourselves by the houses of your fathers, after your courses, according to his to make room for an ido, it would most probably have distributed the press, in idola.

2 Is. 57. z, 2. 2 Ki. 22. 20. Ps. 37. 37. Je. 34.5. ch.35.24. He gied in peace with God and his own conscience. peace with God and his own conscience. \$2 Ki.23.1-3. ch.30. 1. Jos.23.2;24.1, &c... \$ B.C. 623. 4 Heb. from great, even to small. 5 Undoubtedly there were many

piously disposed.—C. 1 x Ki.11.14:23, 3 ch. 5.13.
m De. 5. 2, 3; 29. 3. Jos. 24.25 ch.15.12:29. 10. E27.10.3. Ne.9.38.2 Co.8.5.
n ch.14.4:33.16. Ec. 8.2 x Ki.23.3.
6 Heb. Jound.
o 2 Ki.23.4-20. ver.3

7. By the instrumentality of his exhortations, his exhortations, his example, and his piety, whereby the Spirit of God wrought this blessed reformation.

**P Jos. 24.31. Ju. 2.7.

**8 Heb. **From after.

**9 Josiah* reign was an exact counterpart to that of Manasseh. The latter tolerated and established extra to the stable of the stable

CHAP. XXXV.

1 The true character of a religious commemoration—not to flesh and blood, but to the Lord.—C.

trous times, removed it for satety, the prous act would scarcely have been unnotined. The conclusion therefore is, that it had been removed by Josiah, during the ceansing and repairs of the temple, and was now restored to its appointed place.

This interference of David and Solo mon in the regulation of divine worship, does not sancer the service and the service after their own imaginations. David and Solomon were both promon were both propagations, and, in that character, and not in virtue of their office as kings, did they enact those pious and ortheir programs of the service and ortheir forms which had a service and the service and the service and the service and ortheir forms which had a service and the servi

Josiah is now restoring.—C.

Heb. the house
of the fathers,
6 Heb. the sons of
the fathers,
6 Heb. the sons of
the fathers,
6 Heb. the sons of
the fathers,
6 Heb. the sons of
the fathers,
6 Heb. the sons
the f 1 Ch.29.6~9. Ezr.2 68,69.2 Co.9.7.

68,69,2 C0.9.7.

8 Heb. offered.
2 2 Ki.24;23.4 ch.
34.15.

18 Heb. offered. In
all 3800 busiceks and
37,600 small cattle,
Mi.6.7,8.1 Ki.8.63.
1 ch. 30. 16. 1 Ch.
xxiii...xxvi; 6. 31, 37.
43,49;15.14.24;16.4-6,
37-42.

43.49;15.14-24;16.4-6, 37-42.

9 The people them-selves might slay their own paschal lambs, and then pre-sent the blood to the priests, that they might sprinkle it be-fore the altar; and the Levites flayed them, and made them read/or dressing.—

8 Heb. station. r 1 Ch.25.1-31;23, 5

4. Or rather, 'seers,' for Asaph and He-man are also so designated at ch.20, 20; I Ch. 25. I, 5. This is also the reading of all the ancient versions (except the Chald.) and of a MS. of Kennicott.—

J.

s t Ch.9.17,18;26.14

the writing of David king of Israel, and according to the writing of Solomon4 his son;

5 And stand in the holy place, according to the divisions of the families of the fathers's of your brethren the people,6 and after the division of the families of the Levites;

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passoverofferings, for all that were present, to the number of thirty thousand,7 and three thousand bullocks: these were of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests, for the passover-offerings, two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, agave unto the Levites, for passover-offerings, five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover,9 and the priests *sprinkled the blood from their hands, and the Levites 'flayed them.

12 And they "removed the burnt-offerings, that they might give according to the divisions of the *families of the people, to offer unto the Lord, as it is written in the book of Moses: and so did they with the oxen.

13 And they roested the passover with fire, according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and pdivided them speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat2 until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited

his nation; trembles at the words of the God of Israel; and under the apprehensions of his denour ed wrath humbles himself; and labours to have all his subjects taght divine truths, fixed in them, and preserved from wickedness. And it is pleasant, after great prevailing impiety, to behold kings, ministers, and people harmoniously and heartily zealous for the instituted purity of God's worship, and solemnly devoting themselves, upon a new-covenant toomig, to his service.

CHAPTER XXXV. REFLECTIONS.-Alas! how often neither ministers nor people show due forwardness in observing the solemn ordinances of God! Yet much might be done for the excitement of others by one in high station, who so loves him that he grudges no expense nor labour in his service. And magistrates, by their example and zealous exertions, might effectually instigate and encourage even minis-

in the way. No one ought to become a hypocrite for in the way. No one ought to become a hypocrite for the sake of carnal advantage: but certainly such as appear sincere ought to meet with peculiar encouragement. Care should be taken, by all concerned, that none be deprived of God's ordinances on account of their poverty; and that none, by public service, injure his own soul's edification. But great labour and pains are necessary in reducing all ranks and things to due ters to do their duty; yea, where many difficulties are order in the observation of God's ordinances after they

at every gate; they might not depart from their

at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel, that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that? kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates:
and Josiah went out against him.

21 But he sent ambassadors to him, saving.

Am. 3381, B.C. 632

An admonitory and observance. For if an observance. For if an observance, for its post of all observance. For if an observance is post of all observance. For if an observance, for its post of all observance. For if an observance, for its post observance. For its post observance, for its post observance. For if an observance is post observance. For its post observance, for its post observance. For its post observance, for its post observance. For its post observance is post observance. For its p

and Josiah went out against him.9

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God^b commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

at he destroy thee not.

22 Nevertheless Josiah would not turn his ce from him, but 'disguised himself, that he ight fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of 'Megiddo.

23 And the archers shot at king Josiah; and the bing said to his servants, Have me away;

accused or rasmy entering upon an unjust war; for Necho law through his territory without leave, and shout to hat have held the must ha face from him, but 'disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, 1 and came to fight in the valley of 'Megiddo.

the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusation of the mouth of the mouth of the mouth of servants therefore took below the mouth of servants that the had; and they brought him to Jerusation of the mouth of servants of the mouth of servants. See the servants therefore took him out of the mouth of servants of the mouth of servants. See the servants of the mouth of servants of the mouth lem, and he gdied, and was buried in one of Kieza, 34.2 Ki.8.29. the sepulchres of his fathers: and hall Judah

and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the 'singing-men and the singing-women singing-women |

sepatches.

**A Zec. 12. 5.

f. Job. 28. Ec. 12. 5.

Je. 317-21. M.I. 8.9.

Je. 317-21. M

A.M. 3381, B.C. 623.

att ranks.—C. x ver. 1; ch. 34, 8, 2 Ki.23.23. y 2 Ki.23.29. Je.46.2, 8 Heb. house.

Ki.23.23, y 2 Ki.23.29, Je.46.2. 3 Heb. kouse.
9 B.C. 6100.
x 2 5a.16.10. Jn. 2.4.
Mat.8.29, a Heb. the kouse of my war, 18.36.10.
b 2 Ki.18.25, And it was Josiah's duty to obey, De.5.52, c.ch.18.29, 7 Ki.14.2.
5a.21.2.

c ch.18.29. 1 Sa.21.12, d ver. 21. Jn. 11. 50,

1 Josiah cannot be accused of rashly entering upon an un-just war; for Necho

A.M. 3304. B.C. 610.

close to the spot consecrated in national between the second seems that there was on the battle-field an ancient sanctuary of the two and Rimin and that the city of Megislato was not far distant. We have no details of the Sacred writer. Josiah disguised himself, as kings were then accustomed to do when entering battle. The first upon and mortally wounded him. He was put into another charnot, and driven rapidly off towards perusalem for the second monarch died; and a 1 Judah and Jerusalem mourned for him.—

Not in the book called Lannatations of Fereman, but in some other of that name, used by the singing men and singing women, and not included in the

k Heb. kindnesses ch. 32.32.

CHAP. XXXVI. a Or, Shallum, Ch.3.15.Je.2..11.2Ki

5.30-34.
b Heb. removed him, 2 Ki.23.33. Eze.
19.3.4.
1 Dethroned him for some cause not recorded.—C.

² Heb. mulcted.
⁸ i.e. £37,693, 154

**E. £37.993, 152.

**Text. 19.3.4 Le. 22.

**Text. 19

| sal of Necho.—P, | d 1 Ch.3. 15. Mat. 1. | 11. 2 Ki. 23. 36, 37. Je. | 22. 13-17; 26. 21-23; | xxxvi. | e 2 Ki.24.1, 2. Je. 22. | 18,19;36.29-31. Eze.19.

spake of Josiah in their lamentations to this day. and made them an ordinance in Israel: and, behold, they are written in the Lamentations.4

26 ¶ Now the rest of the acts of Josiah, and his *goodness, according to that which was written in the law of the LORD,

27 And his deeds, first and last, behold, they are written in the book of the Kings of Israel and Judah.

CHAPTER XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill, is carried bound into Babylon. 9 Jehoiachin succeeding, reigneth ill, and is brought into Babylon. 11 Scholachin succeeding, reigneth itt, and is brought into Babilon. 11 Zedekiah succeeding, reigneth ill, despiseth the prophets, and rebelled against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and the people, is wholly destroyed. 22 The proclamation of Cyrus for building the temple.

THEN the people of the land took "Jehoa-L haz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt oput him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of *gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jchoiakim. And Necho took 'Jehoahaz his brother, and carried him to Egypt.4

5 ¶ Jehoiakim^d was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters,5 to carry him to Babylon.

7 Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim. and shis abominations which he did, and that which was found in him, behold, they are written in the book of the Kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

⁵ Or, chains. f 2 Ki.24.13.Da.1.1,2;5.3. Ch.3.16, or Contah, Je.22.24. g ver.5;ch.35.27.

have been long neglected. The very best of men rarely leave the world without some visible blemish. How affecting it is to see this great man die in an unjust war, after he had received from God fair warning of his danger! But God in his sovereign wisdom often makes his people's sinful rashness the mean of their wn happiness and of their survivors' misery. lament the loss of their mercies who never rightly improved them in the enjoyment; and grieve for the misery which they see coming on their nation, who will not take the proper methods of repentance to prevent it.

CHAPTER XXXVI. [Ver. 6. It was in the third year of Jehoiakim's reign that Nebuchadnezzar took Jerusalem, Da. 1. 1, and put fetters on the king. At first it was the intention of the conqueror to take Jehoiakim to Babylon, but for some reason he changed his

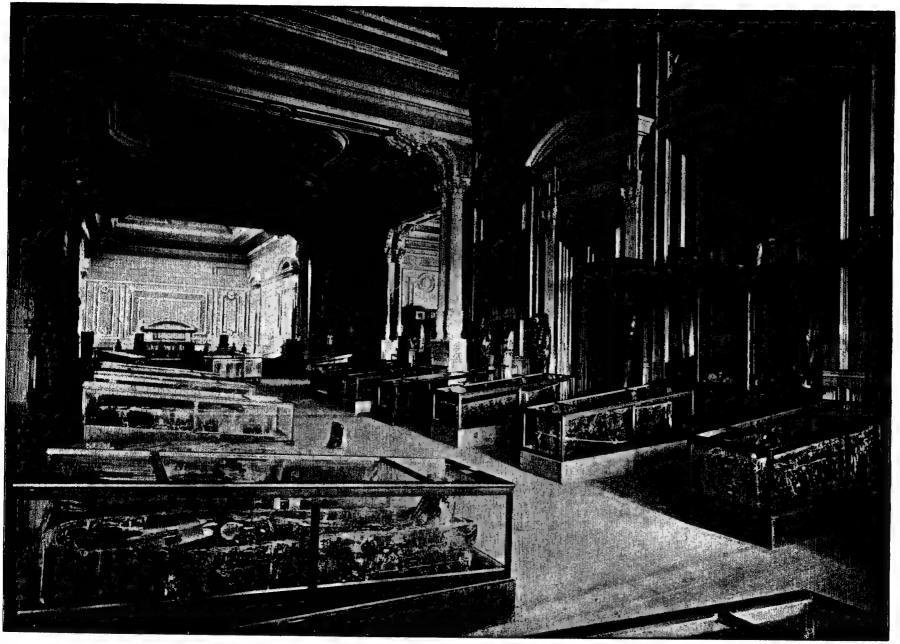
purpose, and restored the crown to him. Many Jews of high rank were at that time taken captive, and among them was the prophet Daniel, Da. 1. 1-7. large proportion of the treasures and sacred vessels of the temple were also taken and placed in the great temple of Babylon. Jehoiakim became tributary to Nebuchadnezzar for three years. He then, taking advantage of some troubles in Assyria, ventured to rebel; Judea was invaded, Jerusalem captured, Jehoiakim slain, and his son Jehoiachin placed on the throne. P.]

Ver. 17. [The details of the terrible sufferings to which the people of Jerusalem were exposed during which the people of Jerusaiem were exposed the long siege, which is only just referred to in this passage, may be learned by a careful study of the propassage, may be learned by a careful study of the propassage, and the history of Josephus. The siege lasted two years. It has been ever since regarded as the darkest period of Jewish history; and is still

commemorated by a fast. Famine and pestilence committed frightful ravages in the city. Jeremiah was in prison, but received a daily supply of bread by order of the king, Je. 37. 21; 38. 9. The children died of of the king, Je. 37. 21; 38. 9. The children died of hunger in the streets. Parents devoured the flesh of their own children, Eze. 5. 10. At length the enemy effected an entrance; Zedekiah with the royal family escaped in the night, fled through the wilderness, but were captured at Jericho. The king's fate was a cruel one. Jerusalem and its temple were completely destroyed. The captivity dates from the third year of Jehoiakim, B.C. 607, nineteen years previous to the final siege and destruction of Jerusalem. P.]

REFLECTIONS.—For the transgressions of a land

many and unprofitable are the princes of it. do things ripen for the ruin of nations when their day of punishment is at hand. But to what obstinate and aggravated wickedness are they permitted to arrive



ALL OF THE ROYAL MUMMIES—CONTAINING THE MUMMY OF RAMESES II., THE OPPRESSOR OF THE CHILDREN OF ISRAEL. [II. Chronicles, xxxv:20.]—"After all this, when Josiah had prepared the temple, Necho, king of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him." Necho was one of the Pharaoh's of Egypt. This view of the Hall of the Royal Mummies, Gizeh Museum, is given because it contains the remains of many of the Egyptian kings. This hall is one of

the large rooms in the Palace of Gizeh, a building which is said to have been erected at a cost of nearly twenty-five million dollars. It was built as a harem for the great Egyptian Pasha who assisted DeLesseps in opening the Suez canal, and who brought such a load of debt upon Egypt that he was deposed by the Sultan and taken to Constantinople. This building was confiscated by the government and is now used to house the valuable collection of Egyptian antiquities which make up the marvelous contents of the museum.

9 ¶ Jehoiachin' was eight years old when he began to reign; and he reigned three months

began to reign; and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.

10 And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of met of eight years in the text is according to the serveral MSS. bylon,8 with the goodly vessels9 of the house of bylon, with the goodly vessels of the house of the Lord, and made *Zedekiah his brother king over Judah and Jerusalem.¹

11 ¶ Zedekiah¹ was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the Lord his God, and mumbled not himself before Jerusiah the analysis of the house of the

sight of the Lord his God, and "humbled not himself before Jeremiah the prophet, speaking from the mouth of the LORD.

13 And he also "rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed every much after all the abominations of the heathen; and polluted the house of the Lord, which he had

luted the house of the Lord, which he had hallowed in Jerusalem.

15 And** the Lord God of their fathers sent to them by his messengers, 2 rising 3 up betimes, 4 and sending; because he had 4 compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.*

17 Therefore he brought upon them the king of the Chaldees, who slew their young in findelity and in the local point of the local point in the local point of the local point in the l

A.M. 3794, B.C. 610,

gesive.

A Or. Mattaniah.
his uncle, 2 Ki. 24, 17.
Je.37.1.
l Jelioiachin's government did not

Peliolachin's government did not satisfy the Babylonian monarch. Perhaps he may have aimed at independence, or he may have attempted to negotiate with Egypt. He was removed to Babylon after a reign of only three months.—P.

/2 Ki. 24, 18, 19. Je. 52.1,2. m Je.27. 3-22; 32. 1-6; xxxiv. xxxvii.

xxxviii. # 2 Ki.24 co. Je. 52. 3 Eze. 17.11-20. o ch. 33. 2-7. Je. i.-xxiii. Eze. v.- xxiv. Mi.i.-iii.vi. Zep.i.iii.

A.M. 3405, B.C. 599.

A.M. 3405, B.C. 590licentiousness, is the invariable substitute for argument. When the reprover can be the reproven can be reproved in the reprovent of the prophet pronounces incurable; it notes a vessel of wrath, self-fitted for destruction.—

2 S.L. 25, 1-10, 18—24, 19—2

7 The temple was a place of great strength, and had been garrisoned as the chief or last place of defence.—C. of defence.—C. / Is.39. 6. Je. 27. 18-22. Da.5.3. 2 Ki.25.13-16.

16. # 2 Ki.25.9. Ps.79.1 74. 6-8. Je.7.14; 17. 26 Eze.24.21;7.20. 1 Ki.9 7-0.

8 Heb. the remainder from the sword.

X Je.27.7;5,11.

Y Je.25, 9-12; 29, 10.

Da.9.2.

x [e.27,715.11.
y [e.25.9-12].90. 10.
Da. 9. 25.9-12].90. 10.
Da. 9. 25.9-12].90. 10.
Da. 9. 25.9-12].90. 10.
Da. 9. 25.9-12].90. 10.
The land wise entitled to a subbatic and this, it was a substantial and this, it was a substantial and this, it was a substantial appear, the Jews had not conceded. They were accordingly threatened by Jeremiah (29.9-12).90. 10.
Seventy of the distinction of time, ten for the division of time, ten for the division of true, the forth of the division of true, the forth of the division of true, and are they not the days of our spiritual cartivity? Ko. 7. 24. But we have a greater than the division of the three of the capture of the division of the division of the division of true, and the division of true, and the division of true, the division of true, the division of true, the division of true, and the divisi

men6 with the sword in the house of their sanctuary,7 and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

18 And tall the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

19 And they "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the swords carried he away to Babylon, where they were servants *to him and his sons until the reign of the kingdom of Persia;

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths:9 for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.1

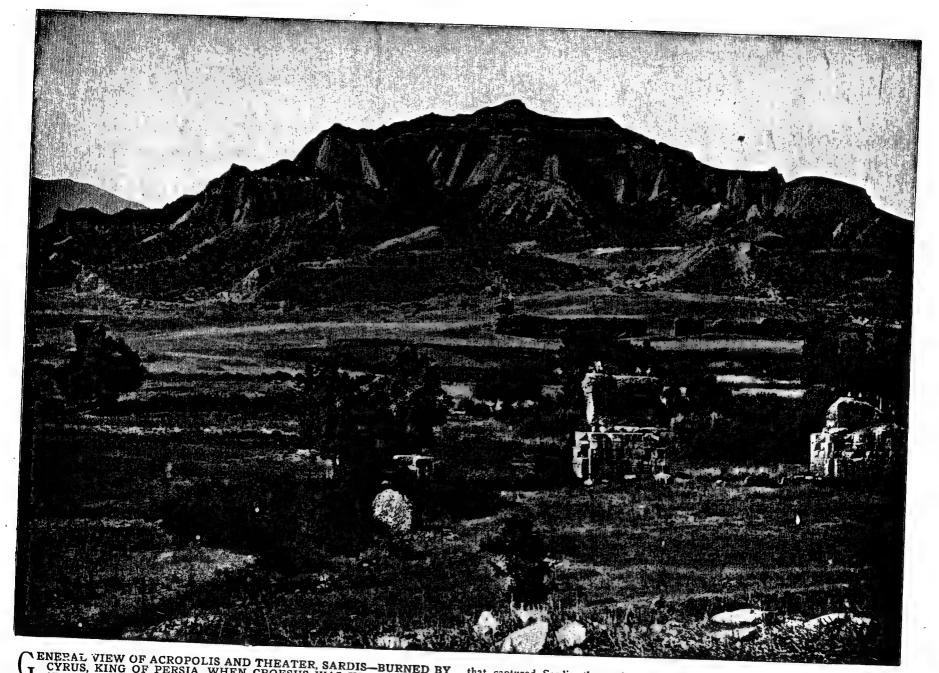
22 T Now, in the first year of Cyrus king of Persia, (that the word of the Lord spoken by the mouth of bJcremiah might be accomplished,) othe Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah: "who is there among you of all his people? the Lord his God be with him, and

before the upon them! Lord measures his righteous justice None are usually more deeply involved in it than the rulers in church and state: and none share more of their contempt, hatred, and persecution than faithful ministers. But the righteous Lord at last

marks their sins in their punishments; and makes up the loss of his honour, which he ought to have had from them, in the form or duration of his executed judgments. And yet in wrath he remembers mercy. Strangely he preserves his people's property for them

against their return, even when they have provoked him to cast them out of it. In his providence he exactly adheres to his word. Nor will he, in his pardoning goodness, contend for ever, even where his honour



ENERAL VIEW OF ACROPOLIS AND THEATER, SARDIS—BURNED BY CYRUS, KING OF PERSIA, WHEN CROESUS WAS KING OF LYDIA. [Ezta, i:1.]—"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia. that he made a proclamation throughout all his kingdom, and put it also in writing." The proclamation of Cyrus referred to above had reference to building the Lord's nouse at Jerusalem. This is the Cyrus

that captured Sardis, the capital of the kingdom of Lydia. Croesus was king at the time. Cyrus condemned him to be burned alive. When bound to the stake Croesus was heard to utter the name of Solon. Whereupon Cyrus inquired the reason. The unfortunate monarch replied by repeating a conversation which had taken place between himself and the Grecian sage on the instability of human happiness, which so affected Cyrus that he liberated Croesus, and ever after retained him as one of his most intimate friends.

THE BOOK OF EZRA

Was probably written by himself. It contains a history of eighty years; and exhibits the divine fulfilment of all those predictions of Moses, Isaiah, Jeremiah, Ezekiel, Mican. cr others, which respected the deliverance from Babylon. It particularly informs us, (1) Upon what encouragement, and what numbers returned, i. ii. (2) How the temple was rebuilt and dedicated, notwithstanding repeated stops from their heathen neighbours, iii.-vi. (3) How Ezra, as Artaxerxes' deputy, came to Jerusalem, mourned over, and dissolved the marriages with heathen women, vii.-x. [The book of Ezra may be divided into two sections:-(1) Ch. i.-vi., containing an account of the return of the exiles from Babylon under the leadership of Zerubbabel and Joshua, with the erection of the temple and the re-establishment of the Jewish worship. (2) Ch. vii.-x., detailing the journey of a second caravan of exiles under the leadership of Ezra himself. P.]

CHAPTER I.

1 The proclamation of Curus for the building of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

OW, in the first year of Cyrus king of Persia, (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the LORD "stirred up the spirit of Cyrus king of Persia, that he bmade a proclamation throughout all his kingdom, and put it also in writing, saving,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged

- help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jeru-
- 5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.
- 6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was fwillingly offered.

7 ¶ Also Cyrus the king brought forth the self-one of the Lord and the lates of the house of the Lord and the lates of the vessels of the house of the Lord, which Nebu-

CHAP. I. CHAP. I.

1 Cyns, the som of a king of Persia by a daughter of the king of Media, unred these two kimgdoms, and conquered Babyolon, He was born 600 years before his conquered by the conquered b

-C. # Ps.106.46, Pr.16.7, ch.6.22, Le.26.42, De. 4.30,31;30.3;32.36,43. õ Heb. caused a

8 So far these verses are a repetition of the closing section of 2 Ch. Ezra is manifestly a continuation of the history given in Chronicles.—P.

c Heb. lift him up, Ga.6.2. Ro.15.1. Ex.3. 20.Ps.105.37. Is, 49.22;

d Ne.2. 12. Pr. 16. 1. Ze.10.12. Ex.35.5.21. 1 Ch.29.2-9.

Ch.29.2-9.

4 The Scriptures see God in everything. Cyrus was, no doubt, kind to the Jews, but the Lord 'stirred him up,' ver. I. The Jews loved their country, but God 'raised up their spirit. —C.

They is helded.

e That is, helped them, ver.4 Ex.26 3/, Re.12.16.

A.M. 3468. B.C. 536.

A Zerubbabel. Sheshbazzar was his Babylonish name,ch. 2.2;3.8;5.14,16. Hag.1.

21;38;5:14,16. Hag:1.

1 Nu. 7:13, 19,25,31;
37.43.49, 55, 61, 67, 73,
20.

2 Ro.9.23, 2 Ti. 2:19,
20.

3 This verse, like so many others, has been charged with the error of a transcriber, because all the vessels in ver. 9,
20.

3 This verse, like so many others, has been charged with the error of a transcriber, because all the vessels in ver. 9,
2499. But of the error of a transcriber, because all the vessels brought up to 2499; but all the vessels brought up to Jerusalem were \$400, including all the people had bestowed.

2 Helb. the *trans-portation*, Mat. 2. 11,
12. ch.ii.

CHAP. II.

Judea, ch. 5.8. Ne. 1.3;7.6, & c 2Ch. xxxvi. Je. xxxix, hi.

1 The empire was divided into provinces or governments can be a sure of the control of the contr

c Ot, Azariah, Ne 7.7. 3 Mispereth.

* Nehum, d Ne. 7. 8. ch. 10, 25; 8.3. e Ne.7.9.ch.8.8. f Ne.7.10;6.18.

chadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto "Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other

vessels a thousand.

11 Allk the vessels of gold and of silver were five thousand and four hundred.⁵ All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 The number that return of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of the children of Solomon's servants, 61 of the priests who could not show their pedigree. 64 Ths whole number of them, with their substance. 68 Their oblations for the temple.

TOW these are the children of the apro-IN vince1 that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with ^bZerubbabel: ² Jeshua, Nehemiah, 'Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar,3 Bigvai, Rehum,4 Baanah. The number of the men of the people of Israel: 3 The dchildren of Parosh, two thousand an

hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

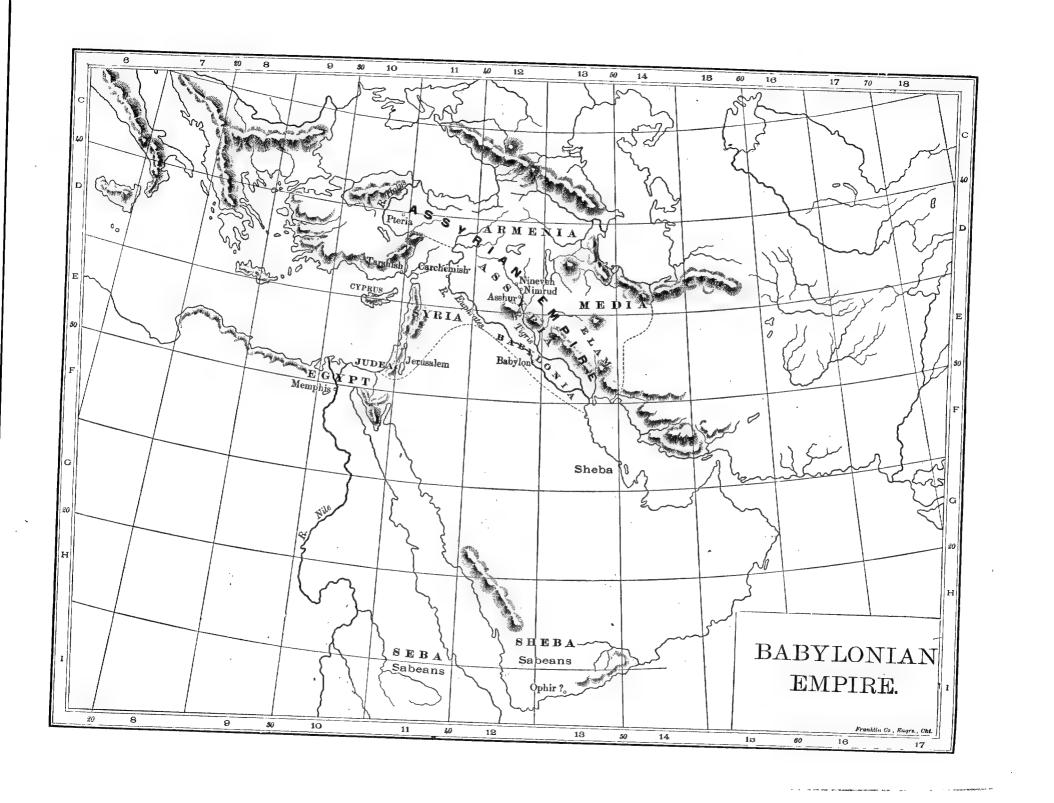
5 The children of 'Arah, seven hundred seventy and five.

CHAPTER I. [Ver. 7. We read in 2 Ki. 24. 13 that when in the reign of Jehoiachin Nebuchadnezzar captured Jerusalem, 'he carried out all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord;' yet Ezra says in this place that Cyrus returned the vessels. There is no contradiction. Nebuchadnezzar captured Jerusalem twice, once in the reign of Jehoiakim, and once in the reign of Jehoiachin. On the former occasion he took the golden vessels of the

temple and placed them in the temple of his god at Babylon, 2 Ch. 36. 7; Da. I. 2. These vessels Cyrus delivered up again to the Jews when returning from exile. On the second capture of Jerusalem Nebuchad-nezzar appears to have stripped the gold plating from the larger vessels and furniture of the temple—from the altar of incense, the table of show-bread, the ark of the covenant, &c., he cut it in pieces and carried it away.

REFLECTIONS .- Behold how God rules over the kingdoms of the earth, and always seeks to turn the

hearts of princes and others for the good of his church! God is here exactly fulfilling the predictions of his word concerning the name of the deliverer; and the occasion, time, and manner of the deliverance. It is honourable for princes and men in authority to begin the exercise of their power in the service of God, as an acknowledgment of his bounty to them; and to overlook secular interests and customs of countries in order to put honour on Christ and his people. But in every good word and work the Lord must work in us to will and to do of his good pleasure. And he can procure



- 6 The children of Pahath-moab of the children of Jeshua and Joab, two thousand eight hundred and twelve.5
- 7 The children of ¹ Elam, a thousand two hundred fifty and four.
- 8 The children of Zattu, nine hundred forty and five.
- 9 The children of *Zaccai, seven hundred and threescore
- 10 The children of Bani, six hundred forty and two.
- 11 The children of *Bebai, six hundred twenty and three.
- 12 The children of "Azgad, a thousand two hundred twenty and two.
- 13 The children of Adonikam, six hundred sixty and six.
- 14 The children of PBigvai, two thousand fifty and six.
- 15 The children of Adin, four hundred fifty and four.
- 16 The children of 'Ater of Hezekiah, ninety and eight.
- 17 The children of Bezai, three hundred twenty and three.
- 18 The children of 'Jorah, an hundred and twelve.
- 19 The children of "Hashum, two hundred twenty and three.
 - 20 The children of *Gibbar, ninety and five.
- 21 The children of Beth-lehem, an hundred twenty and three.6
 - 22 The men of Netophah, fifty and six.
- 23 The men of Anathoth, an hundred twenty and eight
- 24 The children of bAzmaveth, forty and two.
- 25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
- 26 The children of aRamah and Gaba, six hundred twenty and one.
- 27 The men of 'Michmas, an hundred twenty and two.
- 28 The men of Beth-el and Ai, two hundred twenty and three.9
 - 29 The children of Nebo, fifty and two.

A.M. 3468. R C. 536.

- F Ne.7.11. ch.10.30;
 8.45 Two families appear to be united in this verse to handle families appear to be united in this verse may be translated as follows:—The children of Pahath-moab to (or wuth) the children of Jeshua-joab. The children of pahath-moab to (or wuth) the children of Jeshua-joab, two-thousand, eight hun-thousand, eight hun-thousa of Jeshua-joah, two thousand eight hun-dred and twelve.'—
- h Ne.7.12. ch.10.26; 8.7. i Ne.7.13.ch.10.27. i Ne.7.14. l Or, Binnui, Ne.7.15.ch.10.27,34. m Ne.7.16.ch.10.28;
- Ne.7.17.ch.8.12. Ne.7.18.ch.8.13. Ne.7.19.ch.8.14. Ne.7.20.ch.8.6. P.Ne.7.21.
- r Ne.7.21. s Ne.7.23. t Ot, Hariph, Ne.7.
- 24 Ne.7.22.ch.10.33.

 x Or, Gibbon, Joso.
 x Or, Gibbon, Joso.
 y Oe, 35.10, Ju. 7.8.
 10.1.Ne.7.26. Ru. 1.10.
 15a.16.1. Mat. 2. 1,6.
 Mis.2.
 6 Bethlehem may have been the head the head of all or the name of all or the head of the head of

- in.—P.

 d Ne.7.30. Jos. 18.24,
 25.1 Sa.7.17.

 e Ne.7.30. I Sa.13.5,
 23. Is. 10.28.

 f Ne.7.32. Jos.7.1,2;
 8,9,17. Ge.12.8;28.9.
- 8.9,17. Ge. 12.8;28.9.

 9 The cities mentioned in ver. 26-28 were situated in the territoryof Benjamin, a short distance north of Jerusalem, and within a few miles of each other.—P.

 E Ne.7.33.

 1 Nebo must not
- g Ne.7.33

 1 Nebo must not be confounded with Mount Nebo in Moab, There is a small village in the plain of Sharon, at the foot of the hils of Benjamin, now called the confoundation of the confoundat

- A.M. 3468. B.C. 536.
- ² Ormore probably 'The children of Ela-makher 'The Septu-agint has Elamar.— # Ne.7.35.ch.ro.31.
- k Ne.7.30; 11. 34, 35;
- 5.2. 3 Lod is the Lydda of the New Testament, celebrated as the scene of the miracle wrough by Peter on the paralytic fineas, Ac. 9. 33. It is situated on the rich plain of Sharon, a few miles east of Joppa.
- /Ne.7.36.1 Ki.16.34, with Jos. v.
- with Jos. 11.

 m Ne. 7.38.
 4 Four only of the twenty-four courses (c. ft.-24.10) returned to Jerusalem: at least, to Jerusalem: at least, to Jerusalem: at least, to Jerusalem: at least, these, it is believed, were afterwards sub-divided, so as to form again the full complement, according to the order of David.

 —C.
- n r Ch.24.7.Ne.7.39. ch.10.18. o i Ch. 24. 14. Ne. 7. 40.ch.10.20.
- p i Ch.9.12. Ne.7.41 ch.10.22.
- q i Ch.24.8.Ne.7.42. ch.xo.21. Only four out of the twenty-four orders of priests returned. Comp. i Ch.2447-18.
- or Judah, ch.3 9, or Hodevah, Ne. 7-43-
- * Ne.7.44 r Ch.25.2.

 * That the Jews in their capitivity still retained their taste forsacred music, both vocal and instrumental, is manifest from Tay. 2. Nor is the state of singing the praises of Jehovah. See Is. 55.136.11; G. &c. &c. 25.136.11; G. which state of the state o 5 Ne.7.44.1 Ch.25.2
- # Ne.7-45.2 Ch.xxvi # z Ch.9.2. Ne.7.46-
- w: Ch.9.2. Ne.7.46-56.

 6 The name Ac.
 frinims signifies 'devoted,' and it is applied to those who
 were ap-pointed to do
 the menial work of
 the sanctuary for the
 Levites. The Nethinims were the
 hereditary servants
 compared to the service of
 Gibeonites, who by
 a clever trick ignueed Joshua to make
 a league with them;
 and who were condemned to be 'hewers'
 of wood and drawers
 of wood and drawers
 of water to the Israchites.—P.
- # Or, Sia, No.7.47. y Or, Shamlai, Ne.

- 30 The children of Magbish, an hundred fifty and six.
- 31 The children of hthe other Elam, a thousand two hundred fifty and four.
- 32 The children of 'Harim, three hundred and twenty.
- 33 The children of Lod,3 Hadid, and Ono, seven hundred twenty and five.
- 34 The children of ¹Jericho, three hundred forty and five.
- 35 The children of "Senaah, three thousand and six hundred and thirty.
- 36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
- 37 The children of 'Immer, a thousand fifty and two.
- 38 The children of Pashur, a thousand two hundred and forty and seven.
- 39 The children of Harim, a thousand and seventeen.
- 40 The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four.
- 41 The *singers:5 the children of Asaph, an hundred twenty and eight.
- 42 The tchildren of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.
- 43 The" Nethinims:6 the children of Ziha, the children of Hasupha, the children of Tab-
- 44 The children of Keros, the children of Siaha, the children of Padon,
- 45 The children of Lebanah, the children of Hagabah, the children of Akkub,
- 46 The children of Hagab, the children of Shalmai, the children of Hanan,
- 47 The children of Giddel, the children of Gahar, the children of Reaiah,
- 48 The children of Rezin, the children of Nekoda, the children of Gazzam,
- 49 The children of Uzza, the children of Paseah, the children of Besai,

from such as know him not the greatest kindness to his interests and people. What care he took to preserve the furniture of his temple, and maintain the princely dignity of Judah, even in Babylon! But much greater is his care of whatever pertains to Jesus and his people. And it is honourable when princes and his people. And it is honourable when princes and ministers are peculiarly forward to rebuild God's temple and reform his church.

CHAPTER II. [Ver. 59. They may perhaps have been descendants of the first captives carried away by Tiglath-pileset from the northern kingdom; and who had preserved the tradition of their Innoclinic production. had preserved the tradition of their Israelitish origin, and also their attachment to their national faith, though they had lost their family records. P.]

Ver. 63. [The Tirshatha was the official name for the content of the con

the governor of Judea under the Persian rule. It is probable that Nehemiah is here meant, as he is twice alled by that title, Ne. 8. 9; 10. 1. His decision was that those priests who could not prove from family

registers their direct and pure descent, should not be permitted to perform priestly offices until divine sanc-tion was obtained through the Urim and Thummim.

REFLECTIONS.—Great is the honour God puts upon those who prefer his glory and the interests of his church to their own ease! And great are the privileges which those obtain who are enrolled in the Lamb's to sin, Satan, and the world! What care God took to keep clear the genealogies of his ancient people, till his Son was thereby manifested to spring of Judah and David! It is reasonable that those be excluded from office in the church who undervalue that honour, and want proper tokens of their spiritual birth. And there is need always to consult God himself in everything relating to his worship and service. small and poor company had sin reduced the once numerous and wealthy tribes of Judah and Benjamin,

God! And yet it is pleasing to see them in their poverty so willingly contributing to build a temple for God. And what is spent in God's work shall be returned with interest.

But was not this release and return of the Jews typical of the gathering of the nations to Christ, and of the church's deliverance from Antichrist, and the saints' release from death at the last day? Awakened and encouraged by the joyful sound of the gosper trumper, what multitudes, in the apostolic and after ages, did, with mourning for sin, with hallelujahs of praise, and with the most cordial affection, join themselves to Christ and his church, to be built up a spiritual temple and meet habitation for God! With almighty power encouraged by the joyful sound of the gospel trumpet, and meet manuacion for God, the annual place and to Jesus did, and still does, go forth conquering and to conquer, and to overthrow our spiritual enemies who hold us in slavery; making us free indeed, and willing to do whatever tends to his honour. In due time the instruments of God's wrath shall destroy the mystical at least such of them as were willing to appear for their Babylon, and restore the souls of men to the ancient

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

Hatipha.

54 The children of Neziah, the children of atipha.
55 The children of Solomon's servants:7
e children of Sotai, the children of Sophereth, e children of Peruda,
56 The children of Jaalah, the children of Sophereth, a children the children of Sotai, the children of Sophereth, the children of Peruda.

Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim,
the children of Ami.
58 All the Nethinims, and the children of Soiomon's servants, were three hundred ninety and two.
59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and

from Tel-melah, Tel-harsa, Cherub, Addan, and Irom Tel-melan, Tel-harsa, Cherub, Addan, and
I Castel supposes this title to be of Persian origin, and that house and their sood whether they are a first signifies fear.—C. house and their seed, whether they were of

A.M. 2468. B.C. 53..

7 In 2 Ch. 8, 9 it is eiated that Solomon

house and their seed, whether they were of Israel: \$
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Habaiah, the children of Koz, the children of Barzillai, (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:)
62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.
63 And the Tirshatha¹ said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
64 ¶ The whole congregation together was forty and two thousand three hundred and three were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women.
66 Their horses were seven hundred thirty
gospel liberty and rest. In the resurrection, awakened leaders in church and state grant the church of the children of the singilia singilisc fear.—C.

1 These separate aumbers being alded total dig venil grant of the public liber. The children of Nekoda, six hundred for the children of the priests: the children of Koz, the children of Koz, the children of Koz, the children of Koz, the children of the priests falled in establishing the metallic priests falled in establishing the priests falled in the priests falled in establishing the priests falled in the priests falled in establishing the priests falled in establishing the priests falled in establishing the priests falled in estab

3 From what is known of eastern c.ravans or caffias, t.e horses would be for the necessary guard of cav arv the mutes for the richer class to ride, the camels for carrying food, camp furniture, &c., and the asses would be nearly all ance of the children. It is obvious the greater number of It is obvious the greater number of adults, both men of noot. The whole presents a striking continuation of the statistics introduced by Moses, at the commandment of the statistics introduced and white a present a striking continuation of the statistics introduced and white a present a striking continuation of the statistics introduced the returning remnant, it beautifully illustrates the power of grace to open the heart, and teach every man to content of God 'after his ability.' See ver. 69, 200.8.2, 31-20.1. at 11. at Ex. 32.3, 32.5, 78.4. 12. at 20.8, 3.3, 31.4. 4 The Hebrew word here translated 'drams' denotes the Persian darvic, a gold coin admitted to be the earliest to be the earliest obe the earliest obe the strike and the presion darvic, a gold coin admitted to be the seriest object of the strike and the presion darvic, a gold coin admitted to be the earliest object and archer, his garb is the same which is seen on the sculptures at Perspolity mark was a crowned archer, his garb is the same which is garb is the same which is garb in the same which is a same wh

an English guines and their intrinsi value may therefor be reckoned at 25.

−P. 5 In all, £79,100.

CHAP. III. A Le. 23, 24, 34-47 Ex.23.14-17;34-25. De 10.16. Nu.xxix. 1 Tisri or Ethanim the first month o the civil year.—C. b Zc v.3.9. Ac.4. 32 2.46.1 Co.1.10. c Or. Foshua, Zec

6-10. e De. 12.5-7. 2Ch. 6 6. Ps. 48. 1, 2; 76. 66, 69 132.13,14. 2 It is interesting 2 11.1s interesting to observe that 'the law of Moses,' i.e., line Pentateuch, was in the hands of the Jews on their return from exis. The press had no doubt the hand of the Jews on their return from exis. The copy, had preserved it with religious care during the captivity, and had now brought it back with them to Jerustlem.—An altar of stones, for it was builded (ver. a), and unhewn (Ex. 20. sc). These formed the bases, being sur mounted by the altar overlant with brass, Ex. 27. 2. 67. The strength fear was unton them, lest the Samaritans and others should be jealous of their religious assembly, or take offence at their peculiar and exclusive worship.—C.

A.M. 34 8 B.C. 536. and six; their mules, two hundred forty and

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.3

68 ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God, to set it up ain his place:

69 They gave bafter their ability, unto the treasure of the work, threescore and one thousand drams4 of gold, and five thousand pound of silver,5 and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen pre-ared. 8 The foundations of the temple are laid in great joy and pared.

ND when the aseventh month was come, A and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up 'Jeshua the son of Jozadak. and his brethren the priests, and ^dZerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.2

3 And they set the altar upon his bases: (for fear was upon them because of the people of those countries;) and they offered burntofferings thereon unto the Lord, even burntofferings morning and evening.

4 They kept also the feast of tabernacles. as it is written, and offered the daily burnt. offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burntoffering, both of the new-moons, and of all the set feasts of the Lord that were consecrated, and of every one that hwillingly offered a freewill-offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the Lord was not yet laid.

7 They *gave money also unto the masons, and to the carpenters; and meat, and drink, and

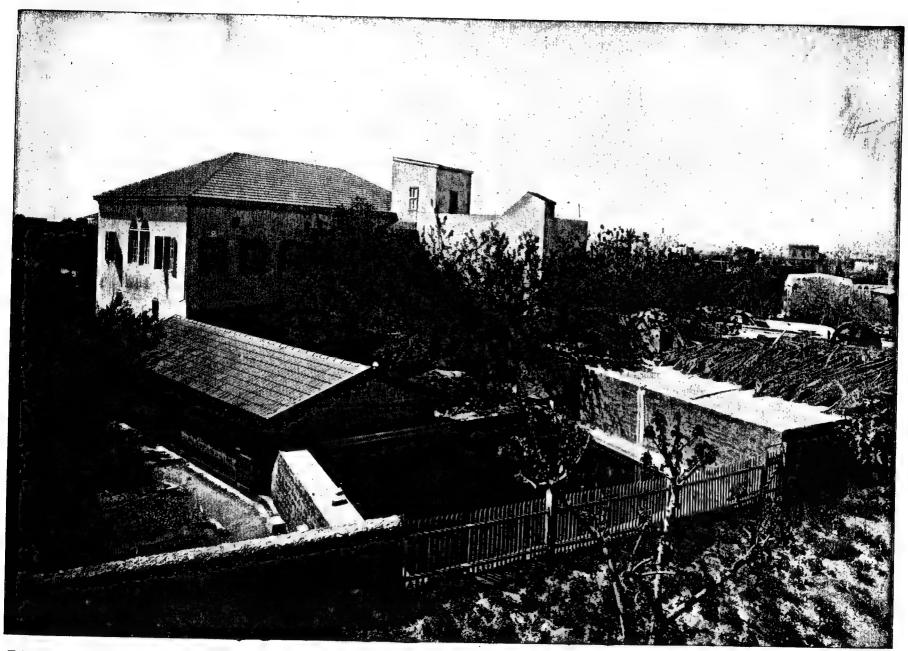
FEx.29.38-42.Nu.28.2-8. A ch.2.68.Ex.25.2;35.5;21.2 Co.8.12;9.7, c5.Nu.29.1-6. A 2Ch.2.8-16.1 Ki.5.1-9.2 Ki.12.11,12;22.5,6.

gospel liberty and rest. In the resurrection, awakened by the trump of God, all the ransomed millions, who are written among the living in Jerusalem, shall arise and be gathered to the Lord, and quickly after follow him into the celestial Canaan, to be built up as the everlasting habitation of God—Father, Son, and Holy

CHAPTER III. REFLECTIONS.-Let us learn to prefer the business of religion to our most pressing temporal affairs; and in the worship of God do what we can when we cannot do what we would. And let

leaders in church and state be peculiarly active and zealous. Never should the fear of men hinder us from, but hasten us to, fellowship with God. The more enemies we have, the more need have we that God should befriend us. If we have been long secluded from the public or solemn ordinances of God, more readily should we improve opportunities when put into our hands; and by no means neglect the daily sacrifices of the closet and family. If God bring us out of the furnace of affliction our hearts should burn with love to him; and never should we grudge to spare from ourselves that we may have wherewith to honour him

or to relieve his poor saints; always taking care to disoose of it to the best advantage. If a good work is to be done, let us set about it with all our might and without delay, be the difficulties ever so great. should we despise the day of small things, but encourage ourselves in the everlasting power and mercy of God; praising him for the beginnings of his returning mercy while we are in this world, where shouts of joy can scarcely be discerned from the groans of weeping, let us rejoice with them that rejoice, and weep with them that weep. 64



AFFA, FROM HOTEL WINDOW—TO JAFFA WAS BROUGHT CEDAR TREES FROM LEBANON FOR THE REBUILDING OF THE TEMPLE IN JERUSALEM, UNDER ZERUBABEL. [Ezra. iii:7.]—"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Tiden, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia." When Soiomon originally built the temple, he had the assistance of Hiram, king of Tyre, who sent cedar

from Lebanon by way of Joppa (Jaffa) to Jerusalem. So we find that when Zerubabel undertook the rebuilding of the temple, he had a grant from Cyrus, king of Persia, to bring cedar trees from Lebanon by way of Joppa to Jerusalem. We give an illustration of Jaffa from the hotel window. This city has a remarkable history. At different times it has been pagan, Jew, Moslem, Arab, Mameluke, and Christian. There are beautiful gardens about this old city filled with towering palms, and orange and lemon trees.

oil,4 unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa,5 according to the grant that they had

of Cyrus king of Persia.

8 Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began "Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from "twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood 'Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah, 7 7together, 8 to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they eset the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for

because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord, was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept* with a loud voice; and many shouted aloud for joy:

14. Zec.9.9. PS.CXXV.

9 The temple was charged in the story of the temple was charged in the story of the representation of the Lord, and the rebuilding companies to the companies of the Lord, and the rebuilding compan aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people 'shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it. 7 Their letter to Artaxerxes.

17 The decree of Artaxerxes. 23 The building is hindered.

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel,

2 Then they came to 'Zerubbabel, and to the chief of the fathers, and said unto them, A.M. 3468. B.C. 536.

5 The Phoenicians of Tyre and Sidon had rendered important service to Solomon in the building and decoration of the first temple; and here we find them services. first temple; and here we find them again aiding in the erection of the second. They were accustomed to of the second. They were accustomed to the felling of timber in Lebanon for the supply of their dock-yards; they were also skilful mariners, and could thus convey timber from the ports of Phomicia at the base of Lebanon to Joppa the port of Jerusalem,—P, dch.6.3–5.

Jerusalem. — ... / ch.6.3-5, 6 B.C. 535. m ver.2,9;ch.2.2-61; 3.2,3;5.2 Hag.1.12,14; 2.21,23. Zec.3.1;4.6-9. n I Ch.23.24,27.

σ ch#.40; ver.2, p Or, Hodaviah, ch.2.40.

P. Or, Hodaviah, Ch.2.40.
7 Heb. as one.
8 As one, a beautiful illustration of that 'unity of the spirit in the bond of peace,' by which the church of Christ should ever be distinguished, Ac. 4, 32.
—C.

-C. g 1 Ch.15. 24, 27; 16. 16,37;6.39; 25.1-7. Ex. 8,40-42. Nu.10.1-10. 1 Sa.22.18.2 Ch.35.15,

F2Ch.7.3.Ex.15.21.
Ne.12.24. 1Ch. 16. 34.
41. Je.33.11. Lt.2.1014. Zec.9.0. Ps.cxxxv.
cxxxvi.cxlv.-cl.xlvii.

2 Zec.4.7. Ps. 5. 11. Ne.12.43.

CHAP. IV.

B.C. 535. a The Samaritans, ver. 7-9. Mat. 4.1-10. 2 Ki.17.24. 2 Ki.17.24.

b Heb. the sons of the transportation, chii.Ne.vii.

ch.ii.Ne.vii
chiii.Ne.vii
chiii

A.M. 3469. B.C. 535.

below they describe themselves as 'the people whom the great Asnapper brought over and set in the cities of Sama-

their setu. Ki. xvii.—P, d Es.8.17. e 2 Ki.17.24-41. Jn.4.

2 We learn from 2 Ki. 17-3, 6, 24, that not Esar - haddon, but Shalmaneser his grandfather originally settled the Saranta colony. But anally settled the Sa-maritan colony. But this is perfectly con-sistent with the state-ment in the text, as Esar-haddon may have so enlarged and encouraged the set-tlement as to be con-sidered its proper founder.—C. # Ne. 2.0 Jn. 4.9. Pr. I. 10. A. C. 2.1. In. 2.19.

2.19. % ch. 1. 1-4; 6. 3-5, with Mat. 10.16. i Re.12.13. Ps.2.1,2 Ac.24.1, with Ex. 5, 5-

the opposition to the building of the tem ple, but to the building of the walls. See Haweis' Critical Observations

6 B.C. 521. 7 Magus. 8 Or, in peace. & Heb.societies, ver

9,17. 9 Or, secretary.

With Ps. 12a, 6,7.
Zec.1,15-22. Ac.14, 22.
Zec.1,15-22.
Ze

Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of 'Esar-haddon' king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, gYe have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land 'weakened the hands of the people of Judah, and troubled them in building,3

5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of 'Ahasuerus,' in the beginning of his reign,6 wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam,8 Mithredath, Tabeel, and the rest of their *companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe,9 wrote a letter 'against Jerusalem to

Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their "companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites.1

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and "at such a time.

11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building othe rebellious and the bad city, and have pset up the walls thereof, and qjoined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up again,

CHAPTER IV. REFLECTIONS.—God's temple can never be built but Satan and his agents will rage and do all that they can to oppose it: and none are ordinarily more bitter opposers than pretended and mongrel professors. They will turn themselves into every shape to vent their malice; and will not spare money, labour, or villany to accomplish their purpose. Pretences of friendship, bribing of counsellors, flattery of princes, and boastful threatenings and reproaches are their common methods of working. Saints had therefore need to avoid intimacy with them, and to en-

courage themselves in the Lord their God, and be strong in him and in the power of his might. It is common for the faithful followers of Christ to be re-It is proached as dangerous enemies to the state: and if once professors have done an ill thing, their successors in the church are sure to be upbraided with it, although they themselves should heartily condemn it. When princes desire occasions of stumbling the agents for hell will soon supply them therewith. And things the most false or improbable, are often readily believed by most against Christ and his church. Most kings

neither can nor care to know the truth with respect to their religious subjects. To their great joy the attempts of persecutors are often successful for a time; and the friends of Christ and his truths are too easily checked in their reforming attempts.

CHAPTER V. REFLECTIONS.-It is highly desirable to have church and state concurring in the work of reformation: but the declaration of divine truths is always the principal mean. Faithful reprovers are profitable to obedient ears. When God

then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue2 of the kings.

14 Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved3 sedition within the same of old time; for which cause was this city destroyed.5

16 We certify the king, that if this city be builded again, and the walls thereof set up, by this means "thou shalt have no portion on this side the river.

17 \P Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their *companions

scribe, and to the rest of their *companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath *made insurrection against kings, and that rebellion and sedition have been made therein.

20 There *have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and tall tribute and the service serves the customer of the samarian nation still living in the case of the samarian nation still living in the countries the samarian nation still living in the case of the samarian nation still living in the samarian na

Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment to cause 2. Eze. xii. 18.7,124.20. these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this:

22 Take heed now that ye fail not to do this:
why should damage grow to the hurt of the kings?
23 Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease "by force and power.

25 That is, according to Hales, from the 3d of Cyrus iii go Hales, from the 3d of Cyrus iii go Hales, from the 3d of Darius, as the end of which the building of the temple was result in haste to Jerusalem unto the Jews, and made them to cease "by force and power. them to cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius against the Jews.

VHEN the prophets, "Haggai the prophet, and Zechariah the bson of Iddo, prophesied unto the Jews that were in Judah and Jerusalem 'in the name of the God of Israel, even unto them.1

A.M. 3483. B.C. 521.

2 Or, strength.

s Chald. we are salted with the salt of the palace, 1Ti. 6. 10. Phi. 2.213.19.

£ Est. 3.8. Ac. 17. 6.7.
Ne. 2.195.6. 13.

Chald. made. 4 Chald, in the

4 Chald, in the midst thereof.

5 As is generally the case with the representations of enemies, these charges contained a mixture of runth and of false-hood. It was true that after the subjection of Judah to the light of Judah the walls of the Carlot of Judah the walls of the light of th

ver.20. 2 Sa.8.3. 1 Ki.4.24.

Chald. societies, 7 Chald. by me a lecree is set.

1 Ch.14.16,17;18.1, 4.1 Ki.4.21. Ge.15.18.2 Ch.17.11;26.8.

8 Chald. make a decree. a Chald. by arm and power, Zec.4.6.

CHAP. V.

B.C. 520. & Hag.1.1. & Grandson, Zec. 1.

Mi.5.4.2 Co.5.20. Mat. 282.20.

1 The subject of their prophecies or preaching was doubtless their neglect of duty in not proceed of the prophecies of the prophecies of the temple. The people had left off from fear. The prophets showed them they should fear Cod rather than man; and or the prophecies of the prophecies

A.M. 3484. B.C. 520. d'ch.3.2. Hag. 1. 12, 14;2.2,4 e ch.4.12.Zec.4.6-9. /Ec.12.11. 2Co.1. 24.3 Jn.8.

g Ne 2.7 Mat.27.1.
2 Westward of Eu

3 Westward of Euphrates.

3 The Persian empire now extended
to the Mediterranean
the Euphrates divided it from the eastern
dependenctes which
extended to the Indus. Darius Hystaspes divided the empire into provinces
price into provinces
paying a fixed tribute to the royal
treasnry. That Tatnai should be gover
nor of all west of the
Euphrates is not prodivided the season
divided the season
dependence season
divided the season
dependence season
dependence

A ch.3.toyver.to.
A The question of
Tatmai and his fellow
commissioners evidently requires an
answer, not a gweettion, in return 10 a gweet10 a gw

f Societies, ch. 4. 7
§ Apharsachites—
Persia proper is stil called Fars or Pars; which was the nam of its ancient capital which name may be clearly discerned i the dignified patre nymic of Tatnai companions.—G.

nymic of Tataai:

The contrast is reystriking between this letter and that which on a former occasion had been a candid stutement of the circumstances of the case as the governor had found them. The letters and edicts of this book, it has been remarked, the contracting of the form and style of the official correspondence and state orders of a very ancient period.—I.

7 Chald, in the midst whereof, me ch.21.Ne.7.6til. me ch.21.Ne.7.6til.

m ch.2.1. Ne.7.6;11. 3. n De. 32. 31; 10. 17. Ex.18. 11. Da. 2.47;4.2, 34.35;6.26. § Chald, stones of rolling.

3. Lunza Herzara,
3. Lunza Herzara,
4. Kivivii.a.Ch.iii.
4. Kivivii.a.Ch.iii.
5. 2. Ch. 3. 6. De.
2. Kivivii.a.Ch.iii.
5. 2. Ch. 3. 6. 16. De.
2. Kivii.a. Kivi.a. Vi.
2. Kivi.a. Iii. with Le.
2. Kivi.b. 2. Vi.
2. Kivi.b. 2. Vi.
2. Kivi.b. 2. Vi.
3. Kivi.b. 2. Vi.
4. Kivi.b. 2. Vi.
4. Kivi.b. 2. Vi.
5. Kivi.b. 2. Vi.
5. Kivi.b. 2. Vi.
5. Kivi.b. 2. Vi.
6. Kivi.b. 2. Vi.

. £ ch.1.1–8;6.3–5. uild-was 2 Ch. 36. 8, 18. Da. 5. 2. —P. Phi. 1. 12. Pr. 21. 1.

2 Then drose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 T At the same time came to them Tatnai, governor on this side2 the river,3 and Shetharboznai, and their companions, and said thus unto them, "Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building ?4

5 But the 'eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his 'companions the Apharsachites,' which were on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into "the province of Judea, to the house of the *great God, which is builded with great stones,8 and timber is laid in the walls; and this work goeth fast on, and prospereth in their

9 Then asked we those elders, and said unto them thus, 'Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

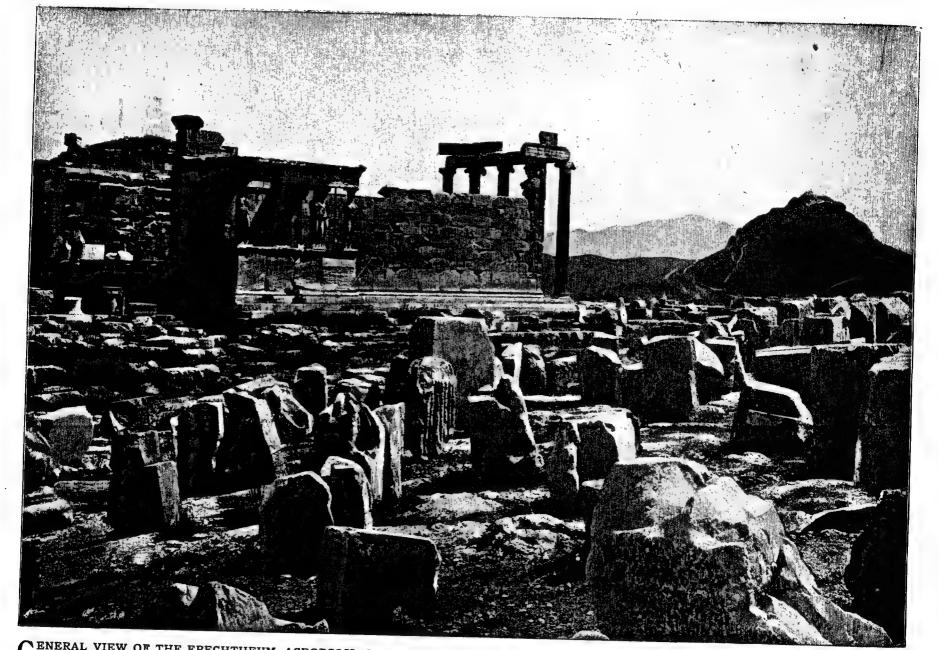
11 And thus they returned us answer, saying, We are the pservants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

12 But fafter that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Baby-

13 But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God.

14 And "the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one,

raises up faithful ministers to animate sluggish or dis- not fear what man can do to us. His comfortable tions of his displeasure against us or our fathers.



ENERAL VIEW OF THE ERECHTHEUM, ACROPOLIS—THE ERECHT-HEUM WAS BURNED BY THE PERSIANS, LED BY DARIUS OR BY AHASUERUS, HIS SON, AND REBUILT IN THE TIME OF PERICLES. In the rolls, where the king made a decree, and search was made in the house of the rolls, where the treasures were made up in Babylon." After the death of Cyrus, Cambyses was made king of Persia. He died of a small wound, and left no issue to succeed him, and his throne was usurped by Darius. Darius burnt Sardis, and thereby so enraged the Athenians that a war was kindled between

Greece and Persia. Darius was then so exasperated against the Greeks that a servant every day, by his order, repeated these words: "Remember, O King, to punish the Athenians." He was conquered at the celebrated battle of Marathon by 10,000 Athenians. We give a picture of a general view of the Erechtheum on the Acropolis to illustrate these facts of Grecian history and the connection of Darius with it. It is an interesting fact that the Persians burned down the temple of Erechtheus that stood on this very spot. It was afterwards rebuilt in the time of Pericles.

whose name was Sheshbazzar, whom he had made governor;2

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.y.

17 Now therefore, if it seem good to the king, let "there be search made in the king's treasurehouse, which is there at Babylon, whether it be so, that a adecree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send bhis pleasure to us concerning this matter.

CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Dariusa the king made a decree, and search was made in the house of the rolls,1 where the treasures were laid up2 in Babylon.

2 And there was found at Achmetha,3 in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 In the bfirst year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;4

4 With athree rows of great stones, and a row of new timber; and elet the expenses be given out of the king's house:

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought5 again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions6 the Apharsachites, which are beyond the river,

be ye far from thence:7

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, I make a decree⁸ what ye shall do to the elders of these Jews for the building of this house of God: that hof the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not 'hindered.

Community made to Cree is made.

Aver. 4 P. S. 68. 29.

**Aver. 4 P.

A.M. 3484. B.C. 520

1 Probably the military officer that conducted the people from Babylon, and had the oversight of the work; but some think Ezra is here meant.—/.

minis fizia is nere neant.—!. 2 Or, deputy. x ch.2.2;3.8;ver.2. y ch.6.14 z ch.4.15,10;6.1,2. a ch.6.3-5. b Ex. 9.16. Nu.10.5,

CHAP. VI.

a Ch. 517.

B Chald, made to the control of the con

ε Is.60.12.Re.21.16. 4 There is no reason to conclude that this was larger than him was larger than him. The apparent difference lies in the different points from which the measurement is taken. If Several is a cubits several is considered to the inside to inside of the actual temple, and those of Cyrus from the inside wall of the outer and surrounding for the counted for in the difference of the counted for in the same way: Solomon's 30 cubits being from the basement of Cyrus to the same way: Solomon's 30 cubits being from the basement of Cyrus to the temple, those of Cyrus to the body of the temple, those of Cyrus to the highest pinnacle—C. 41 Ki.6.3 c. e. h. 7.20. Ps.68.29. ver.8.1s.60.6, Pl.48.2. S. e. h. 7.48.5 S.9. 4 There is no rea

fch.1.7,8; 5.14. Je. 27.18-22, 2Ch.36.8,18, Da.1.2. 5 Chald. go.

g Ps. 76.10. Pr. 21.1, 30. Je.5.22. Ro.8.31.2 Ch.4.17. 6 Chald. their so.

7 Do not approach
to give any interrup-

A.M. 3485. B.C. 519.

hesitate to receive, with thankfulness, even from a heathen monarch, a part of his 'tribute' for the building of their temple, and a legal endowment for, its service, and the consequent support of its priesthood.—C.

1 i.e. i-iv. Nu. xv. xxviii. xxix. xCh.9.29; 12.46.

xxviii xxix. 1Ch.9.29; 1z.40.

2 The terms occurring throughour the decree of Darius, imply his conviction that the God of the Jews was the true Jehovah. He did not, indeed, relinquish the worship of his idols, but he clearly believed Jehovah to be superior to them all. superior to them all the convergence of the co

to be made day by day continually; and he desires an interest for himself and for his sons in the prayers of Jehovan's worship-pers.—f. & Chald. of rest. Ge. 8.21. Le. 1.0, 13.1714.31; 6.15, 21.8.28:17.6; 23.13. Mu.15.7, 24; 28.2. Le. 7, 24; 28.2. Le. 29.7. 1

/ ch.7.23. Je.29.7. I Ti.2.2. m ch.7.26. Da.3.28, 29:6.24,26.

3 Chald, let him be destroyed.

n Ps. 78.68,69; 68.16; 132.13,14; 26.8; 76.1,2; 48.12. 2 Ch.6.6. 2 Sa.7. 5. • Ps. 5. 10;83. 9–18;92. 21.8–12; 68. 12,30;110.

5,0. Pr.21.1.ver.22, Es. 4.14. q ver.13.Ec.9.10.Ps.

* 2 Ki.17.24-34. cl 4-9.Jn.4-9.Lu.9.52,53 5 Es. 6.11. Job 5.12 13. Pr.16.7. Ps.18.44. £ ch.3.8;4.3.Zec.4.6

9. ** ch.5.7,2. Hag.i.ii. Zec.i.-xiv.2 Ch.14.7. " Is.44.28. Hag.1.8. y Chald. decree, ver.

4 Artaxerkes Longimanus, or the long-handed, as some supposes, from the extraordinary length of the probably from the probable function of the probable function of the probable function of the probable for the pr

1 Ch. xxii.-xxvii. ch.2.64.70 ch.2.64,70. & Nu.7.10,88.1 Ki.8. 63. b ch.3.11,12.1Ch.15. 28.2 Ch.7.10.

c Nu.7.1-88. 1 Ki 8. 63;18.31. ch.8.35.1 Ch. 10.1.2 Ch.29.22. d Nu.3.6;8.9, with 1 Ch.xxiv.-xxvi.

9 And that which they have need of, 1both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven,2 wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail;

10 That they may offer sacrifices of sweet savours unto the God of heaven, and 'pray for

the life of the king, and of his sons.

11 Also I have made a decree, "that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged3 thereon; and let his house be made a dunghill for this.

12 And the God that hath caused *his name to dwell there odestroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I PĎarius have made a decree; let it be done qwith speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had

sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the "prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished it, according to the *commandment of the God of Israel, and according to the "commandment of Cyrus, and Darius, and Artaxerxes4 king of

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the adedication of this house of God bwith joy,

17 And coffered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and, for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem; as it is written in the book of Moses.

19 And the children of the captivity 'kept the passover upon the fourteenth day of the first month.5

20 For the priests and the Levites were purified together; all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were

Christ's followers are never persecuted but when they opposition. And it is often false information and not fairly heard and it will stand its ground against every ing edicts and sentences.

malice that makes magistrates to issue forth persecut-

CHAPTER VI. REFLECTIONS.—Impartial search never hurts but helps the cause of truth: and God makes the attempts against his church the means come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria7 unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 Ezra's pedigree from Aaron; he goeth up to Jerusalem. 11 The gracious commission of Artaxcraes to him. 27 Ezra blesseth God for

TOW after these things, in the reign of Artaxerxes¹ king of Persia,² Ezrac the son of bSeraiah, the son of Azariah, the son of bHil-

- 2 The son of Shallum, the son of ⁴Zadok, the son of Ahitub.
- 3 The son of Amariah, the son of Azariah, the son of Meraioth,
- 4 The son of Zerahiah, the son of Uzzi, the son of Bukki,
- 5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:
- 6 This Ezra went up from Babylon; and he was a fready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.
- 7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem according to the good hand of his God upon him.⁵

10 For Ezra had knrepared his heart to sook

10 For Ezra had *prepared6 his heart to seek

CHAP. VII.

B.C. 457.

1 Longhand.

2 An interval of about 58 years intervened between the close of the sixth and the beginning of the seventh chapter. the beginning of the seventh chapter. Ezra now takes up the thread of the narrative at the time when he left Babylon with a second caravan of returning exiles. He was a priest, a lineal descendant of Aaron. To gain for hinself his rightful influence, and his proper place, he gives his genealogy.—P.

Wer. Aro. ch. viii.—8

a ver. 6, ro; ch. viii. 6 2 Ki.25.18, 1 Ch.6

4-14,50-53. c 2 Ch. 34.9,15. d I Ch. 6. 8-12. He was descended from the high-priests.

e i Ch 6.4,50. Nu.25.
6-13. Ps. 106. 30. Jos. 22.
13. Ju. 20.28.
f ver. 11,22; ch. 8. 1,9,
11. Ps. 45. 1.
8 Literally, a speedy
writer, but applied to
signify a learned expositor.

positor.—C. g ver.11-26; ch.8.22, 31. Ne.2.4-8. & ch.8.1-28.Zec.2.6,

f Ch.8.1-30.2cv.Zw,
f Pr.3.6.1s.43.1,2141.
vj.46.34.Ps.68.22.He.
13.5.6.ko.8.31.
4 If the time seem too long for the distance, let it be recollected the caravan under Ezra travelled with the aged and young of the families, and also with cattle.
—C.

6 The act of pre-

A.M. 3547. B.C. 457.

ed—the principle is implied, that is grace; which Paul declares to be the operative principle of all our good works, r Co. 15.

io.—C.
/ Mal.2.7. i Ti.3.2.:
Ti.4.2.1 Ki.2.3.
m Eze. 26. 7. Da. 2 Ti.4.2.1 Ki.2.3.

m Eze. 26. 7. Da. 2.
38.2 Ki.18.19. Is. 10.8.

n Or. To Ezra the
priest, a perfect scribe
of the law of the God
of heaven, peace, &c.

o ch.1.3. Is.27.13,14; 45.13. Ps.110.3. Ju.5.2-9.

7. Chald. from before the king.

7. Chald. from before the king.

8. Est. 1.14.

8. Est. 1.14.

8. Est. 1.14.

9. Est. 1.14.

10. Est. 1.14.

o.—1. q Da.2.47;6.20,26; 3

y Da. Layro. 30, 20; y. ch. 6.4, 8-10, Ps. 68; y. 1s. 60, 6, 9, Re. 21, 24, 24; y. They obviously entertained an exalt-ed idea of the God Israel, and earnestly desired his farmer of the God and the God an

I. \$ 2 Ch.6.2,6;29.6.ch, 6.12. \$ch.8.25;2.68,69.Ex.

icording to their own laws.—/, y2Ch.32.10, 1e.3.17, y2Ch.32.10, 1e.3.17, y2Ch.32.10, 1e.3.17, y2Ch.32.10, 1e.3.17, y2Ch.32.10, 1e.3.17, y2Ch.32.10, y2

the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes, "king of kings, unto "Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that 'all they of the people of Israel, and of his priests and Levites. in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the 7king. and of his pseven counsellors,8 to inquire concerning Judah and Jerusalem, according to the law of qthy God which is in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.

16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem:

17 That "thou mayest buy speedily with this money bullocks, rams, lambs, with their meatofferings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And "whatsoever shall'seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.2

21 And I, even I Artaxerxes the king, do make a decree to all the treasurers which are

of her advantage and honour. He raises up unex-pected instruments to accomplish his gracious purposes. And often his spiritual work is carried on by their means who have neither part nor lot in the matter. The prayers of the godly are, or ought to be, the great support of nations and their magistrates; and if magistrates understood their own interests they would carefully secure them in their favour. But dreadful is the curse which shall at last light upon all the enemies of Christ and his church. And it is high time to be active and bold in his work, when we are bound to it by his express command, shamed into it by repeated edicts of heathen magistrates, and encouraged in it by his faithful ministers. God will have his work finished at last, notwithstanding ten thousand obstructions. What a mercy is it when Christ's church is prepared for the exact observance of all his ordinances, the most solemn not excepted! And it is a matter of great joy to all his true friends, and an honour to a church, when ministers are remarkably holy and faithful. Yea, it is highly necessary that all of us solemnly dedicate our selves for temples to God; and offer up the solemn

prayers of faith for God's blessing on the ordinances of his grace, which we have, or expect to enjoy. upon our services in his church must our hopes and joys depend, but on Jesus, as our God-honouring and sin-expiating oblation, and our passover sacrificed If we live on him as our all in all, and occupy ourselves diligently in his service, the Lord will provide friends for us, even where we least expected.

CHAPTER VII. [Ver. 1. Seraiah, the son of Azariah. This Seraiah was that high-priest who was slain by Nebuchadnezzar at Riblah, 2 Ki. 25, 18, 21, about 130 years before, and therefore could not be literally the father of Ezra. But by a principle of Jewish law, frequently exemplified in the Scriptures, when the intermediate parties died childless, and the family property or offices descended by heirship to a collateral branch, or in virtue of the law of adoption, as exemplified Ge. 48. 5, 6, a grandson or still more distant relative might be counted not as the son of his immediate father, but of his more remote ancestor. Among the many practical advantages of this system,

was the facility which it afforded in tracing ancestry, and settling hereditary claims, by diminishing the links of proof necessary for their establishment. C.]

REFLECTIONS.—God richly endows men with

proper gifts and grace when he intends them for distinguished work in his church. And that character is highly exalted in which great knowledge and activity meet with great holiness of heart and life. Yea, very meet with great holiness of heart and life. Yea, very excellent is a knowledge of the Scriptures when it is reduced to practice and employed in the instruction of If God calls us to a difficult service he can make all things concur to our encouragement. If his people want magistrates of their own religion, he can make heathens to compensate the loss, doing honour to his word as the rule; showing at once generous hearts and open hands, and punishing contemptuous despisers of him and his interests. But how thankful ought we to be when he thus makes the princes of this world nursing parents to his church, terrors to evildoers, and a praise to them that do well! Surely then it is becoming in us to depend on him alone as our strength and salvation, and to ascribe the glory of all

beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of hea-

26 And whosoever will not do the law of thy 16.18 PS.18.43 IS.14.1. God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of Pech. 11. Da. 3. 26. goods, or to imprisonment.8

goods, or to imprisonment.8

27 ¶ Blessed' be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem;

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened ash the hand of the Lord my God was upon me; and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1. The companions of Ezra, who returned with him from Babylon.

15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a spiritual color from the temple. 21 He keepeth a spiritual color from the temple. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed.

7 Chald to recting to.

8 This extraordinary favour to the lews has generally been accounted for the same statement to his young and beautiful Jewish queen. But besides that this time the service of the temple of the same unsupported conjecture, it seems that the service of the service of the same than the service of the temple. 21 He keepeth a spiritual color of the same than the service of the service of

1 The companions of Ezra, who returned with him from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the holy treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The king's commission delivered.

THESE are now the chief of their fathers, and this is the egenealogy of them that went1 up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of EPhinehas; Gershom: of the sons of 'Ithamar; Daniel: of the sons of David; d Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh, Zechariah; and with him were reckoned, by genealogy of the males, an hundred and fifty.

A.M. 3547. B.C. 457.

\$ £34,218, 15s. ster-

b Ge.47.22.ch.11.23.

Zec.2.11. d Mal. 2.7. Mat. 13. 52;28.20. Col.1.28,29. 2 Ti.4.2. Tit.1.9.2 Ch.17.

7 Chald. to rooting

fr Ch.29.20. Ja.2.27. Pr.21.1. & ch. 9. 9. Ge. 43. 14. Ne. 1. 11. A Ps. 138.3.2 Ti.4.17. Ne. 2.8. ver. o.

CHAP. VIII.

CHAP. VIII.

& I Ch.4.33. ch. 7. 7,

13. The whole number, according to the particulars here given, was 1754. These, however, being all males, and probably adult males, we may suppose that the whole party, including women including wome and children, wou amount to sever unt to s sand pers

b 1 Ch.6.4. c 1 Ch.6.3. d 1 Ch.3.1,22. e Ch.2.3;10.25. Ne.7. A.M. 3547. B.C. 457.

A.M. 3547. B.C. 457.

Tch. 2. 6; 10. 30. Ne.
30.447.11.

There is no sufficient reason for imagining, without any authority from MSS, that here, or in ver. to, any names have dropped out by neglect of transcribers. Shechaniah is the authority of the whole family—the son of Jahaziel, the most distinguished leader of his descendants.—C.

3 This was a person of great note, of any other family—I general many almost wince as a wince with the wince wit

4 Many from the same families, which same families, which are mentioned in this and in the succeeding verses, had previously gone up with Zerubbabel in the reign of Cyrus. See ch.ii.—I.

ch.ii.—I.

t ch.2.4. Ne.7.9.

k ch.2.6. Ne.7.11.
I ch.2.11. Ne.7.16.
m ch.2.12. Ne.7.17

b Or, the younge

son.

**n ch.2.13.Ne.7.18.

**o ch.2.14.Ne.7.19.

**o Addava, which is said by Anmianus to have given name to Adiabene, a province of Assyria. But Invention to the particular trivial tri

No more Levites, Nu.vii.ch.7.7;ver.2. No more Levices, Nu.vii.ch./7;wer.z.

9 Similarity of name has led to the supposition of the supposition of

can be no doubt. See ver.e2.—C. s Heb. I put words in their mouth, 2 Sa. 14-3.19. c ch. 2 Sk-7,60711-3. u ch. 2 Sk-7,60711-3. u ch. 2 Sk-7,6071-3. u ch. 2 Sk-7,80-4. S. No. 8, 7.8, 9-4. S. Mal. 2-7. x Co. 3,10. 1 Ch. 12, 32. y No. 3,17,10.11.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah;2 the son of Jahaziel,3 and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of "Elam; 4 Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of 'Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of *Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of "Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of "Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of 'Bigvai; Uthai, and Zabud,6 and with them seventy males.

15 ¶ And I gathered them together to pthe river that runneth to Ahava;7 and there sabode we in tents three days: and I eviewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia,9 and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the "good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

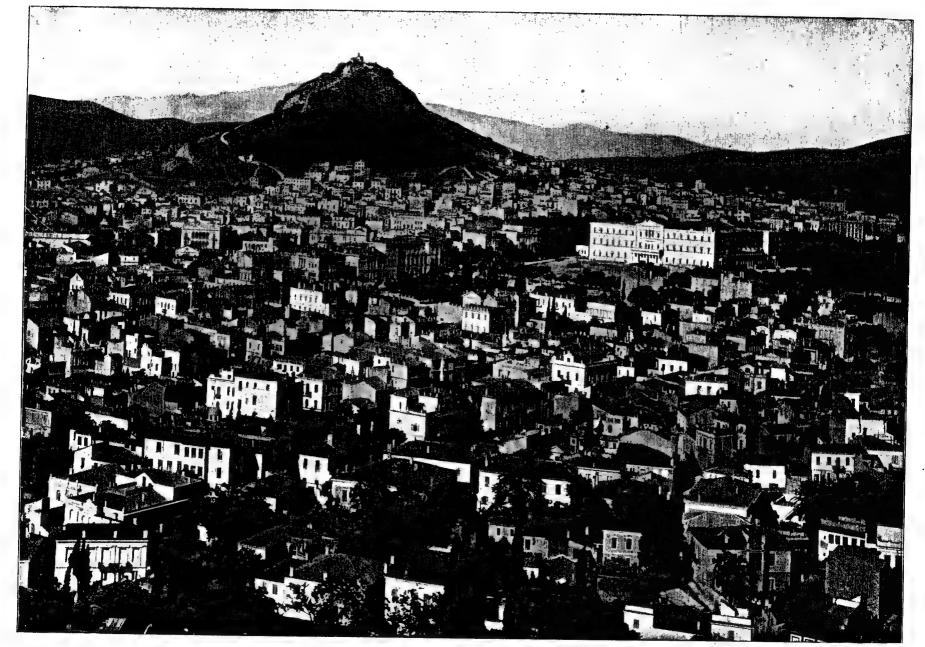
19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

that we are or do in his service to his own power and

CHAPTER VIII. REFLECTIONS. - How shameful it is to find such numbers of Jews still in Assyria after they had near eighty years' liberty of returning to Judea, where their brethren were and their God before them! And especially that the revenues

for God's temple, even from heathens' hands, should be in more forwardness than Levitical ministers to bear or use them! But they who are backward to their duty must be stirred up. Every vacancy in the church ought to be speedily supplied with pastors according to God's heart. With the utmost care we ought to avoid everything that looks like distrusting of our God

expose ourselves to difficulties than dishonour God, or give occasion of stumbling even to heathens. plexing circumstances let us apply to solemn fasting and fervent prayer. They who in a humble and dependent manner seek him, will find him a very present help in trouble. Let us therefore by faith cast all the care of our persons, families, and estates upon him. Only holy persons are duly coefficient or dependence on an arm of flesh. We had better Only holy persons are duly qualified to take charge of



YCABETTUS AND THE PALACE OF THE KING, FROM ACROPOLIS—IN SIGHT OF PLACE WHERE AHASUERUS WAS DEFEATED IN THE BATTLE OF SALAMIS. [Ezra, viii:1.]—After the death of Darius, who was conquered by the Greeks in the battle of Marathon, Ahasuerus succeeded his father on the throne. Ahasuerus continued the warlike operations of his father, and invaded Greece, but was conquered at the battle of Salamis on the 20th of September, B. C. 480. There is a mount whose base is washed by the sea, called Kory-

dallos, in sight of the Acropolis and Mt. Lycabettus which has long borne the name of the Throne of Xerxes (Ahasuerus) because it is said he sat upon the rocky brow of this hill in his silver-footed chair to watch the progress of the battle of Salamis. The Persian army was almost completely destroyed in this battle. Under the very eyes of Ahasuerus the Greeks destroyed the "bloom of all the Persian youth, in spirit the bravest, and in truth the

20 Also of the Nethinims, whom David

and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 Then I proclaimed a fast there, at the river of Ahava, that we might bafflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So dwe fasted, and besought our God for location to the level of the location to location to the level of the location to location life in level of labylon and the deserts of the level of labylon and the deserts of the location life in large to level of labylon and the deserts of the location large to large the location large to large the location large large the location large large large large the location large large

this; and he was entreated of us.3

23 So dwe fasted, and besought our God for is;; and he was entreated of us. Then I separated twelve of the chief the priests, Sherehiah, Hashabiah, and ten their brothern with the priests. of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, swhich the king, and his counsellors, and his lords, and all Israel there present, had offered;

26 I even weighed unto their hand *six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper,5 precious as gold.6

28 And I said unto them, Ye are holy unto the LORD; the vessels are sholy also; and the

the Lord; the vessels are "holy also; and the silver and the gold are a free-will-offering unto the Lord God of your fathers.

29 Watch by, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem, unto the house of the Lord God.

31 Then we departed from the river of Ahava on the 'twelfth day of the first month, to go unto Jerusalem: and the 'hand of our God was upon us, and he delivered us from "20,333.4" About £86,654.

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a Mat.7.79.15. Joel
2.17-24. Ja.45. Ji. ver.
3. What faith was
here shown by Ezra!
He well knew that
the whole country between the banks of
the Euphrates and
Palestine swarries
whom robber, which
whom robber, which
whom robber, which
he property the
returning exiles were
about to carry with
them. Tet he would
prayed to God, He
prayed, H

prayed

29,33,34. / ch.7 15,16. 4 About £80,614

A.M. 3547. B.C. 457.

A.M. 3547. B.C. 457.

Israelites must have been known. The watchful Arabs were doubtless aware of the amount of treasure in the caravan. They appear to have laid their plans for yet the amount of treasure in the and attack, by the could be against them. What a lesson does this teach timid and doubting Christem and doubting Christian and doubting Christian them. What a lesson does this teach timid and doubting Christian and doubting the work of the words of the words

/ Ne.3.4;10.5. m Ne.8.7.

m Ne.8.7.

9 Perhaps a public record was made of the treasures received, and the persons who brought the money and the vessels were discharged by a public instruction of the process were discharged with the record taken of the goods belonging to the temple, which the prests were charged with, as the stewards of a family the goods belonging to it.—I. m Ps.116. 12-18. Lu.

Ps.116. 12-18. Lu. 1.74.75. o ch.6.17. Nu.7.87.

p ch.7.21. q Is. 56.6;14.1;61.5,6. Zec. 3.14-20, Re. 12.16. 1 See note on ch. 7.23.—P.

CHAP IX.

CHAP IX.

1 By comparing ver. 1, 2, the princes seem that become seem that be seem to see the seem that be seem that be seem to drunkenness, not so readily from their own feeling of the seem that be seem to drunkenness, not so readily from their own feeling of the seem to see the s

fiCo.7.14. Ge. 6.2 Mai.2.7,8,11.ch.10.18

44.

2 So the Israelites were called, because of God's covenant with them, by which they were separated from all others and constituted a peculiar people.—1.

F Ge.37. 29, 34. Jos. 4 Job 1.20. Is. 15. 2. Je.7.20; 48. 37,38. Eze. 7.18. Mi. 1.16.

3 This is still a common method of expressing grief in the East, and even in European nations it has been often used to express extreme agony of spirit.—C.

Ne.1.4. Ps.143.4.

33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was "Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every one; and all the weight was written9 at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, "offered burnt-offerings unto the God of Israel, 'twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve hegoats for a sin-offering: all this was a burntoffering unto the Lord.

36 ¶ And they delivered the king's commissions unto the king's plieutenants, and to the governors on this side the river; and they qurthered the people, and the house of God.1

CHAPTER IX.

 $1\ Ezra$ mourneth for the intermarriages of the people with strangers. $5\ He$ prayeth unto God with confession of sins.

TOW, when these things were done, the N princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the holy2 seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I grent my garment and my mantle, and hplucked off the hair of my heads and of my beard, and sat down astonied.

4 Then were assembled unto me every one that ktrembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

to go unto Jerusalem: and the *hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. *

32 And we came to Jerusalem, and abode there three days.

33 And we came to Jerusalem, and abode there three days.

34 And we came to Jerusalem, and abode there three days.

35 And we came to Jerusalem, and abode there three days.

36 And we came to Jerusalem, and abode there three days.

37 And we came to Jerusalem, and abode there three days.

38 And we came to Jerusalem, and abode there three days.

39 And we came to Jerusalem, and abode there three days.

30 And we came to Jerusalem, and abode there three days.

30 And we came to Jerusalem, and abode there three days.

31 And we came to Jerusalem, and abode there three days.

30 And we came to Jerusalem, and abode three three days.

31 And we came to Jerusalem, and abode three three days.

32 And we came to Jerusalem, and abode three three days.

33 And we came to Jerusalem, and abode three three days.

34 Is.66.21.51.62.15.

35 Is. 13.75.78.2.13.25.23.3.

36 Is. 15.62.21.71.62.15.

36 Is. 15.62.21.71.62.15.

37 Is. 18.2.21.32.52.3.

38 And we came to Jerusalem, and abode three three days.

39 And we came to Jerusalem, and abode three three days.

30 And we came to Jerusalem, and abode three three days.

30 And we came to Jerusalem, and abode three three days.

31 Is. 18.2.52.32.31.62.15.

32 Is. 18.2.52.32.31.62.15.

33 And we came to Jerusalem, and abode three three days.

30 And we came to Jerusalem, and abode three three days.

31 Is. 18.2.52.32.31.62.15.

32 Is. 18.2.52.32.31.62.15.

33 And we came to Jerusalem, and abode three three days.

32 And we came to Jerusalem, and abode three three three days.

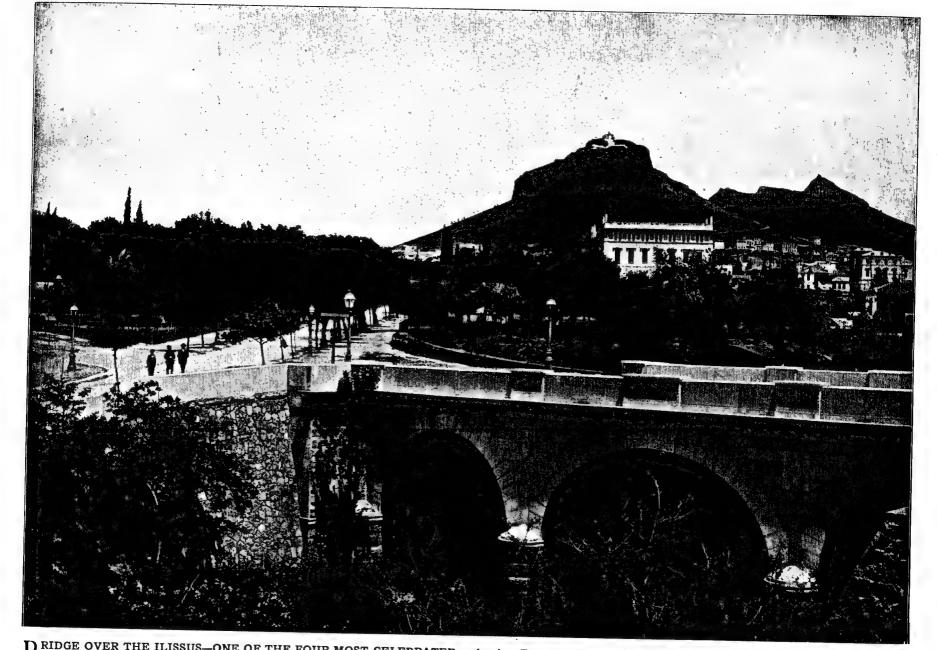
33 And we came to Jerusalem, and abode three thre 5 ¶ And at the evening sacrifice I arose up

holy things, and especially of precious souls. And the greatest accuracy and fidelity are necessary in every trust, as we must give account to God. But O how infinite in his goodness in bringing all believers and faithful, their companions devout, and their enemies friendly! And soon shall his gracious designs be complete, in bringing all the ransomed millions to the

Canaan, the Jerusalem above, where they shall for ever behold, live on, and rejoice with Jesus, their all-com-prehending sacrifice, and where they shall find none but furtherers of their work.

CHAPTER IX. REFLECTIONS.-It is vain to expect perfection in the militant church. And the

a mixture of griefs. But how infatuated are many proa mixture of griefs. But now intatuated are many professed Christians, who think of no sin, no danger, in being unequally yoked with unbelievers! A little skin-deep beauty, or a little earthly wealth or honour. is often preferred to the image of Jesus Christ! And when the most ruinous sins become fashionable few are affected with them. But to such as are Israelites comforts of saints on earth are quickly imbittered with indeed, the word of God appears awfully important.



RIDGE OVER THE ILISSUS—ONE OF THE FOUR MOST CELEBRATED RIVERS IN THE WORLD, THE OTHER THREE BEING THE TIBER, THE NILE AND THE JORDAN. [Ezra, ix:1.]—"Now when these things were done, the princes came to me, saying the people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites." About

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the time Ezra uttered the prayer recorded in this ninth chapter, confessing the sins of his people, the Spartans and the Boeotians were waging war against Athens. We give, as illustrating this Grecian history, contemporaneous with the facts of the ninth chapter of Ezra, a picture of a modern bridge over the Ilissus. This is a small stream that flows at the bottom of a deep ravine, through the classic city of Athens. It is dry a part of the year, and yet is one of the most famous water courses on earth, made so by the great men who have lived on and about it.

our iniquities are increased over our head,4 and our trespass is grown up unto the heavens.5

7 Since the pdays of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

is day.

8 And now for a glittle space grace hath specific space grace hath been showed from the Lord our God, to leave us a remnant⁶ to escape, and to give us⁷ a nail⁸ in his holy place, that our God may *lighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the *sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us "a wall in Judah and in Jerusalem.

10. And now Commonwealth of the kings of Prom consulting is 22.23-25. The house of the kings of Prom consulting is 22.23-25. The house of our God, and to repair the desolations thereof, and to give us "a wall in Judah and in Jerusalem.

10 And now, O our God, "what shall we say after this? for we have forsaken thy commandments.

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters.

12 Now therefore give not your daughters.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; *that ve may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God shast punished us less than our iniquities deserve, and hast given us has been us has been us such deliverance as this;

14 Should be we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

15 O² Lord God of Israel, thou art righteous;¹ for we remain yet escaped, as it is this does not the should, we are before thee in our tres-

A.M. 7547. B.C. 457.

g Heb. moment,ch. i.-viii.Hag.i.ii.Zec.i.-

iv. 6 Those that had returned were but a remnant of the whole people. The ten tribes, as such, were lost; and many even of Judah and Benjamin were still in Babylon.—J.

7 Or, a pin. That s, a constant and sure abode.

I Sa. 14.27,29. # Ne.9.36.Ps.136.23, 24;106.45,46.

ch.1.1-8; 6, 1-12; 7, 6,11-26, Is, 14,1-2; xl.-lii. Je, iii. xxx.-xxxiii. Mi.iv.vii. Zep.iii.

Is.5.2.Zec.2.5.

3. Job 11.6. God to punish in proportion equal to our inquities, the judgment must be immediate as it the sin; and well she to send an even to be send to be

b Ro.6.1,2, jn.5.14.

d Da.9. 4-16. Ps. 32.

A.M. 3547. B.C. 457.

e Ps. 130. 3; 143. 1, 2. Job 9.2,3. Ro. 3. 19,20,

1 The sorrow a onsternation of Emment a succession of the property of the pro

2 Under a deep feeling of guilt, dread of judgment, and hope of pardon, ver.

3-C. 4 Parton, ver. 3-C. 4 No.13,23. Ge. 6, 2. Ex. 34,12. De. 7,2,3. 2 Co.6,14 els. 55, 70. La. 3,24. Ex. 34,6.7. 4 Ki. 11. 17. No. 9, 38:13,25-27. Jos. 24,25. 2 Ch. 15,12:20,10;34,31. g. ch. 9,4:16,66;2. h. De. 7,2. Jos. 23.12. Is. 8, 20.

Ch.9.4.18.00.2.

De.7.3 Jos. 23.12.

Is. 8.20.

Jos. 7.1071.6,9.1Ch.
19 131485 xo. Is. 35.3.4.

Th. 5.7.4.

After love and humility, there is nothing moren-edful than courage in attempting any work of reformation. It is indeed fairth work-indicated fairt

people's sake, —C, & ver.3. Ne. 5. z2; 9. 38:13.25. He.6.16. / Ne.13.57. m Ne.3.1; 13. 18, 23; 13.44,7.28. m job 23.12. 2 Sa.12. 16. Da.ix.x. of u.2r. c. I Sa.11.7. Ju. 21. 5. 1 Sa. 11.7.

16.Daixx.

o Juzz. 5. I Sa.rz.,
ch.7.60.
doubted Le.
27.88. fo. devoted Le.
27.88. fo. 62.
4 The marriage of a Jew with an idolater was contrary to the divine law (De.
7. 3). and he that fo. 62.
10. and he will be constructed to sacrifice, and was by law cut off from the congregation (De. xxx. xxx.) Infidels have called this law law control of their own control of their societies, and yet dare to accuse God, who of his infinite wisdom proferes his laws, only in support of the eternal and un-

passes; for we cannot estand before thee be cause of this.

CHAPTER X.

1 Shechaniah encourageth Ezra to reform the abuse of the strange marriages. 6 Ezra mourning assembleth the people. 9 The people at the exhortation of Ezra, repent, and promise amendment. 15 The care to perform it. 18 The names of those who had married strange

NOW when Ezra¹ hada prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.2

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, ^aWe have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that stremble at the commandment of our God; and let it be done according to the law.

4 Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.3

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to *swear that they should do according to this word. And they sware.

6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of "Eliashib: and when he came thither, he *did eat no bread, nor drink water; for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem:

8 And othat whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be pforfeited,4 and himself separated from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem

And that which seems light or lawful to carnal pro-fessors lies heavy on tender consciences. These take grief and shame to themselves for such as are hardened in their sins: and to join with such in their sorrow and in their sins; and to join with such in their softow and zeal is both our duty and honour; for the most fearful aggravations appear attending our sins and those of our land when we consider the matter as in the sight of God. It therefore becomes us faithfully and humbly sacrifice, our great propitation; once offered in the evening, the end of the world; and in the believing view of God's sacrificial relation and pardoning mercy, to justify him and condemn ourselves. But often-repeated provocations weary out the patience of

God. And hopeless is their case when neither corrections humble nor mercies constrain.

CHAPTER X. [Ver. 11. The original cause of the law against mixed marriages evidently was the tendency of such marriages to draw the people away from the worship of the true God. All the nations among which the Israelites were placed were idolaters. Not only was their worship irrational, and sometimes inhuman, but their morals were most impure. Had the Israelites been permitted freely to intermarry with them, the natural and speedy result must have been universal degeneracy and degradation. The priestnood especially, as being the instructors and guides of the nation, re-

quired to be kept pure and spotless. Hence the intense desire and strenuous effort of Ezra to reclaim the erring among them. P.]

Ver. 17. ['They made an end with all the men,'

that is, they completed the investigation of all the cases, and determined what should be done in each case. Probably in most cases the wives conformed to Judaism, and separated entirely from their Gentile relatives; but wherever the wives proved ignorant or stubborn, the rulers insisted on their being divorced. It became therefore, in regard to each wife, a choice between her idolatry and her husband; and in regard to each husband between carnal appetite and religious principle. P.]
Ver. 44. [All these had taken strange wives, and

within three days: it was the ninth month,5 and the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.6

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the Lord God of your fathers, and "do his pleasure; and "separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without,7 neither is this a work of one day or two: for we are many that have transgressed in this thing.8

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.9

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed1 about this matter: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so: and Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.2

18 ¶ And among the sons of the priests there bwere found that had taken strange wives; namely, of the sons of Jeshua the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they'dgave their hands' that they would put away their wives; and, being eguilty, they offered a ram of the flock for their trespass.4

20 And of the sons of Immer; Hanani and Zebadiah.

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December, and the coldest and most ramy season of the year. But did not Ezra act with inhumanity in calling out the people at such a such an inclement season. Does the season of the year was not the people at such an inclement season. Does the season of the year was not a summarity when he retreats with his troops by forced marches, and in the most inclement season, from the presence of a survey praise his promptitude and his skill, and count a well-managed retreat sometimes superior to a victory. And aball the promptitude who will be blamed be offer from the wrath to come?—C. **PS. III. 313.** I Sa. 18 Heb. the showers.

Fr. 20.13.

#RO.7.12. IS. 1.16, 17.

#RO.7.12. De.7.3.4

#RO.7.13.4 De.5.2.7

#RO.7.3.4 De.5.2.7

#RO.7.3.4 De.5.2.7

#RO.7.3.4 De.5.7

#RO.7.3.4 De.7.3.4

#RO.7.3.4 De.5.7

#RO.7.3.4 De.7.3.4

#RO.7.3.4 De.5.7

#RO.7.

ing. z De.17.9; 16. 18,19.

De. 17, 9; 16, 18, 19, 2 Ch. 19, 5; 10, 11, 12; 10, 12; 10, 11, 12; 10, 12;

worm with the state of the stat h.24.14. 4 Ezra being himA.M. 3547- B.C. 457.

self a priest, man fests distinguishe sens a priest, man-inspartiality in begin inspartiality in begin ining his properties of the wisdom; for if the priesthood be not re-formed, the people cannot be improved. A comparison of the reformed and unre-formed the properties of the formed the properties of the formed with the properties of the formed with the properties of the formed kingdoms of Europe, or even of the miniature can-tons of Switzerland, to Switzerland, and the properties of the pro mony to this fact.

g ch.2.39. Ne.7.42. Ch.24.8. h ch. 2. 38. Ne.7.41; 10.3.

i ch. 2, 40, Ne. 7, 43

& ch.2.42.Ne.7.45 & Ch.2.42.Ne.7.45.
& Earn having first recorded the reformation of the reformation of the records that of the people.

Note, That a more precise and scrupulous morality is required of the miniscrept of the records of the record of the recor

¿ch.2.3.Ne.7.8. 25 ch.2.7. Ne.7.12. n ch.2.8.Ne.7.13. o ch.2.11.Ne.7.16.

o ch.z.ii.Ne.7.16.
6 About 113 in all are here named who had married strange wives, and some of them, it is said, had children by them. Whetherthe children were turned off with chanish chanish chanish does not appear; it should seem not; it shoul

ch.2.10.Ne.7.15. @ ch.2.6. Ne.7.11. r ch.2.32.Ne.3.22;7.

s ch.2.19.Ne.7.22. ! Perhaps not ch. 2

ch.2.29. Ne.7.33. * ver. 13. Mat. 7. 13 Re.13.3.Pr.9.17,18.

Re.13.3.Fr.9.17.18.

8 Perhaps this observation is intended to show that only a few of them had chile to be merely the principal persons, for all them had chile to inchile them had chile them had chile them had chile them had concerned than those concerned than those here cnumerated.—I.

21 And of the sons of 'Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and

22 And of the sons of "Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel:5 of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of "Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth,

27 And of the sons of "Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of PBani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of 'Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of 'Hashim; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of "Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All* these had taken stranges wives: and some of them had wives by whom they had children.

some of them had wives by whom they had children The comparatively small number who had married idolatrous wives seems to intimate that the transgrestion was but of recent origin; and this view seems corroborated by the statement that 'some of them had wives by whom they had children.' This statement also evidences the strictness of the investigation and enforcement of the law. But was it not cruel thus to divorce husbands and wives? No. For God had not For God had not joined them, God had forbidden their union. It was no more cruel than to divorce a bigamist, whose marriage is rendered null and void by virtue of a previous contract. Besides, there is no reason to conclude these wives and children would be sent away portionless, the uncompromising purity of the divine law being always consistent with the dictates of mercy. Ex.xxi. C.]

REFLECTIONS.-Wherever sin is seen and felt there is no ground for despair: yea, there may be good hope, through grace, where there is a burden of the most aggravated guilt. In mournful circumstances we ought to observe what makes for us as well as what makes against us. And even weaker saints may be instructors to those who are far stronger in gifts and grace. Mourning and reforming sinners ought to be encouraged; and leaders in church or state ought to be most active in promoting reformation. Men's sins, with the aggravations and danger of them, ought to be closely laid home to their consciences; for none will part with them till they perceive that they are undone if they persevere therein. Great men ought to take the good advice of their inferiors. Critical causes Critical causes ought to be decided with great deliberation and cau-

tion; and reformations begun and carried on with much fasting, prayer, and solemn covenanting with God, pro mise good success. When we truly return to God he will return to us: he will at last pluck his people as brands out of the burning. They who have the cause of God at heart spare neither time nor pains to serve it. But how shameful is it to find priests, whose mar-riages were peculiarly restricted of God, ringleaders in unhallowed connections with heathen women! and yet it is highly commendable in them to prove at last patterns of repentance and reformation to others. Alas' that so few clergymen are disposed to imitate their example; but rather endeavouring by every possible shift to extenuate, excuse, or defend their own error and

THE BOOK OF NEHEMIAH

Was probably written by himself. It commences twelve years after the dissolution of the unhallowed marriages; and, including at least twelve years of historical account, reaches to about the hundred and fourth after the return from Babylon. It represents (1) Nehemiah's deep concern for the desolations of Jerusalem, and the commission he obtained from king Artaxerxes to rebuild the wall of it, i. ii. (2) His building of the wall and dedicating it, notwithstanding great opposition from the heathens around, iii. iv. vi. xii. 27-43. (3) His redressing the people's grievances, their debts, and mortgages, v. (4) His taking account of those who returned from Babylon, vii. (5) His care to promote the solemn reading of the law, fasting, and renovation of their covenant with God, viii.-x. (6) His care to replenish Jerusalem, and settle the priests, Levites, singers, and porters in their proper work, xi. xii. (7) His care to check unhallowed marriages, procure the Levites their provision, and restrain profanation of the Sabbath, xiii.

CHAPTER I.

1 Nehemiah, informed by Hanani concerning the afflicted state of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

HE words of aNehemiah the son of Hachaliah. And it came to pass in bthe month Chisleu, in the 'twentieth year, as I was in Shushan1 the palace,

- 2 That dHanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.
- 3 And they said unto me, The remnant that are left of the captivity there in the province are fin great affliction and reproach: the wall of Jerusalem also sis broken down, and the gates thereof are burnt with fire.

 4 ¶ And it came to pass, when I heard those are in great affliction and reproach: the wall
- 4 ¶ And it came to pass, when I heard these words, that I hat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,2
- 5 And said, I beseech thee, O Lord God of Lu.18.1-7. Ep.6.18. heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments;
- 6 Let "thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day" and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.
- 7 We phave dealt very corruptly against thee, and have not kept the commandments, nor the
- statutes, nor the judgments, which thou commandedst thy servant Moses.

 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

 8 Remember of prophisms demanded the prophisms of the state of prophisms and the comment; and the scattering alroad, with their still under the still under the

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CHAP. I. a ch. 10.1. b Ezr. 10.9. Zec. 7.1.

c Of Artaxerxes Ezr.7.7.ch.2.1.

Ext. 7.7. ch.2.1.

I Shushan or Susa, one of the ancient capitals of Persia, being the winter residence of the kings. It was taken by Alexander of Macedon, with all the chief treasures of the empire. The city called Shuster is now supposed to occupy its site.—C. d ch. 2.2.

d ch.7.2. e Ear.2.1;5.8. / Is.32.10. Ps.44.11-

16. F 2 Ki.25.10. Je.5.10; 39.8;52.13. A 1 Sa.4.19,22. Zep. 3.18.Ro.12.15, Ps.69.0. La.2.10. Ezr.ix. Da.1x.

f ch.4.14. De.7.21. 1 Ch.17.21.Ps.47.2.

Da.9.4. De.7.9.12. # Da.9.4. De.7.9.12. I Ki.8.22. Ex.20.6. ch. 9.32. Ps.89.2,28,33,34. ## 1 Ki.8.29. Ps. 34. 15; 130.2; 119.132. ver.

ø Le. 26.40,41. Je.3. 13.Ps.51.4. ⊅ Da.9.4-16. Ezr.9. 5-15.

9 Ps.219.49;105.8.Is.

9 Ph.119. 49/105.8. Is. 43.26.

8 A voice directly from heaven is not more decisive of a divine revelation than is the voice of prophecy and its historical places of the prophecy and its historical present of the following God has been pleased to spread this evidence over the history of the four great empires, the Assyrian, the Persian, the Grecian, and resent to the please of the pleas, whose whole condition, past and present, has been made the continual them of prophets them of the please of the p

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FPs.78.68,69;132.13, 14.2 Ch.6.6. \$ Ex.19.5-7; 6.1; 13. 9;14.8;32.11.

states, states

and must eventuamy succeed.—?

5 This was an office of great dignity at the court of the Medes and Persians. The person holding it was the chief confident of the monarch, and the chief confident of the monarch confident of the monarch confident of the monarch confident of the monarch confident of great emolument, which will account for the wast riches of great emolument, which will account for the wast riches of Mehemähn, of which he made such pious and generous use. See Herodotus, Tha-fin, 34t Xenop, C.yrop. 1, 3—C.

CHAP. II. a De. 16. 1. Es. 3.7. Ps. 102.18.

¿ch. z. z. Ezr.7.z,7, i.e. of Artaxerses Longhand. c ch.z.zz.Ge.40.zz.

I lit was the duty of the cup-bearer to take some of the wine in his left hand, and drink it before the king, as evidence that it did not con-tain poison. Xenop. Cyrop. I, 3.—C.

d Ge.40.7. Pr.15.13. Ec.7.3.

Ec.7.3.

e Ps. 94. 18. 19; 61. 2; 55. 4. 5. As sadness was reckoned a token of some bad design.

2 Perhaps lest the king should suspect him of any treasonable design, or lest the request which he purposed to make should not be granted.—J.

I.Ki. 121. Da 24. ∫1 Ki.1.31.Da.2.4.

3 Not a mere hyperbole in compliment, but a prayer for the perpetuation of his race and government, as in English law it is said the king never dies.—C. g 1 Sa. 4. 20, 21. Ps 137.5,6.2 Co.11.28,29.

ch.1.11. 1 Sa.1.13. Ex.14.15.Ps.50.15.

9 But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are *thy servants, and thy people, whom thou hast redeemed by thy great

power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee. thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.5

CHAPTER II.

1 Artaxerxes, understanding the cause of Nehemiah's sadness, sendeth him with letters and a commission to build the walls of Jerusalem. 9 Nehemiah. to the grief of the enemies of the Jews, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He encourageth the Jews to build in spite of the scorn of the enemies.

ND it came to pass in the month Nisan, in A the btwentieth year of Artaxerxes the king, that wine was before him: and I ctook up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy acountenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,2

- 3 And said unto the king, Let the king live for ever:3 why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?
- 4 Then the king said unto me, For what dost thou make request? So I "prayed to the God of heaven.
- 5 And I said unto the king, 'If it please the FER. 5-17. Es. 1.19: king, and if thy servant have found favour in

CHAPTER I. [Ver. 1. Nehemiah the son of Ha-chaliah. Some have supposed that Nehemiah was descended from a priestly family, because it is said in ch. 10. 8, after a list of names, 'these were the priests.' Nehemiah is the first name on the list; but a careful examination shows that his name was placed at the head not because he was a priest, but because he was

Tirshatha, or recognized leader of the nation. translation of 2 Mac. 1. 21 he is called 'Nehemiah the iest.' This, however, is an error, for the Greek has 'Nehemiah ordered the priests.' He was probably it, 'Nehemiah ordered the priests.' He was probably of the tribe of Judah, and perhaps of the royal house of David, as his forefathers were buried at Jerusalem.

tact, and courage. With the single exception of Ezra he conferred more signal benefits upon his country than any man of that age. He found the people oppressed, the country desolate, the walls of Jerusalem in ruins. He rebuilt the walls, and thus laid the foundation of national independence. By his vigilance and Nehemiah was a man distinguished for piety, energy, prudence he overcame the opposition of powerful thy sight, that thou wouldest send me unto Judah, unto the city-of my fathers' sepulchres, that I may build it.

- 6 And the king said unto me, (the queen also sitting by him,4) For how long shall thy journey be? and when wilt thou return? So it^m pleased the king to send me; and I "set him a time.
- 7 Moreover, I said unto the king, If it please the king, let oletters be given me to the governors beyond the river, that they may convey me over till I come into Judah;5
- 8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to pthe house, and for the qwall of the city,6 and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent tcaptains of the army and horsemen with me.)7

- 10 When Sanballat the "Horonite, and Tobiah "the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.
- 11 So I came to Jerusalem, and was there three days.

three' days.

12 ¶ And I arose in the night, I and some few men with me; neither btold I any man what my God had put in my heart to do at Jerusalem. Is neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the courts not enemies; and by the example of his energy and courage expect them—courts not enemies; and by the example of his energy and courage expect them—courts not enemies.

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* Hag.r.4.ch.iii.
* Heb. wife. Perhaps Esther, Es. 8. r.
* In all probability
this was Esther, of
whose parentage the
king was now aware,
by her interference
to counteract the by her interference to counteract the wicked designs of Haman. Plutarch informs us that in the Persian court only the king's mother and wife were ever permitted to sit at table with him.—C.

30 ch. 11. I. Is. 58, 9; 45.11. Ps.65.2; 18.6; 34.45.

5. # ch.5.14;13.6, **Dech.5.14;13.6.

**o Ezr.6.6;7.2t. ver o.

**Susa iay east of
the Eurhrates, and
the Eurhrates
and Palestine was infested with hordes of
wild marauders,
through whom the
Jewish patriot could
not have forced his
way without a royal
guard.—**p. Temple, Ezr.10.6,

E.

-C. r ch.5.14-16;7.2. s Ezr.7.6,22. Pr.3.6; 21.1. Mat.7.7,11. f Ezr.8,22. 7See note on Ezr. 8.

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9 Nehemiah's inspection appears to have embraced the whole circuit of the city. He went out by the whole circuit of the city. He went out by the city. He went out by the city of Hinnom, what he cocupied the site of the present Joppa gate; turning southward he rode round the lower slope of Mount Zion, and then crossed the mouth of the Tyroperon to the fountain of Siloam at Comment of the Hinnom the control of the mouth of the he called 'the brook;' but as the narrow ravine was impassable for the aminable for the mouth of the simpassable for the mouth of the simpassable for the mouth of the simpassable for the mouth of the city, and after examining the wall there he turned back to where he had left not condition to the wiser he had left not condition to the west gate.

P. h Is.35-3,4:50.4. He. 12.12,13.1 Th.5.14. ; ch.1.3. Ps.80.6; 89.41.50.51.

*ch.; Ps. 80.0; 89
4 yer.1-9-Ps.105.2
4 yer.1-9-Ps.105.2
1 Ch.11.1051.3;
1 They strengthen ed their hands by relying upon God with their hearts, and succeeded meffecting the good work, because they had faith to attempt it. 'Attempt,' said a good man, 'attempt great things for God, and you shall do and you shall do and you shall great things for Go

C. wer.ro;ch.6.1,2.
2 Horonaim was a considerable town in Moab, on the east of the Dead Sea (1s. 15.5), of which Sanbal lat was probably either a native or the resident povernor. was probably either a native or the resident governor. As Tobiah is called the servant, he is servant he is

och.6.6.Ezr.4.15,16 PS.35.27; 122.6. IS 41. 10-16. 1 Ch. 22.12

q Ezr.4.3. Ac. 8.21. Re.21.27.

CHAP. III.

A ver. 20, 21; ch.12.
10, 23; 13, 4, 7, 28, as 2
Ch.23, 1,2.
1 This tower lay a little north of the temple, and probably irs site may be marked by the massive foundations now seen at the north western

brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so

16 And the rulers knew not whither I went. or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: hcome, and let us build up the wall of Jerusalem, that we be no more 'a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they 'strengthened their hands' for this good

19 But when "Sanballat the Horonite, and Tobiah the servant,2 the Ammonite, and Geshem the Arabian, heard it, they "laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them. The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye chave no portion, nor right, nor memorial, in Jerusalem.

CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashiba the high priest rose up with I his brethren the priests, and they builded bthe sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of 'Meah they canctified it unto the tower of Hananeel.

2 And next unto him2 builded the men of Jericho: and next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and feet up the doors thereof, the locks thereof, and the bars thereof.

b Jn. 5.2.ch. 12.39. Je. 31.38. Zec. 14.10.

c De. 80. 5. Ps. 30. title. Pr. 3.9.

le Ezr. 2.34. ch. 7.36. 1 Ki. 16.34.

c ch. 12.39. Zep. 1.10. 2 Ch. 23. 14.

f ch. 6.1;7. 1.

enemies; and by the example of his energy and courage he roused the Jews from their ignominious lethargy, 'For pure and disinterested patriotism Nehemiah stands unrivalled. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have sought his reward only from God.'—Shu han the palace. Shushan was one of the most ancient cities in the world. It was the capital of the Elam mentioned in Ge. 14. 1. It was successively under the dominion of the Assyrians, Babylonians, and Persians. came metropolis of the Persian empire, and was the scene of the romantic story of Esther. Its site is now marked by the extensive ruins of Sus, which cover a wide extent of plain between the rivers Eulæus and

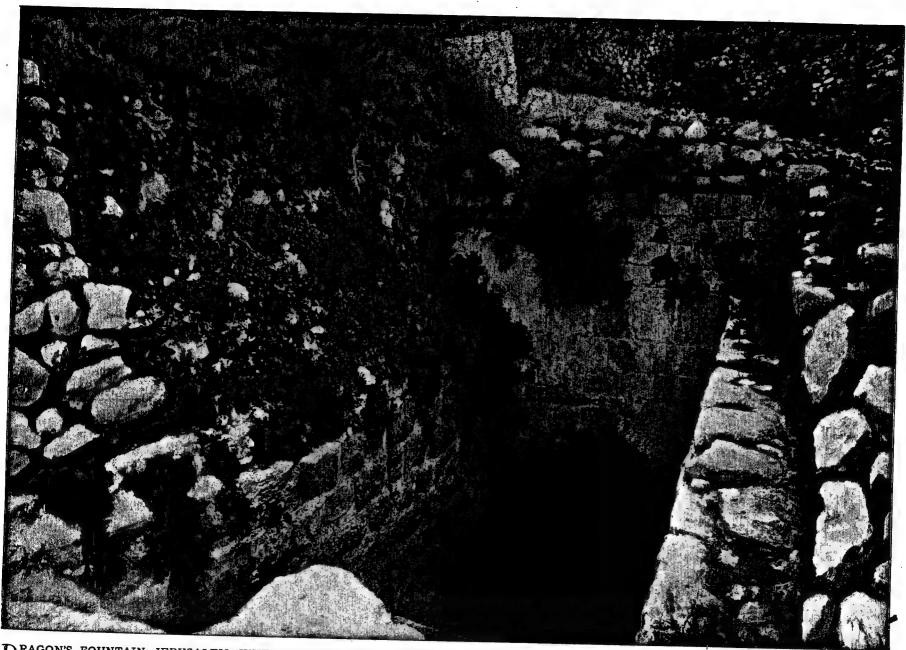
Shapur. See note on Es. 1.2. P.]

REFLECTIONS.—Sad defects still remain in the militant church. But whenever God has work to be done, he can easily find or qualify instruments for it. Lively saints may often be found where we could least j

expect them-courts not excepted. And no dignity or distance can make such a one careless of the honour of the church of God. The poverty or persecution which discourages others awakens his zeal and concern. In seasons of public, or private distress, fasting and tears should accompany our prayers. It is a great relief for a sorrowful spirit to pour out its complaints into the bosom of a compassionate God. While we have a God in Christ to go to, our case is never desperate. And if he pour out upon us his Spirit of grace and supplication, he will certainly hear us. Let us then, with holy and believing awe of his greatness and grace, rest on the stability of his promise. And let candid con-fessions of our sins and unworthiness attend our supplications for mercy. It is infinitely encouraging to us that we have to deal with a God who is our own God; a God who has done great things for us, and has pledged his promise to do more. Let us therefore put our own, and the hearts of all connected with the wel-fare of Zion, into his hand.

CHAPTER II. REFLECTIONS.—Strong grief | What strong faith in God, zeal for his glory. bold

can scarcely be concealed. And it becomes superior or others to observe the appearances of distress in those around them, and to sympathize with them in it. Even Jesus marks his people's groans, and puts their team into his bottle. There is therefore no reason either for fear or for shame when sorrow for sin and for the affliction of God's people burden our heart and sadden out countenance. Nothing is more comely than meek and humble answers when given by distressed minds to great men. And pious ejaculations to God are proper to be intermingled with all our important dealings. The prayer of faith is never in vain. God will afford us friends, and help us where we scarcely ever expected it. It is easy with him to render the greatest on earth friendly and helpful to his church in a time of need. But every ravour shown to the servants of God awaken the envy and rage of the wicked. They so heartily hate the cause of God that they are vexed exceedingly if any take it by the hand and zealously promote it, and are ready to attack them with every arrow of envenomed malice, derision, slander, and threatening



RAGON'S FOUNTAIN, JERUSALEM—WHERE NEHEMIAH WENT TO VIEW THE WALLS OF JERUSALEM. [Nehemiah, ii:13.]—"And I went out by night by the gate of the valley, even before the dragon well * * * and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." In the center of the Ophel hill, in the Valley of Jehoshaphat, there is a fountain with an intermittent spring whose waters connect with the Pool of Siloam by a canal which runs through the hill. This foun-

tain is called the Dragon's Well, because they have a tradition that a dragon swallows up the water when awake, the water rising again when he is asleep, and this waking and sleeping of the dragon causes the intermittent flow of the water. The water comes up in the bottom of a cave 25 feet deep excavated in the rock. By going down sixteen steps we reach a chamber 18 feet long by 10 feet wide and 10 feet high, its sides being built of old stones and its roof a pointed arch.

- 4 And next unto them repaired Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of
- unte them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unte them repaired Zadok the son of Baana.

 5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

 6 Moreover, the kold gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the bars thereof.

 7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the men of Gibeon, and of Mizpah, unto the men of Telibon, and the telibon of the men of T
- Harhaiah, of the goldsmiths: next unto him also repaired Hananiah the son of one of the apothecaries,6 and they fortified Jerusalem unto the broad wall.
- 9 And next unto them repaired Rephaiah the son of Hur, the ruler of the chalf-part of Jerusalem.
- 10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah.
- 11 Malchijah^p the son of Harim, and Hashub the son of a Pahath-moab, repaired the other piece,7 and the tower of the furnaces.
- 12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem,8 he and his daughters.
- 13 The 'valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the "dung-gate.
- 14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.
- 15 But the ⁹gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of "the pool of Siloah" by the king's garden, and unto the stairs that go down from the bcity of David.
- 16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of Beth-zur, unto the place over against the esepulchres of David, and to the 'pool that was made,' and avid, and to the 'pool that was made, and to the 'house of the mighty. And after him repaired the Levites, Re
 **Thouse of the sorthics. Boothroyd. The worthics. Boothroyd. The worthics. Boothroyd. The worthics of modern bastion, and
 to the 'house of the line of worthics.

 **Thouse of the sorthics of the wall, and serving a modern bastion, and constituting a principal defence against a constitution and a constitution unto the house of the mighty.2

m side there were, The valley gate, 1.13. (2) The dung-te, ver. 13. (3) The untain-gate, ver. 15. iere is no account any gates on the othern side.—C.

of any gates on the northern side.—C.

**Jos. ix.;18.35,26. 2

**Lh.16., !e.4r.;1.2.

**m ch.2.84,16.

**That is, to the rook in the side of the Euphrates.—C.

**The division of the godsmiths and apothecaries is one of the incorporation of professions. Such institutions, with certain powers of internal regulation, still exist in all civilized national supplies of the profession of the incorporation of professions. Such institutions, with certain powers of internal regulation, still exist in all civilized nation of the broad wall, 2 Ch.2.5.23.

o ver.12. pc.h.10.5.Exr.2.32.

**g Ezr.2.69.4:10.50.

**Exr.2.69.4:10.50.

**Exr.2.69

City, 111.

Swhether Rephalain were rulers, the one for Judah, the other for Benjamin, the joint proprietors of authority may, however, be found of authority may, however, be found extending the first of the first

* Jos. 18.26. Ju. 20.1, 3. 1 Sa.7. 6. 1 Ki. 15.22. Je. 40.6. 4 Jn. 9.7. Is. 8.6. Lu.

Ja Jan. 1. 18.6. Lu. 13.4.

The Siloam of the New Testament, Jn. 9.7. It was situated on the east side of the city, and be brook Kedron, and according to Chateaubriand, at the foot of Mount Zion. Richardson describes Siloam describes Siloam as Joy Jan. 19. Jan. 19

7.1 Ki.11.27.
c Jos. 15.58.2 Ch.11.7.
d 2Ch.16.14.Ac.2.c9.
e 2 Ki.20.20. Is 22.11.
I In modern phrase, the reservoir, whence part of the city was supplied with water.

f Ca.3.7.
2 'House of the

A.M. 3559. B.C. 445.

A.M. 3559. B.C. 445.
signation be of military or religious origin. C.— The sepulthree of David was
upon the southern
brow of Zion, and the
proving against
the section of the
wall east of it, on the
side of the ridge of
O, ltel. In that case
the pool that was
made must be the
great reservoir at the
mouth of the Tyrogroun-P.
groun-P.
groun-P.

Jos. 18.26. Je.40.6 2 Ch. 16.6. See on ver 15. 3 Or, Zaccai. i Ro.12.11.Ec.9.10.

3 Or, Zaccat,
i Ro. La.I.E.C., Do.
4 There are two
very characteristic
notes in this narrative, viz. (1) Where it
is recorded (ver. 5)
that while the Tekoites (the people) represent their nobles
provided to the work.'
This record of Baruch, that he 'repairted earnestly.' What
a rebuke, and what
an eulogy, in a few
words! Oh! that all
nobles, whether by
Indiously their words.'
Culate their duties by
their means of doing
good! and that all
who consent to labour in any work of
faith would remembour in any work of
faith would remember Baruch, and do
it earnestly!—C.

Ext. 26.1. ch., 26.3,
R. Ch. 6.2; 12.8.

5 Hebrew, the men
the circuit—a

m Ezr.2.61. ch.7.63.
n ch.6.2/12.2.88.

5 Hebrew, 'the men of the circuit'—a name specially applied to the plain of the circuit'—a name specially applied to the plain of the

to repair those parts of the wall which were opposite or adjacent to their own houses. No man, observes Pellicanus, 'can think that the repaired the walls of Jerusalem were set down so diligently as here they are, without some rational cause for it. And cause it was a work of great virtue to love and tod honour to their country; a work of piety to restore the holy city; are the holy city; a

ver.20.

1 Ki.7.1. ch.12.39.

Je.32.2;39.15.

7 So called, either because it was situated on higher ground than another royal palace, or because the building itself was unusually lofty.—C.

105.0.32.27.1 Ch.

** Jos. 23, 27, 1 Ch.
9.2. Ezr. 2,43.

8 See note on 2 Ch.
27.3.—C.
9 A tower projecting from the line of the wail, and serving the purposes of a modern bastion, and constituting a princip

hum the son of Bani: next unto him repaired Hashabiah, the ruler of the half-part of gKeilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of "Mizpah, another piece, over against the going up to the armoury, at the turning of the wall.

20 After him Baruch the son of 3Zabbai earnestly4 repaired the other piece, from the turning of the wall unto the door of the house

of Eliashib the high priest.

21 After him repaired ¹Meremoth the son of Urijah, the son of "Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of "the plain.5

23 After him repaired Benjamin and Hashub, over against their house: after him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the pturning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house,7 that was by the court of the prison: after him Pedaiah the son of Parosh.

26 Moreover, the 'Nethinims dwelt in 'Ophel,' unto the place over against the twater-gate toward the east, and the tower that lieth out.

27 After them the "Tekoites repaired another piece, over against the great tower that lieth out,9 even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house: after him repaired also Shemaiah the son of Shechaniah, the keeper of the reast gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired *Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.1

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.2

s Or, the tower, 2 Ch.27,3;33.14 ver.27. f ch.8.1;12.37. *ver.5. *x2Ki.11.16.Je.31.40. y Je.19.2. s ver.4. 1 Or, corner chamber. a ver.1;ch.12.39.Jn.5.2. 2 See note on ver.8.—

CHAPTER IV.

1 While the enemies are wroth, and scoff, Nehemiah prayeth to God, and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the labourers, 19 and

CHAPTER IV.

1 While the enemies are wroth, and scoff, Nehemiah prayeth to God, and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setted a watch. 13 He armeth the labourers, 19 and giveth military precepts.

BUT it came to pass, that when Sanballat heard that we builded the wall, he awas wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they are between the stones out of the heaps of the rubbish which are burnt?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

stone wall.

4 Hear, O our God;² for we are despised.¹
and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And fover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof:⁴ for the people had a mind to work. ¹

5 Literaly. ¹

6 So built we the wall; and all the wall was joined together unto the half thereof:⁴ for the people had a mind to work. ¹

6 Literaly. ¹

8 Literaly. ¹

8

peopleh had a mind to work.'5

- 7 T But it came to pass, 'that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up,6 and that the breaches began to be stopped, then they were veryk wroth.
- 8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.
- 9 Nevertheless we 'made our prayer unto our God, and set a watch against them day and night, because of them.7
- 10 And Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.
- 11 And our adversaries said, "They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.
- 12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten^p times, From all places whence ye shall return unto us,⁸ they will be upon you.⁹

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3-23.—t., ich.2.10,19. Esr. 4.4
-16:5.6-17.
6 Heb. ascended.
A Ge. 3.15. Ps. 2.1-4.
2 Ch.20.1 Mar. 5.9. Ac.
5-17:77-54:13-45. Ver. 1-3
-2 Ps. 9.0.3. Mat. 5.6
-4 Eb. 10.3. Mat. 5.4
-4 Eb. 10.3. Mat. 10.3
-4 Eb. 10.3. Mat. 10.3
-5 Eb. 10.3. Mat. 10.3
-5 Eb. 10.3. Mat. 10.3
-6 Eb. 1

iulness.—P. m Nu.13.31;32.9.Je. 9.19.Mi.7.1. n Ps.56.6. Pr.1.16;4.

0 Mi.7.2, 5, 2 Co. 11, 26.

often, Ge.31.7. laces ye may return

8 Or, Inalignous BOR, Inalignous Places pe may return to but The obscurity of meaning in this since has led several critics of the highest order to adopt a change in a word, so as to produce greater clearness. The alteration of the highest order to adopt a change in a word, so as to produce greater clearness. The alteration, without overwheather, without overwheather, and the several control of MSS, or early translations, is never to be admitted. And doesnot the marginal the words quite highlef viz. The Jews that dwelt in the neighbourhood of Samaria, &c., told their bethinghef viz. The first of the product of the control of the product of the control of the product of the

their brethren ten times affequently, continually, from all places, that is, from the cities which be have occupied under Nehemiah, 'ye must return to us,' and thus elude or conciliate the ene | 10.1, 10.3, 17.

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mies that are plotting the ruin of Jerusalem. And that this was not a friendly admonition, but a treacherous attempts of Jerusalemites, the party of the Samaritans, appears highly probable from the record of the conspiracy between the probable from the record of the conspiracy between the record of the conspiracy between the record of the from the force parts of the from the from

\$2.12
\$2.58.10.12.PS.122.8
\$2.Job.5.12-16.PS.33.10.11.
\$2.Job.5.12-16.PS.33.10.11.
\$2.Job.5.12-16.PS.34.14.
\$2.Job.5.12-16.PS.44.14.
\$2.Job.5.12-16.PS.46.14.
\$2.Job.5.12-1

16. 61 Co.15. 10, 58. Ga. 6.9 Mat.24.13. d ch.5.16 Mat.11.28,

e Or, every one went with his weapons for water, Ju. 5.

went 'with his veriyens for water, Ju. 5.

11.

4 The last clause is
very obscure. In fact
the Hebrew words, as
in that present stand
in the proper worked
fact and night, takind not underss leaf
they should be suddenly called to action. They only put
off their clothes when
it became necessary
There then washed.
There then washed.
There then washed.
There then washed with
none of the MSS. examined by De Rossi
which is worthy of
note. It is as follows:—We did not
put off our garments
out the present of the control
of the month of the cont

CHAP. V. a Job 24.12. Is. 5. 7. Ja. 5.4.

1 The cry of the wives, is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply ielt that domestic calamity for a Job 24.12. Is. 5. 7.

13 ¶ Therefore qset I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and "fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God *had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one awith one of his hands wrought in the work, and with the other hand held a weapon.2

18 For the builders, every one had his sword girded by his side,3 and so builded: and he

that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: bour God shall fight for us.

21 So we claboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither aI, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, 'saving that every one put them off for washing.4

CHAPTER V.

1 The Jews complain of their debt, mortgage, and bondage. 6 No-hemiah rebuketh the usurers, and causeth them to swear to make a full and free restitution. 14 He forbeareth his own allowance, and keep-eth hospitality at his own expense.

ND there was a agreat cry of the people and of A their wives against their brethren the Jews:

CHAPTER III. REFLECTIONS. - It is a hopeful appearance when ministers are most forward in every good word and work; and when they undertake go through their work with much solemn prayer and dependence on God. And it is very encouraging when multitudes of all ranks—tradesmen, ladies, nobles, and commons—unanimously concur, in promoting the work of the Lord in an orderly manner. But how work of the Lord in an orderly manner. But now honourable is it if, like the men of Jericho, Gibeon, Mizpah, Zanoah, and the commons of Tekoah. we breier the public interests to our own private concerns! CHAPTER IV. [Ver. 18. This verse is explantatory of ver. 17. Every workman, whether builder bands. P.]

or if, like the Tekoites and Meremoth, we help our brethren after finishing our own share! When the work is the Lord's we cannot be too zealously affected; and every person, if he be but hearty, may do someand every person, it he be but nearly, may do something in it. None are so little as to be useless; and none are so high as to be above it. And it is highly disgraceful, even for the greatest, to shift or neglect what God calls them to do in his shurch.

or attendant, was fully armed, ready at a moment's notice to defend the half-built walls against the enemy. I have seen examples of this in the East. When tra-I have seen examples of this in the East. When travelling through central Palestine, I saw the whole population of the fortress-village of Sanûr employed in repairing the shattered walls. The men were all armed, and they was all working the like and account with and they were all working-sheikhs and peasants, rich and poor. Women also were engaged bearing burdens, supplying the thirsty workmen with water, and in some cases holding the guns and pistels beside their hus-

2 For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said We have

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that supon our lands and vineyards:

5 Yet now our flesh is as the flesh of our brethren, our children as their children; and that between the committee on the committee of the commit 3 Some also there were that said, We have

brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for | gualington other men have our lands and vineyards.2

6 ¶ And I was givery angry when I heard

their cry and these words.

7 Then I consulted with myself,4 and I rebukedh the nobles and the rulers, and said unto them, 'Ye exact usury every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have 'redeemed our brethren the Jews which were sold unto the heathen; and will ye even sell your brethren? or shall they be

ye even sell your brethren? or shall they be sold unto us? Then "held they their peace, and found nothing to answer.

9 Also I said, "It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 Io likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

REFLECTIONS* Cod's fiithful brittens**

REFLECTIONS* Cod's fiithful brittens**

**Mall.22.12.Ro. 3. 18,000.21,01.14.6.

**MP.T.G. 3. 18,000.21,01.14.6.

**MP.T.G. 3. 18,000.21,01.14.6.

**MP.T.G. 3. 18,000.21,01.14.6.

**MP.T.G. 3. 18,000.21,01.14.6.

**Pr.T.G. 3. 18,000.21,01.14.6.

**MP.T.G. 3. 18,000.21,01.14

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c 2 Ki.4.1, Hag. 1.6. Ge.47.10

g Ex. 11. 8; 32, 19. Mar.3.5.Ep.4.26. 3 Heb. my heart onsulted in me.

3 Heb. my heart consulted in me.
4 Self decision, when founded upon the promise of divine direction, is one of the most valuable qualities both in reduction for the most valuable qualities both in reduction from the counsel of a judicious friend, but where, as in the case of Nehemiah, that is scarcely to be had, it is starown into no confusion, on but represent the control of the property of the confusion, on the resources, stands self-collected when others are in confusion, and nobly independent of all but the grace of God.—C.

Le. 19, 17, Ga. 2. 14.

A Le.19.17.Ga.2.14. 1 Ti.5.20.

f 11.5.20.

f Ex.22, 25, Le. 25, 35-37.De.23.70, 20. Ps. 15-5. Pr.28.8. Je.15.10. E2e.18.8.13.17;22.12.

f 11.5.20. Pr. 27.5; 26.26. Mat.18.17,
/ Le.25.47-49.
pt Mat. 28. 25. m Mat.22.12. Ro. 3. 19. Job 9.3. Lu.14.6.

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sion of the whole? See ver. 12.—C.

\$ Lu.6.35.

6 Of whom was the oath taken? of the nobles or of the priests; that they, as expositors and administrators of the law of God, would see justice done upon expositors and administrators of the law of God, would see justice done upon admitted. 3 fee Dec.

7 This was a significant action, frequent among the Hebrews, and something of the same nature was practised among other nations. The action of Faul was of author of Faul was of and was practised among other and said, "Your blood be on your own head: I am clean," Ac.18.6.—I.

9 Zec.5.4.5,

q Zec.5.4.5, 9 Heb. empty

9 From 445 to 433.

From 445 to 433.
FICO.9.4.15, RO.13.
6,7.

1 This must have been the daily salary of the governor, and would amount to about £1800 per annum, which the experience because annum, which the generous, because pious, Nehemiah de clined to accept. God had given him riches, and as God required them not again for himself, Nehemiah dealt them out for relief of his children—

lief of his children-the poor and the af flicted of his people See Pr. 19. 17.—C. s Pr. 16.6; 23. 17. Ge 42. 18. Job 31. 23. H 2. 12 28. De. 6. 13; 10. 12.

2 Ch.29.28.Ga,6.9.

2 Ch. 29.28. Ga.6.9.

Ac.20.33.1 Co.9.4.

So. 22.13.1 Pe.4.9.

So. 22.13.1 Pe.2.9.

So. 22.13.1 Pe.2.9.

So. 22.13.1 Pe.2.9.

So. 22.13.1 Pe.2.2.

So. 22.13.1 Pe.4.9.

So. 22.13.1 Pe.4.9.

So. 22.13.1 Pe.2.2.

So. 22.13.1 Pe.4.9.

So. 22.13.1 Pe.4.1 Pe.4.1 Pe.4.1

So. 22.13.1 Pe.4.1

ch.13.14,22,30. Ps. 18.20, 24;19.11. 1 Co 15.58.Ga.6.9.

12 Then said they, We will restore them, and pwill require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them,6 that they should do according to this promise.

13 Also I shook my lap, and said, So God ashake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and semptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I tontinued in the work of this wall, neither "bought we any land: and all my servants were gathered thither unto the

17 Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this required not I the bread2 of the governor, because the bondage was heavy upon this people.3

19 Think* upon me, my God, for good, according to all4 that I have done for this

people.

REFLECTIONS. - God's faithful builders are sure to have a share of the world's ridicule and contempt; and one wicked man encourages another. But though scoffers make their bands strong, God will shortly cover them with shame and confusion. Let saints then never discompose their souls on account of the most bitter or insolent contempt: God observes it, and will quickly resent it. Let them in patience possess their souls, commit their way to God, and go on more briskly with their Christian work. God's blessing will more than compensate men's revilings. And much may be done in a little time if all be hearty in lending their assistance. What a pity then is it that the people of God should scarcely ever be as harmonious and active in the Lord's work as the wicked are in their opposition to it! Nay, his more active servants have often as much trouble with the fears of their friends as with the terrors of their enemies. And false friends are more dangerous than open enemies. But be the plots of enemies ever so well laid, or ever so secret, God can discover or defeat them. Let then his infinite power and unbounded goodness encourage us to go on with our work, notwithstanding all the craft and malice of our adversaries. In all our spiritual work, all our attempts of reformation, let us put on the whole armour of God, and watch and pray, that we

enter not into temptation. Let us, in our respective stations, unanimously unite, with heart and hand, against the common enemy; and count neither ease nor life dear unto us, that we may finish our course with joy. Religion bids fair to prosper when the pro-fessors thereof make earnest work of it, and endure hardship as good soldiers of Jesus Christ.

CHAPTER V. [Ver. 2. The ground of complaint was this: The able-bodied men were kept at work on the walls. They received no pay, yet they had to provide food for themselves and families. They were the walls. obliged to buy, and to borrow the necessary money. Unscrupulous merchants and usurers took advantage of this, charged extravagant prices and exorbitant interest, so that many were obliged to mortgage their lands, and even give their children up to servitude. P.

REFLECTIONS.-Hard times and hard hearts when met together render the poor miserable in-deed. And it is cruel to take advantage of our brethren's distress, and to make their yoke heavier by usurious exactions. Alas! how we bring hardship and famine on ourselves by our sins, and then complain of it. Those who have great families and little substance must learn to live by faith on God's promise and providence. And those who have small

families and much substance should make their abundance a supply for their neighbours' wants; for often poor housekeepers are in much greater straits than the most wretched vagrants. But what a scandal to our holy religion is a worldly-minded and niggardly professor! And deliberate and aggravated is that then which lies in retaining that which we have unjustly which hes in retaining that which we have unjusting gotten. There can be no uprightness towards God without restitution to the oppressed. It is proper that rulers show themselves angry at what is sinful, that their subjects may be deterred from it and excited to But reproofs ought to be given with great consideration and temper, lest otherwise they fail of their end. And warm and rough, though not furious, measures are to be taken with hardened and presumptuous transgressors. It is highly criminal to expose the people of God, and interests of religion, to the reproach of their enemies. And the strongest bonds are necessary to restrain worldlings from their covetous courses. But how scandalous is it for magistrates to enrich themselves, or indulge their servants, to the public hurt! Those, whether magistrates or others, in whose hearts the fear and love of God remarkably reign, will discover it by the exemplariness of their lives. In times cover it by the exemplariness of their lives. In times of public distress they will even remit what was their unquestionable due. But infallible are the gracious

CHAPTER VI.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to errify Nehemiah. 15 The wall is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of

TOW it came to pass, when "Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I chad not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some of the villages in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

I therefore lay in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, in the great work is a more down: why should the work cease, whilst I leave it, and come down to you?

A Vet they sent unto me bour times after

leave it, and come down to you?

4 Yet they sent unto me *four times after the same this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;

**Ro3.15. Ge.39.12. Is. 50.7. Eastern letters are rolled up and sealed with great accuracy; and when to persons of rank, to persons of rank, the persons of rank

6 Wherein was written, It is reported among the heathen, and &Gashmu saith it, that thou and the Jews think to 'rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.4

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us "take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest" them out of thine own heart.

9 For they all made us °afraid, 5 saying, Their hands shall be weakened from the work, that it be not done: Now therefore, PO God, strengthen my hands.

my hands.

10 ¶ Afterward I came unto the house of Shemaiah^q the son of Delaiah, the son of Mehetabeel, who was shut up; 6 and he said, *Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: grant the temple, and let us shut the doors of the temple: grant the might will come to slay thee; yea, in the night will they come to slay thee. **

12.2;120.2;25.21. ver.7, 8.15. Triliual of the temple, single with the son of Mehetabeel, who was shut up; 6 and he said, *Let us grant the temple to the tem

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CHAP, VI. ch.2.10,19;4.1;v 12,14. ch.4.6

b ch.4.6. c ch.3.3.6. d Pr.26.24-26. Ps.37. 12.Ec.4.4. 1 Rather, in Cepherim, the name of a place; probably Che-phirah in Benjamin,

Ju. 23.2. Ac. 24.5. Jn. 19. 12.

4 The words recorded in verse 7,

'There is a king in Judah,' a calumnious misrepresentation of the prophecies of Messiah. Ps. ii. cx. &c. ... C.

Messi. Ps. ii. cz.

&c.—C. Ps. ii. cz.

&c.—C. Ps. ii. cz.

&c.—C. Ps. ii. cz.

Pr.20.10; I.11; 29.

\$A.C.23-15; Ps.14.0.2.4,

\$142.3; 64.25; 59.3157.

\$7.53.7,

Ps. 52.2, 3. Job 13.

** The semantic structure of the laboration of the structure of the laboration of laboration of

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ized and dishearten-ed, and they would have fallen an easy prey to their enemies.

preys to their enemies.

**Pr.28.1.A.C.21.13.1*
Co. 9. 15; 16. 13, with
Ex. 21.14.

**Shall a man, honoursed by the king's
commission to the so of
patriotion to the so
patriotion to the so
patriotic so of

whom he worships

—C.

9' Being as I am,
thatis, being imnocen
as I am of all the
guilt charged by San
ballat, would go inte
the temple, like a
guilty culprit fleeing
to the horns of the
altar to save his life!

x Ki.2-28.—C.

t 1 Co.2.15. Eze.13

1 He perceived the imposture, through the perturbation of the unsuccessful impostor.—C.
2 Because Tobiah and Sanballat had hired him.—C.
22 Ti.1.7. Pr.29.25, ver.9.

* 2 1.1.7. FF.29.25 ver.g. * Fr.22.1.Ec.7.1.Je. 18.18:20.70

18.18;20.10.

y ch.13.29; 4.4,5. Ps.
140.8-11.

z Eze.xiii. Is.56.1012.Je.6.13;14.14;23.1116. Mi.3.5. Re.2.20, 2
Pe.2.1.
3 See note on ch. 4.

Pe. 21.

3 See note on ch. 4.

4 Pr. 21. 20. Phil. 4. 13.

6 Ex. 14. 25; 15. 13.

6 Ex. 14. 25; 15. 13.

24 Pr. 170. 2.

4 There are often such evidences of a position of the philar providence providence than the philar phi

CHAP. VII.

CHAP. VII.

a ch.3.-9cis...

b ch.12.37.

1 The second clause of this verse may be translated as follows:

And there were appointed porters both the singers and the whose ordinary dury was to conduct the regular service and ritual of the temple, were now, in a time of great emergency, required to guard the chy walls and gates.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I tperceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.2

13 Therefore was he hired, that I should "be afraid, and do so, and sin, and that *they might have matter for an evil report, that they might reproach we.

14 My^y God, think thou upon Tobiah and Sanballat according to these their works, and onthe prophetess Noadiah, and the rest of the prophets, that would have put me in fear.3

15 T So the wall was "finished in the twenty and fifth day of the month Elul, in fifty and two

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were buch cast down in their own eyes: for they perceived that this work was wrought of our God.4

17 \P Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the

letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of dArah; and his son Johanan had taken the daughter of 'Meshullam, the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

CHAPTER VII

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register found of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of the children of Solomon's servants, 63 and of the priests which could not show their pedigree. 66 The whole number of them, with their substance. 70 Their oblations.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed.1

2 That I gave my brother 'Hanani, and Hananiah the ruler of the apalace, charge over Jerusalem: (for he was a faithful man, and feared God above many:)2

rewards of sincere piety and disinterested benevolence from God, even when men overlook it. And it is pleasant to have them as a mark of our sacrificial relation to God.

CHAPTER VI. REFLECTIONS .- O the infernal subtlety and restlessness of Satan and his agents; and the need of heavenly wisdom and steady circum-spection for resisting all their ensnaring and repeated solicitations! But business of consequence ought always to be preferred to matters of civility and compliment. It is common for the church's enemies to pretend friendship in order to ruin her; and no less so

them may look up to God and be comforted. uphold them; and the more the enemies rage the more shall JEHOVAH's strength be perfected in our weakness. Yea, they shall see, to their grief, that he cares for his people, and that when he works none can hinder However great the opposition, and weak the instruments, he can speedily effect his work. And much good may be done in a short time if people are hearty in it, and have a good God and a pious man at the head of it. But a most dangerous plague are pre-tended and unfaithful ministers, treacherous magis-trates, and villanous professors. The treachery of pre-

rather than injure the cause of God, or even bring a reproach on our holy character or office. God marks the iniquities of his enemies, and will turn their deeplaid schemes against his people to their own confusion. Nor shall those who have ensnared themselves by sinful connections, or who assist them in their purposes, long escape the judgment which lingereth not.

CHAPTER VII. REFLECTIONS. -The worship and service of God ought always to be preferred to our civil concerns, however important; and with priment. It is common for the church's enemies to pretend friendship in order to ruin her; and no less so to represent her faithful ministers and members as traitors to government. But no lies, or malevolent reports, should weaken our hands from the work of God. They who have almighty power engaged for the faithful ministers and members as traitors to government. But no lies, or malevolent reports, should weaken our hands from the work of God. They who have almighty power engaged for the faithful ministers and encouraged of God, escape being ensnared in their nets. But for this we must walk circumspectly, and try the spirits: and be ready to risk every danger, and other rulers to make choice of their deputies: if possible they should fix upon such as are faithful and eminently fear God. Happy even mets. But for this we must walk circumspectly, and try the spirits: and be ready to risk every danger, sary for our own and the church's safety when we have

A.M. 3559. B.C. 445.

I. g Ezr. 2.17.

9 In Ezra, 323.—C.

h Another name for Jorah, Ezr. 2.18.—

i Another name for Gibbar, Ezr.2.20.

.Ge.35.19. 1 In Ezra, 179.—C.

/Ezr.2.22. Jos.21.18. Je.1.1.Is.10.30.

m Or, Asmaveth Ezr.2.24.

n Or, Kirjath. arım, Ezr.2.25. Jos. 9. 17 15.60;18.25,26. 1 Sa. 7.1,2.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them:3 and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was harge and great: but the people were few therein, and the houses

were inot builded.

- 5 ¶ And my God *put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and Judga. Of found written therein,
- 6 These are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with "Zerubbabel, "Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;6

8 The children of Parosh, two thousand an

hundred seventy and two.

9 The children of ^aShephatiah, three hundred seventy and two.

- 10 The children of Arah, six hundred fifty and two.8
- 11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.9

12 The children of Elam, a thousand two hundred fifty and four.

- 13 The children of "Zattu, eight hundred forty and five.1
- 14 The children of *Zaccai, seven hundred and threescore.
- 15 The children of Binnui, six hundred forty and eight.2
- 16 The children of Bebai, six hundred twenty and eight.3
- 17 The children of Azgad, two thousand three hundred twenty and two.4
- 18 The children of ⁵Adonikam, six hundred threescore and seven.5
- 19 The children of Bigvai, two thousand threescore and seven.6
- 20 The children of ^aAdin, six hundred fifty and five.
- 21 The children of Ater of Hezekiah, ninety and eight.
- 22 The children of gHashum, three hundred twenty and eight.h

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g With ch.13.19.Ps. 127.1; 112.5. Pr.14.15. Mat. 10.16, Ep. 5.15.10.

3 Most samerer towns are walled, and the gates are regularly closed about sunset, and opened at sunrise; and seldom opened during the night, unless upon special emergencies, and for persons of great distinction.—C. h Heb. broad in spaces, ch. xi.

spaces, ch. xi.

i Is.98.12. He.4.1.

A Pr. 3.6. 2 Co. 3. 5.
Ps. 3.28.

4 As this differs from that in Ezr. ii. the one might contain the number entain the number entain the number entain the one might contain the attention that actually returned.

-C. & Ezr.2.21. Mat.2.1, 6.Ge.35.10.

m Etr. 3. 2. Hag. 2.
32.1Ch. 3.17.19.

n Zec. 3.1.

o Or, Sevaiah, Reclaich, Ext. 2.

5 Not inserted in Exra's register.—C.

6 For reconciliation of the apparent difference between this register and that of many control of the several families that first came up. Though it seem of little, inse to us now, yet then it was of the several families that first came up. Though it seem of little, inse to us now, yet then it was of the several families that first came up. Though it seem of little, inse to us now, yet then it was of the several families, and they now were. We may suppose they were much increased by this time; but it was the suppose they were much increased by this time; but it was the suppose they were much increased by the them to remember their small beginnings, that they might acknowledge God in multiplying their fa miles, and building

⁹ In Ezra, 2812.—

8. 3 In Ezra, 623.—C.

Ezr.2.12;8.12, 4 In Ezra, 1222.

7.1,2. o Ezr. 2.26. Jos. 18. 24,25. p Ezr. 2.27. 1 Sa. 13. 2.1s. 10.18. 2.1s.10.18. q Ezr.2.28. Jos.8.9. r Ezr.2.29. Perhape Nob, ch. 11, 32. Is. 10. 32. s ver.12. Ezr.2.31.

5 ver.12 Ezr.2.31.
f Ezr.2.3210.31.
x Ezr.2.34.Jos.6.1.
ki. Ecr.2.34.Jos.6.1.
ki. Ecr.2.34.ch.11.34.
35i0.2.1 Ch.6.12.
2 In Ezra, 725.—C.
y Ezr.2.35.
3 In Ezra, 3630.
The children of Magbish, 157 (Ezr. 2.
30). are wanting in Neheniah's register.
—C.

-C. # I Ch. 24. 7. Ezr. 2. 36;10.18. # Ezr. 2. 37; 10. 20. I Ch. 24.14.

multiplying their families, and building them up. By this means likewise their genealogies would be preserved, and the destination of their families kept up, till Messiah cand then an end their genealogies, which were preserved for his sake, but offerwards were useless.—7.

**Exp. 2.18, 2.10, exp. h.24.14. b Ezr.2.38;10.22. c Ezr. 2. 39; 10. 21. Ch.24.8.

Ch.a.8.

d Ezr.2.40. ch. 11.15

-18;12.8,27.

e Or Hodaviah,
Ezr. 2.40, or Judah,
Ezr. 3.9.

f Ezr.2.41. 1 Ch. 25,
2. ch. 12.8,9,24,28,29;
11.17.

less.—/.

Ezr.2.3; 8.3; 10.25.
ch.10.14.

Ezr.2.4; 8.8.

Ezr.2.5; ch.6.18.

8 In Ezra, 775.—C.

Err.2.6; 8.4; 10.30.
ch.10.14. 4 In Ezra, 108.—C

Ezr. 2. 42. 1 Ch. xxvi.;9.14,17,ch.12,25; 11.19.

b In Ezra, 139.—C. A Ezr.2.43-54 1 Ch 9.2. Jos. 9.23,27. Le.27

i Or, Siaha, Ezr.2 k Or, Shamlai, Ezr.2.46.

C In E2ra, 2612.—

f Ezr. 2,7; 8.7; 10, 26.

ch. 10.14.

Ezr. 2,8; 10.27.

ln Ezr. 2,8; - C.

Ezr. 2,9 ch. 3,20.

y Or, Bani, Ezr. 2, 10; 10,29,34 ch. 10.14.

ln E2ra, 642.—C.

Ezr. 2,11; 8, 11; 10.

28.

b Ezr.2.13;8.13.
5 In Ezra, 616.—C. 5 In Ezra, 6.6.—C. 6 Ezr.2.14;3.14. 6 Ezr.2.15;3.6. e In Ezra, 454.—C. f Ezr.2.16.ch.10.17. FER. 2.16.ch. No.17.

Ezr. 2.19.10.33

In Ezr. 2.29.C.

6 In Ezr. 2.29.C.

7 Some MSS. read 2005, as in Ezr. 2.14

Referring to the discrepancies. between the two accounts, Scott remarks, 'that should any conjecture that some ancient copyrist had in experience and the experience and the experience and the experience and had been generally followed, the very conclusion would show that such alterations are almost always liable to detection; and no reasonable man

23 The children of Bezai, three hundred twenty and four.9

would think it the least objection to the divine inspiration of woman tume a true least objection to the least objection to the least objection to the sarrelation of the laudable conduct of Nehemiah:—'Provision is made in the city of and in the city of and in the city of the city o 24 The children of "Hariph, an hundred and twelve.

25 The children of 'Gibeon, ninety and five.

26 The men of *Beth-lehem and Netophah, an hundred fourscore and eight.1

27 The men of Anathoth, an hundred twenty

28 The men of "Beth-azmaveth, forty and

29 The men of "Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of PMichmas, an hundred and twenty and two.

32 The men of ^qBeth-el and Ai, an hundred twenty and three.

33 The men of the other 'Nebo, fifty and

34 The children of the other *Elam, a thousand two hundred fifty and four.

35 The children of 'Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of "Lod, Hadid, and Ono, seven hundred twenty and one.2

38 The children of "Senaah," three thousand nine hundred and thirty.

39 The priests: the children of *Jedaiah, of the house of Jeshua, nine hundred seventy

40 The children of a Immer, a thousand fifty and two.

41 The children of bPashur, a thousand two hundred forty and seven.

42 The children of 'Harim, a thousand and seventeen.

43 The Levites: the children of Jeshua, of Kadmiel, and of the children of 'Hodevah, seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.4

45 The sporters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.5

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth.

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of *Shalmai,6

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim.

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of "Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 The "children of Solomon's servants: the children of Sotai, the children of Sophereth, the children, of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel.

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All^p the Nethinims and the children of Solomon's servants were three hundred ninety and two.

also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not show their father's house, nor their seed,6 whether they were of Israel.

Tobiah, the children of Nekoda, six hundred forty and two.7

Habaiah, the children of Koz, the children of Barzillai, (which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name,)

that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

they should not eat of the most holy things till there stood up a priest with "Urim and

66 The whole congregation together was forty and two thousand three hundred and threescore;

67 Besides their "man-servants and their

m Baziuth, Ezr. 2

n Ezr.2.55-57. z Ki 9.21.ch.11.2

o Or, Ami, Ezr. 2.

Ezr.2.58. ch. 12.3. ver.57. g Ezr.1.59,60

6 Or, pedigree.

7 In Ezra, 652.—
Note, These variations, so far from forming any a priori evidence against the divine inspiration evidence against the divine inspiration and authority of Erra and Nohemiah, afford, on the contrary, the strongest evidence, at least, of their integrity. Had their integrity. Had their integrity. Had their integrity. Had their integrity in the strongest evidence, at least, of their integrity. Had the strongest evidence, at least, of their integrity. Had the strongest evidence, at least the strongest evidence to the strongest evidence of the strongest evid

≠ Ezr.2.61-63.

\$ 2 Sa.17.27; 19.31. Ki.2.7.

t Or, the governo ch.8.9;10.1. Ezt.2.63.

Ex. 28. 30. Nu. 27. 21;7.89. Jn.1.4,9.Col.2. 3-

x Ezr. 2.64-70, with 1 Ch.21.5, 2 Ch. 17. 14-18.Je.23.3;31.7. y Is.14.1,2;61.5. Je.

A.M. 3559. B.C. 445. z What follows is different from Ezr. 2

a 1 Ch.29.3,6,9.2 Co 3,12;7.9. & ch zo z

I The whole obla tion amounted to about £60,000 ster

ling.

2Ezra (Ezr. 26) estimates the donations of the chieftains at 6 gold, 500 pounds of sliver, but mentions no contribution from the Trishatha or people. These differences, however, are no contradictions, but differ merely as all running accounts must do accounts must do accounts must do accounts and different periods.—C. et periods.—C. et periods.—C. et poly34.0R.0.2.11. c Job 34.10. Ro.2.1: Ga. 3.28. Col. 3.11. 1 Pe L.17.1 Ti.5.17.

d Ezr.2.70.ch.8.9;xi € Le. 23. 24-42. Nu xxix,

CHAP. VIII.

B.C. 444. a Ezr.3.1. Ju.20.1. ô ch.3.26;ver.16. c Ezr.7.6. Mat.23.2

34. d 2Ch.34.15. Mal.4. 4.De.31.9–13.

a 2 (1.34.15, saut., 2 (1.34.15, saut., 2 (1.34.15, saut., 2 (1.34.15), saut., 2 (1.34

€ De.31.11-13. Is. 8.

to. fiPe.3.7.Ga.3.28. 2 Heb. that under tood in hearing. # Le.23.24.Nu.29.1-6.1 Ki.8.2.

A LC.33-52-71-52.1.

A AC13-15-27-15-21.

A AC13-15-27-15-21.

The Water-gate appears to have been situated on the southern side of the temple court, leading from it into Ophel, where the priests and temple servants of the country been discovered with the country been massive wall, with a channel for water hown in the rock beneath it, and running down through Ophel.—P.

4 Heb. From the

down through Opnes.

—P.

4 Heb. from the fight.

5 The first day of the seventh month of the sacred year, answering to September and October, was the New-year's Day of the civil year. The retirement at midday would not therethe heat; but for od and rest; for 'the Lord desireth mercy and not sacrifice,' Mat.9.13. The morning or sunrise was a little before six o'clock.—C.

FS.81.13185.8. Lu.

iPs.81.13; 85.8. Lu. 19.48. Ac.10.14 Is.55.3. 6 Heb. tower of

7 Rather a 'plat-form,' for it contain-ed fourteen persons. & Ga.2.0. Phi. r. r.

maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 Their camels, four hundred thirty and five; six thousand seven hundred and twenty

70 ¶ And some of the chief of the fathers gave unto the work. The bTirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.2

72 And that which othe rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

CHAPTER VIII.

1 The religious manner of reading and hearing the law. 9 Nehemiah, Ezra, and the Levites comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

ND all athe people gathered themselves A together as one man into the street that was before bthe water-gate; and they spake unto Ezra the escribe to bring the book of the law of Moses, which the LORD had commanded to Israel.1

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding,2 upon the first day of the seventh month.

3 And he 'read therein before the street that was before the water-gate⁸ from the morning4 until mid-day,5 before the men and the women, and those that could understand: and the 'ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a ⁶pulpit of wood,7 which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left

CHAPTER VIII. [Ver. 1. 'The book of the law of Moses' is a proper name, and was employed and understood by the Jews as definitely as we employ the name Pentateuch. It is interesting to observe, I. That the people all knew of the existence of such a book, and that they were acquainted with its general contents. 2. That they were aware that the book was in the possession of Ezra. It is in the highest degree probable that the book referred to was the original sutograph committed by Moses to the custody of the priests, and laid up beside the ark. P.]

REFLECTIONS .- Not strong walls, but knowledge of and obedience to God, are the great safety of cities and nations. Nothing is more necessary for the establishment or preservation of true religion than a diligent study and thorough acquaintance with the word of God. Men, women, and children ought to vie with each other in their study and knowledge of it. And it is a great pleasure to faithful preachers to have hearers who hunger and thirst after it. Not only ought God's word to be read, but also explained and enforced on the conscience. And solemn prayers and praises

should be joined with every public religious instruction. Sermons bid fair for success when the hearers are solemnly attentive. Nor will those who relish the solemnly attentive. Nor will those who relish the word of God ever think the time long which is spent in hearing. Short sermons and soon-wearied hearers are sad tokens of cold and careless hearts. O what a happy presage it is when God's law cuts men's consciences to the quick, and makes them weep from the heart! Penitent mourning makes way for sp mirth. They who sow in tears shall reap in joy. Penitent mourning makes way for spiritual it is the pleasantest part of a minister's work to comhand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra lopened the book in the sight⁸ of all the people; (for he was above all the people;) and when he opened it, all the people stood^m up:

6 And Ezra "blessed the Lord, the great God: and all the people answered, Amen, Amen, with elifting up their hands; and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place.

8 So they read in the book in the law of God adistinctly, and gave the sense, and caused

them to understand the reading.9

9 ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not nor weep: for all the people "wept when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat,1 and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our LORD: neither be ye sorry; for "the joy of the LORD is your strength.2

11 So the Levites stilled all the people, saying, 'Hold your peace; for the day is holy; neither abe ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were deciared unto them.

18 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:5

18 ¶ And on the second day were gathered gether the chief of the fathers of all the eople, the priests, and the Levites, unto Ezra he scribe, even to understand the words of the law.

14 And they found written in the law which he Lord had commanded by Moses, that the helder of Israel should dwell in booths in the feast of the seventh month:

15 And that they should dpublish and prolaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch itve-branches, and palm-branches, and branches of hick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought the with the cospel of Christ three the trees of all the father was presented from it by the hand of Le23. Natura to the father was presented from it by the hand of the complete the price of the second from the proposed for the second from the proposed from the pro claim in all their cities, and in Jerusalem, saying, Go forth unto the mount,3 and fetch olive-branches, and pine-branches, and myrtlebranches, and palm-branches, and branches of thick trees, to make booths, as it is written.

A.M. 3560. B.C. 444.

/ Lu.4.17.
8 Heb. eyes.
25 Ju.3.20.1 Ki.8.14.
25 Ch.29.20; 16. 36.
PS.41.13;72.19.
26 La.3.41. Ge.14.22.
PS.28.2703.4134.2.1 Ti.
28. p Ge.24.26. Ex.4.31. 2 Ch.50.30:20.18:7.3.

2.8.

6.6.24.26. Ex.4.31.

2.6.1.29.30:20.12;7.3.

9.7.7. Hab. 2.2.

Mal.2.7. Mat.2.4.2526.

2.7. Hebrew in which Moses wrote was at this time to the Jews nearly an unknown tongue; the Chaldee, a cognate Chaldee, a cognate of the control use during the captivity in Babylon. The auditory, therefore, and especially the younger part, could not understand translation, and all would require that exposition which would lead them from the carermonies to Christ, 'the end of the law for righteous end. The country of the country of the country of the country of the law for righteous end. The country of the law for righteous end. The country of the law for righteous end. k Jn. 1.14. He.11.13.

/ With such solemnity, cheerfulness and devotion, ver. 18

8 See note, ver. 14.

m De.31.10-13.

CHAP. IX.

63.

s Le.23.24. De.16.10,
11,14,15. Is.10.1-6.

ℓ Ec.3. ₩with Is. 22.

* IEC. 3-8 What has act 13-12 kill 2011. To 16-6.

* Acc. 37. Habl 3-16.

* The law forbade the eating of fat, Le. 2. 16.17; 7-22.5. Does Ezra then authorize it? No. Fat, in He work of the second of

. c Le.23.34,40,42.De.

The roofs were flat, and for safety were required to for some flat, and for safety were required to for some, or a sufficient of stone, or a sufficient raining, De. 22.8—2. If 2 Ch.20.5(3).5. A ch.3.5(1).237. i 2 Ki.14.13. ch. r2. 39, i.e. in all the streets of the city.

**A In. 1.14 He.1.1.7.

A.M. 3560. B.C. 444.

a ch.8.2. b 2 Sa.12.16.1 Ki.21. 7. Is.22.12. Jonah 3.5 27. Is.22. 12. Jonah 3.5, 8. Joel 2. 12:1. 14. c Jos., 7.6. 1 Sa. 4. 12. Job 2. 12. d Ezr. 10. 1-12. ch. 13. 3, 23-30. 2 Co.6.14-17. 1 Heb.strangechil-

dren.

e Pr.28. 13. Je. 3. 13.
ch.1.6. Ezr.9.6-15. Du.
9.3-16. 2 Ch. 30. 22. Le.
26.40.1 Jn.1.9.
f ch.8.7.8. De.31.11.

2 By prayer and

2 by prayer and prayer assembled, as of trumpets, ch. 8. 1. On the second was an assembly for studying the law (ch. 8. 23), and from that the prayer assembled as of trumpets, ch. 8. 1. On the second was an assembly for studying the law (ch. 8. 23), and from that the last day of the mean of the last day, with or the second continued for six hours every day, with other six hours (God and solemn religious worship, that is, of sacrifice, sing, and prayer, ch. 9. 3. On the tenth was the day of atoner treenth begane the feast of tabernacles, which lasted seven days; on the twenty-fourth, the people and rulers separated idolatrous strangers, and concluded the service with a solemn review with a solemn religious supports the feast of tabernacles, which lasted seven days; on the twenty-fourth, the people and rulers separated idolatrous strangers, and concluded the service with a solemn covenant to observe the law of the Lord

the law of the Lord.

S. O., scaffold, ch.

4 Hebrew, 'upon the ascent' photose buly the ascent from the court of the pole to the court of the priess in the court of the priess in the court of the priess in the court of the priess in the priess in the court of the priess in the priess

dresses.—P. * Ps.77.1; 130. 1. Jn. 11.43. Ac.7.60. 3.4.6-7,00.0

5. Europeans can not easily form a fidea of the readine with which an Asi tic assembly can s down in an ope field, court, or stree And though the European Jews of the court i Is.42.8; 43.10; 44.6. Ps.83.18. ii He. 1. 3. Jn. 5. 17.

them, and made themselves booths, every one fupon the roof of his house,7 and in their courts, and in gthe courts of the house of God, and in the hstreet of the water-gate, and in the street of the 'gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat *under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done 'so:8 and there was very great gladness.

18 Also day by day, from the first day unto the last day, he "read in the book of the law of God: and they kept the feast seven days: and on the eighth day was a solemn assembly. according unto the manner.

CHAPTER IX.

1 A solemn general fast and humiliation. 4 The Levites make a religious confession of God's goodness, and of the national sins.

NOW in the twenty and fourth day of "this month the children of Israel were assembled with bfasting, and with sackclothes, and earth upon them.

2 And the seed of Israel departed themselves from all strangers,1 and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and 2worshipped the LORD their God.3

4 Then stood up upon the stairs,4 of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah. Bunni, Sherebiah, Bani, and Chenani, and acried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up5 and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou, 'art LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou *preservest them all;6 and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose Abram, and proughtest into the name of Ur of the Chaldees, and gavest him the name of Abraham;

articles geparate, and water, &c., to different gods, exercising separate, independent, and water, the Spirit of God astribles all to Jehovah close all to Jeh

fort with the gospel of Christ those that mourn. For | But how often the institutions of God's word are unthe gospel explained and believed, and the consolathe gospel explained and beneved, and the consolations of Christ experienced, effectually rejoice the heart, and qualify for the performance of duty or resistance of enemies. And a sense of God's redeeming kindness powerfully instigates to charitable benevolence.

known to the most of professors! What a multitude of things will diligent searchers of the Scriptures find there, which they had forgotten or had never duly considered! It will convince them of many negligences and ignorances. Well spent are those hours which

are occupied in earnest conversing with God by his word. And happy is the effect when such as have access to it speedily and cheerfully practise whatever they find therein commanded.

the land of the Canaanites, the Hittites, the AM. 3500. B.C. 444 Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:7

9 And^m didst see the affliction of our fathers in Egypt, and heardest their cry by the Red some power.—C.

10 And showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt "proudly against them: so didst thou get thee a name? as of the third they are not the solution of the solution o 10 And showedst signs⁸ and wonders upon dealt "proudly against them: so didst thou get thee a name, as it is this day.

them, so that they went through the midst of the sea on the dry land; and their persecutors

thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou oleddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. they should go.

Sinai, and spakest with them from heaven, and gavest them right judgments, and atrue laws, good statutes and commandments:

14 And madest known unto them thy *holy sabbath,1 and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should "go in to possess the land which thou hadst sworn to give 2them.3

and hardened their necks, and hearkened not to thy commandments,

romisedst them that they should "go in to ossess the land which thou hadst sworn to ive 2them."

16 But they and our fathers "dealt proudly, not hardened their necks, and hearkened not thy commandments,"

17 And refused to obey, neither were mindall of thy wonders that thou didst among them; the thardened their necks, and in their rebellion ppointed a captain to return to their bondage: the thinks it impossible that thou art "a God ready to pardon, gracious and merciful, slow to anger, and of great kindess, and "forsookest them not.

18 Yea, when they had made them a molten alf, and said, This is thy God that brought nee up out of Egypt, and had wrought great rovocations;

19 Yet thou, in thy manifold mercies, for ookest them not in the wilderness: the pillar that the pillar is the control of the wisdom of the wisdom of the wisdom of the wind scarces of the wisdom of the ful of thy wonders that thou didst among them;4 but hardened their necks, and in their rebellion appointed a captain to return to their bondage:5 but thou art va God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations:

sookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way, neither the pillar of fire | 24.12.20.9, 24, 22.

/ Nu. xxxii, Jos. vi.—xxi.,23.14.
? Observing what is ru/h!: that is, what is ruled by the law of thine own veracuty.—C.

m Ex.3.7;2.25;14.10 -31. Is.63.7-9.Ac.7.19,

Ex.18.11;1.11;5.2, 7,8.Job 40.12.

q Heb. laws of truth, Ps. 19. 8-10; cxix.Ro.7.12,14.

5 Ex. 16.14,15. De.8. 3. Ps.78.24, 25; 105. 40,

Ex.23.23,31;34.11, 24.De.1.8.He.6.17.

**Ex. 22.3 3.113.4.11, 24. De. 1.8. He. 6.17.

2 Heb. which them hads tif? up thine hands to give them.

3 In this beautiful public prayer there is a summary, brief but comprehensive, of the whole history contained in the Pentius of the whole history contained in the Dennices the call of Abram, and the leading events in the eventful history of his with creating events in the eventful history of his of their settlement in Palestine. The prayer contains therefore a remarkable mony to the authentium of divine authority books of Moses.—P.

**Ps. 106.6,7 13. Ex.

y Heb. & God of pardons, Nu.14.18,19. Ex.34.6,7.Mi.7.18,

A.M. 3560. B.C. 444. b Nu.11.25-27.15.63. 11.Ps.143.10.

11.Ps.143.70.

6 The Spirit is the only sufficient instructor. Neither to teachers nor study, nor to genius, should we trust. The Scirit alone can teach us the things of Christ, Jn.14.26. I Co. 12. 3.—C.

c De. 2.7;8.4;29.5.Ps 34.10. Lu. 22.35.

34.10. Lu. 22.35.

7 Either from want of shoes, from fatigue, or from disease, De. 29.5.—C.

47 Es. 44.2.3766. 127.8.

54.55.68. 12.10.5.41.13.5.

10-12.176. 17-22. Jos. vi. -xxi. Nu. 21. 21.25.

De. 2.26-36.3.1-17. Ac. 7.45.

8 Places of retire 8 Places of retirement, Frivacy, and safety, in which the corners and measurings were accurately and minutely marked, as indicative of my care to prevent disputes, and insure quiet possession.—C. e Nu.xxvi. Ge. 15.5;

f Ps.44.2, 3. Jos. iii.-

xxi. Ge.12.7; 13. 15, 17; 15.18; 17.8; 26.3; 28.13-15;35.12. A ver.22. Nu. 21.21-35.JOs.vi.-xii.

A ver.22. Nu. 37.27-35.Jos.v.-xiii

f Nu.3,28. De. 3, 5;
8,7-10; 6.10,119,1; 11.9

-12;32.13 E.x.-3.8

9 Or, citeras.

1 The importance of wells in country of wells in country or of wells in country or of wells in country or southern latitudes, abundance of water renders its learner renders the well of the well of wells in settled and supplied churches, the possession of a gospel ministry and ordinances is slightly estimated, but in less favourable circumstances the want is severely feit.

want is severely felt. # Ps. 78. 56-58; ro6. 34-43. Eze. xvi. xxiii, Ju.i.-vi. x. &c. 2 Ki. 17.7-17.

17.7-17.

/ Exc. 23. 35. Ps. 50.

7.1 Ki.14.9.

m 1 Sa. 22. 21. 1 Ki.
18. 10; 19.2. 2 Ch. 24. 22;
36. 15, 16. Je. 26. 20-23.

Mat.21.35; 23. 34. 37. 1

Th.2.15.

Ju. 2.14, 15; iii. iv. vi.x.-xii.xvi. Ps. 106,40 -46. Le. 26, 14-30. De. 28.15-68;32,21-26.

36.15-68;32.2-00.

2 The whole of the book of Judges is an book of Judges is an book of Judges is an introduction to that book, ch. 2.14, &c., we have a summary of the history which it contains, and an exposition of other characteristics of the control of the control of the control of the characteristics and an exposition of the capacition of the capacition of the capacition of the capacition with the nation. In almost the same terms as are here employed—f. 9- x Li 13, 5; 14, 27.

0 ± Ki. 13. 5; 14. 27. Ob.21. Ju.2.18; 3.9, 15; 4.6; 6.14; 11.33; 13. 5. 1 Sa.7.10.

⊅ Jos.14.15. Ju.3.11 30;5.31,8.28, 9 De.32.15-26. Ju.2. 18,19;in.-xi.

18,19;iii.-xi,

8 How strange that

**est* should lead to

rebellion against
God; but such has

been human nature
in all generations—
calling upon God in

the storm, forgetting

him in the calm.—C. " ver. 17,27. Ju. 2,18; 10,16. La. 3,22. Ps. 106.

43. \$ 2 Ki.17.13.2 Ch.36. 15. Ho.6.5. Je.25.3-7;7. 25;26.5;32.33. *Am.3.12. Je.18.7,8. 2Ch.24.19. by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy bgood Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, so that they clacked nothing: their clothes waxed not old, and their feet swelled not.7

22 Moreover, thou agavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the land, and thou asubduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they *were disobedient, and rebelled against thee, and cast thy law behind their backs, and "slew thy prophets, which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou "deliveredst them into the hand of their enemies, who vexed2 chem: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and, according to thy manifold mercies, thou gavest them esaviours, who saved them out of the hand of their enemies.

28 But after they had *rest, they *did evil again before thee;3 therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy

mon attitude of both Jews and Samaritans at prayer is mon attitude of both Jews and Samaritans at prayer is a half-kneeling half-sitting posture,—the knees upon the ground, but the body thrown back so as to rest upon the heels, the hands being crossed in front, and the eyes fixed in humility on the ground. At certain the gradual through t tain parts of their devotional exercises they suddenly rise from this posture and stand upon their feet, raising their voices at the same time in praise to God. P.]

Ver. 6. ['Heaven,' the visible firmament, sun, moon, and stars; 'the heaven of heavens,' the immediate dwelling-place of God and all the holy angels. There is a beautiful summary of the universe given in this verse. God is adored as supreme creator, preserver, and governor. P.]

REFLECTIONS.—It is a great mercy when God's

word burdens men's consciences with a sense of their

sins; and when reformation from sin and fasting for it go hand in hand. Those fasts are made profitable in which men's souls are afflicted for their sins, the bands of wickedness are loosed, intimate fellowship with God enjoyed, and in which God's goodness leads to repentance. O what multitudes of mercies to us and to our fathers may a diligent observer of providence discovery. fathers may a diligent observer of providence discover! What gracious calls and covenants: What delivercommandments, but sinned against thy judgments, (which "if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear:

30 Yet many years didst thou *forbear them, and stestifiedst against them by thy Spirits in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy 'great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

32 Now therefore, bour God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not 'all the trouble' seem little before thee that hath come upon us,7 on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou art 'just in all that is brought upon us; for thou hast done right, but we have done wickedly.

34 Neither have four kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom,8 and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them; neither turned they from their wicked works.

36 Behold, we are "servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto 'the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure,⁹ and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.2

CHAPTER X.

1 The names of those that sealed the covenant. 29 The points of the

NOW those that sealed were, a Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

Le.18. 5. Eze. 20, 11. Lu.10.28. Ga.3.12. Ro.10.5. # Ro.2.4. 2 Pc. 3.9.

x R0.2.4. 2Pe. 3.9. Ps.86.15.
y2 K1.17.13.2 Ch.96.
15.1 Pe.1.11. 2 Pe.1.21.
Is.lxiii. Ac.7.5.
4 How beautifully does the Old Testament coincide with the New in the doctrine of the Holy Spirit, as the fountain of all witness for God, Jn.15.26.1 Jn.5.6.—C.

-C. * Ps. 106.8. Eze. 20. 11,14,22. #2 Ki.13.23.2 Ch.30. 9.Ps.86.15. Ex. 34.6,7. ver.17,19. b ch.1.5. Da.9.4. Ps.

ver.17,19.
b ch.1.5. Da.9.4. Ps.
105.8.
Terrible to sin.
ners, to enemics, and
ners, to enemics, and
cause believers, because believers, because defections.—C.
c 2 Ch. xxviii.; 22.1—
22.1xxxiii. xxxv. xxxvi.
2 Ki.xxiv. xxxv. 2xxiv.
c Heb. wearvness.
7 Heb. that half found us.
d 2 Ki.x.; 19, 29; 17,
3.1s.7.17,18/8.7.8.
c De.3.2.4. Db. 3.4.2,
d De.3.2.4. Db. 3.4.2,

e De.32.4. Job 34.23. a.1.18,3.39. Da.9.14. Da.9.8, 10, 11. Ps. 106.6,7. 2 Ch. xxi. xxiv. xxviii. xxxiii.

100.0,7, 2 Ch. XII. XXIV.
XXV. XXVIII. XXXIII.
XXVII. XXVIII. XXXIII.
XXVII. 2De. 32, 19-18; 38.
47, R. 20.45.
Y. R. 20.45.
Y. R. 20.45.
Yound Such, 30 serve Chast, and will stand accountable to God for any neglect or resistance of this great end of their creation.—C.
A De. 28. 48, 2 Ch. 12.
R. Ezr. 9, 9, 16. tribulary to the Persians.
i Ezr. 6.87, 224. De. 58, 724. De. 58, 724.

Ezr. 6.8; 7.24. De.

28.33. & De.28.31,43,51.ch.

EDe. 28, 31, 43, 52. ch. 5-75. There were no written laws, no constitutional charter, the sole law was the will of the king. —C. 1 ver. 34-37. 2 Ch. 15. 12, 13, 13, 19, 19, 19, 19, 15. Err. 10, 3. 18.44.45. ch. 10, 29. 1 Heb. are at the seating.

I Heb. are at the setting.

I His was a great an Olemn act of national adoration of God as supreme in creation and providence; then there was a public confession of national sin and repeated acts of rebellion; then there was clear acknownice of God as displayed in national punishment; and finally there was the solems covenant, written and sealed, to acknowledge and serve God faithfully in all time to come.

—P.

CHAP. X. 1 Heb. at the seal

2 Three orders, princes, Levites, and princes, Levites, and priests, are appointed to seal the covenant (ch. 9, 38), as representatives and chiefs of the nation. When they come to seal, however, this order is reversed, and after the governor who 1-4.—C. a ch.x.2. b Or, the governor ch.7.56,70. Ezr.2.63;1.

ε ch.11.11;12.1-7.

3 Chief fathers among them.—(This does not imply that Nehemiah was a priest. He signed at the head of the whole nation, as Tirshatha or governor: after him followed the priests as na

d Chief ones, ch. 12.

fch.7.8-24 Ezr.2.3-19. Only the chief of the priests, Levites, and people sub-scribed it.

g ch.7.22.

Ezr.2.42-61; x.ch. 7.45-63;13.3.30. 2 Co.6. 14-17. i Je.4.2.Ec.5.1,2.

i Je.4.2.E.5.r.2

4 This covenant was acknowledged by all whose education and attainments enabled them to form a judgment of its requirements and object of the second of

& De.20.12,14,19.ch. 5.12,13. Ps. 119. 106 Ch.15.12;34.31,32.

/ De.4.2; 5.32; 12.32. P5.119.5,6.32.]n.15.14. Lu.1.6.1 Co.15.58. Tit. 2.11-14. Ac.24.16.2 Co.

m Ex.34.16. De.7.3 Ge.6.2. Ezr.9. 1-3; 10 10-12. # Ex. 20. 10; 12. 16. Le.23.3, 21, 35; 16. 29. De. 5. 12. ch.13.15-22. Je.17.21.

• Ex. 23. 10, 11. Le. 25.4

ch.5.7. De.15.1,2. Is.58.6. 7 Heb. every hand

7 Heb. every kana.

8 That is, such debts as the impoverished people owed to the rich—a relaxation of right, which mercy still requires of believers, because they ask of God to forgive them the debts they cannot pay to him, Mat.6.12.—C.

g Ge.28.22.Pr.3.9,10. 2 Sa.24.24.

g (t.e. 25. 22. Fr. 39, 10.
2 Sa 2.4.4.

9 The law (Ex. 30.
12) has been adduced
to authorize an annual poll-tax of half
a shekel for the tabernacle or temple service; but there apprice but the price but the price
and the price but the price
and the price but an ordinance of
the mobiles, Levites,
and priests, and most
probably sanctioned
by some of the contemporary prophets.
—C.

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah.

6 Daniel, Ginnethon, Baruch, 7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kad-

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, 'Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath. moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai, 20 Magriash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub, 24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ Andh the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;4

29 They *clave5 to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to lobserve and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give "our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy-day; and that we would leave the eseventh year, and the exaction of every7 debt.8

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;9

ance, direction, provision, and establishment! What giving of the law and of the promises! What warnings against and pardons of our sins! What amazing patience and long-suffering! What well-timed and well-adjusted corrections! And it is necessary to confess our fathers' iniquities as well as our own, or we make ourselves heirs to them and shall chars; in the make ourselves heirs to them, and shall share in the punishment of them. We must likewise search out

the aggravations of our sins, and seek not to exculpate ourselves, but to justify God. O what a root of wickedness and woe is the pride of men's heart! Often by it we revolt from the free and honourable service of God into the basest slavery. But God's infinite mercy, and his constant adherence to his new relation with Christ, and in him with us, ought to encourage us to return to

solemn evangelical promises to God is peculiarly proper when we have notoriously departed from him, are sharply corrected by him, and earnestly desire to return to him.

CHAPTER X. [Ver. 28. All, except infants inand in him with us, ought to encourage us to return to him under the deepest sense of our provocations. And

33 For the show-bread, and for the continual meat-offering, and for the continual burntoffering, of the sabbaths, of the new-moons, for the set feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our

34 And we cast the lots among the priests, the Levites, and the people, for the twoodoffering,1 to bring it into the house of our God, after the houses of our fathers, "at times appointed, year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And "to bring the first-fruits of our ground, and the first-fruits of all fruit of all gray No. 28.73.7.12.12. Le. trees, year by year, unto the house of the LORD:

36 Also the "first-born of our sons, and of our cattle, (as it is written in the law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

that minister in the house of our God:

37 And athat we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, bto the chambers of the house of our God; and the ather at the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, awhen the Levites take tithes: and the Levites shall bring up the tithe of the tithes and the treasure-house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of a characteristics of the children of Levi shall bring the offering of the corn, of a characteristics and the children of Levi shall bring the offering of the corn, of a characteristics and the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall bring the offering of the corn, of a characteristic in the children of Levi shall be children or the children of Levi shall be children or the children of Levi shall bring the offering of the corn, of a children of Levi shall be children or the children of Levi shall be children or the children of Levi shall be children or the Levi shall be children or the

of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAPTER XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell Jerusalem. 3 A catalogue of their names. 20 The residue dwell

AND the "rulers of the people dwelt at Jerusalem: the rest of the people also beast lots, to bring one of ten to dwell in Jerusalem the choly city," and mne parts to dwell in other cities.

As a catalogue of their names. 20 The residue dwell in Jerusalem as possessing any influence was impossible in was impossible in was impossible in was impossible with being made after the image of the long of the choly city, and mne parts to dwell in other cities.

ies. 2 And the people ^dblessed all the men that $\begin{pmatrix} a & Commended, \\ thanked, and prayed for them, be.24 43. I. Ki.1.47.1 Ch.16.43. \end{pmatrix}$

A.M. 3560. B.C. 444.

* Le. 24. 5-10; 4. 13-21; xvi. 2 Ch.2.4; 24. 5-14. Nu. xv. xxviii. xxix. s Pr. 18. 18; 16. 33. 1 Ch.xxiv.-xxvi

/ ch.13.30.Le.6.12. 1 Sa.2.15. Is.40.16, with Jos.9.27.1 Ch.9.2.

I The furnishing of wood for the temple was the duty of the Nethinius (Err. 8.26), this draft from the Levites and people became no essay to supply their places. In the time of Joseph Sec. 6) the day of the wood offering had become a feast-day.—C.

u Le. xxiii. Nu. xxviii.xxix. Ex.23.14-1734.22.

* Ex. 23. 19; 34. 26. Le.19.23. De.xxvi.

Nu. 18. 8-19. 1 Co. 9.6-14.Ga.6.6.

& Le. 23. 17. Nu. 15. 19-21; 18. 12, &c. De. 18.4;26.2.

ð 1 Ch.9.26.2 Ch. 32. 11, &c.

c Le. 27, 20, 32. De. 14, 22, 2 Ch. 31, 5, 6, 12. ch.13, 12. Nu. 18, 24-30. ď Nu. 18.24-29.

e De.12.6, 11, 17; 14. 23. Mal. 3.8.

fHe.10.25.Ps.137.5, 6;122.9;27.4;84.10.De. 12.19.ch.13.10.

CHAP. XI. a ch.7.4,5.Ps.122.5. b Pr.18.18, ch.10.34. Ju. 20. 9, 10, 1 Ch. 6, 61; xxiv.-xxvi. Ac. 1, 24,

c ver. 18. Is.48.2; 52. 1.Mat.4.5;27.53.

A.M. 3560. B.C. 444.

€ Ju.5-9.Ps.110.3.

2 Because it was: service of great dan ger, yet of the great est importance, Jeru salem beung the chief seat of religion government, commerce, retreat, and defence.—C.

imerce, retreat, an inference—C. C. z. ... / C. ... / C.

g Pharez, Ge.38.29 I Ch.o.4. Ru.4.18. Nu

i th oak Ru.4.18. Nu.
50.20.21.
A Ge.38.5.1 Ch.9.5.
I Ch.9.6.
I Ch.9.6.
I Ch.9.7-9.
A Sen of activity.
A Sch.9.7-9.
Sen many more of Beast many more of Budah (who were but four hundred and sixty-eight), for though Mount Zion was in the tribe of Judah, yet the city of Judah, yet the city of Judah, yet the city of Judah, which made them have a great desire to see it inhabited, and inflamed them minds of the like there. Patrick.
I Ge.19.9. 2 Ch.2.18;

/ Ge.19.9, 2 Ch.2,18; 34.12. Ac.20.28,

mr.Ch.9.ro-13

6 The order of Davide (r.Ch. xxiv.)
attendance regular attendance regular attendance regular attendance of the respective cities, where we respective their respective cities, where we respective to their respective cities, where we respectively consistent of the respective country, and to respectively.

7 Most probably the same called captum of the temple, 'Ac.8.24. An officer whose duty was to preserve order, suppress disturbances, onlippers. Cheeping we respectively command in all the secular affairs of the temple, as the high-prices had in all the spiritual affairs.—P.

o In all 1192, 1 Ch.

9.13

8 Or, the son of
Haggedolini.

9 The margin renders it as a proper
name, which appears
preferable to that in
the text.—C.

he text.—C. \$ 1 Ch.9.14-19.

willingly offered themselves to dwell at Jerusalem.

3 \P Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.3

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hasaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of ^hShiloni.

6 All the sons of Perez that dwelt at Jerusalem were 'four hundred threescore and eight valiant men.4

7 And these *are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine⁵ hundred twenty and eight.

9 And Joel the son of Zichri was their loverseer; and Judah the son of Senuah was second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the "ruler of the house of God.7

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, oan hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.9

15 Also pof the Levites: Shemaiah the son

classes signed and sealed as representatives of the whole nation, namely, (1) Nehemiah, as governor; (2) the priests; (3) the Levites; at (4) the chiefs of the people. After these had signed, the people themselves, by a public act, bound themselves to the engagement of their leaders. P.]

Ver. 31. [They engaged to observe the strict letter of the Mosaic law contained in Ex. 23. 10, 11 and Le. 25. 4; namely, to leave the land fallow on the seventh or sabbatical year. P.]

Ver. 33. [This was a national tax imposed upon the whole body of the people for the support of the established. lished religion. It was independent of all free-will or voluntary contributions and offerings. It was inde-

pendent of the regular contributions of wood for the fires of the temple, and of the first-fruits, the redemp-tion-money of the first-born, and in fact of all the ordinary tithes and offerings enjoined in the law. P.]

REFLECTIONS.-It is honourable to be solemnly and publicly bound in the service of God; and especially is it becoming when they who have the lead in civil or sacred offices, or in solemn fasting, are correspondently forward in regular covenanting with God. But in all our covenants of duty a respect must be had to all God's commandments; and a peculiar guard be placed over those temptations which we have seen to dangerous to ourselves.

direct opposition to that of which we have been guilty, or to which we are most likely to be tempted. plainness and caution are indispensably necessary in the whole frame of them, that all who swear them, or are bound by them, may readily know what obligations they come under.

CHAPTER XI. REFLECTIONS. -The church of God, even on earth, ought to be a holy city. And since Jesus her great ruler and his apostles and prophets dwell in her, men ought cheerfully to fix their residence there. But, alas! regard to carnal advantages or sin-ful liberties, or fear of persecution or expense, often be the occasion of other men's falls and to prove most dangerous to ourselves. They ought to be framed in keep many from the church or cause of God! It



SPARTA, THE CITIES WHICH SENT AN EMBASSY TO SUSA, CAPITAL OF PERSIA, ABOUT THE TIME THE EVENTS RECORDED IN THE ELEVENTH CHAPTER OF NEHEMIAH TOOK PLACE. [Nehemiah, xi: 1.]—"And the rulers of the people dwelt at Jerusalem." The things recorded in the eleventh chaptes of Nehemiah are connected, by the calculation of Archbishop Usher, with B. C. 445. This was the year when the thirty years peace between Athens and Sparta was completed, and about the time, strange to say, that after the death of Cimon, negotiations for

the field follows he was to the the second of the second o

peace were opened between Athens and Persia, and an Athenian embassy ander Callias was sent to Susa, capital of Persia. Thus we have the strange historical relationship of Greece and Palestine to Persia. About this time the Persian empire extended from India to Egypt, including the wide regions between the Black Sea, the Caucasus, the Caspian Sea, the Persian Gulf, the Indian Ocean, and the Arabian desert, and parts of Europe and Africa. We give a picture here of the Corinthian canal. The Ismuth of Corinth separated the ancient nations of Athens and Sparta.

of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the qoutward business1 of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city were two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates,3 were an hundred seventy and two.

20 \P And the residue of Israel, of the priests and the Levites, were in all the cities of Judah, every one in his inheritance.

21 But" the Nethinims dwelt in 'Ophel:5 and Ziha and Gispa were over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers were over "the business of the house of God.6

23 For it was "the king's commandment concerning them, that a certain portion should be for the singers, due for every day.8

24 And Pethabiah the son of Meshezabeel, of the children of Zerah the son of Judah, was ata the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

26 And at Jeshua, and at 'Moladah, and at Beth-phelet,

27 And at ^g Hazar-shual, and at ^hBeersheba, and in the villages thereof,

28 And at 'Ziklag, and at Mekonah, and in the villages thereof,

29 And at *En-rimmon, and at *Zareah, and at "Jarmuth,

30 Zanoah, Adullam, and in their villages, at 'Lachish, and the fields thereof, at 'Azekah, and in the villages thereof. And they dwelt from ^aBeer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from ₱ Jos.10,10;15-35. ₱ Jos.18.24. ø Jos. 15.39;10.3,5.

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9 Heb. were over. q 1 Ch.26, 29, ch. 10,

39.

1 Providing all that it was necessary to it was necessary to purchase from mer-chants or husband-men for the service of the temple; and, probably, for keeping the exterior of the walls, roof, and ap-proaches in order.— C.

C. Zichri, 1 Ch. 9. 15. ch.7.44. 2 Precentor, to give the key-note and air in singing the praises of God.—C. of God.—C.
s 1 Ki.11. 13. Ezr. 9.
8.1s.48.252.1. Da.9.24.
Re.11.2 ver. 1.
3 Heb. at the gates.
t 1 Ch.9.17.18.
u ver. 3. 1 Ch. 9.2.2
Ch.27.313.14. ch.3.26,
27.31.

7,31. 4 Or, the tower.

27,31.

4 Or, the lower.

5 A suburb on the ridge immediate; youth of the temple. Two gates led from it by subterraneous support out.—P.

x ch.12.8,9.

6 It is a curious fact, that skifful musicians were the persons selected, in the days of Josiah, to the control of the temple. See note on 2 Ch. 34. 12. Some similar a prointment they seem to have had in the days of Neheman also.—C.

y Ezr.6.8,97,30-24.

y Ezr.6.8,9;7.20-24. 7 Or, a sure ordin-

7 Or, a stree ordin.

8 The king of Persia knowing, most probably from the probably from the high street of the constitution of the temple-constitution of the temple of the temple of the temple worship. Darius had done so for the prists; his constitution of the temple worship. Darius had done so for the prists; his constitution of the temple worship. Darius had done so for the prists; his constitution of the temple worship. That they might offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and his sons, Ezr. 6.70.—P.

Ge. 38. 30. Nu. 26.

Ge. 38. 30. Nu. 26.

ar Ge. 38. 30. Nu. 36.

ar Chr. 8. 7; 23. 28.
A depuny in civil causes, or assistant 9 Rather by the king's authority, that is, not by appointment of Nehemiah, but by direct commission from the king.—C. was the country of the second of the second of the second of the people, and to represent the king in the people, and to represent the people and to represent the people and to represent the people before the king.—P.

b Ge.23.2. Jos. 10. 3; 14.15;15.44. c Dimonah, Jos. 15.

d Kabzeel, Jos. 15. e Jos.15.26;19.2. f Jos.15.27. g Jos.15.28;19.2,3. h Ju.20.1.1 Ki.4.2

i Jos. 15. 31; 19. 5. 1 Sa.27.6;30.1. & Jos. 15. 32. Ju. 20. 45. 2 Jos. 15.33;19.41. m Jos. 10.3;15.35.

A.M. 3,760, B.C. 444.

2 Or. of Geba.
3 Geba, a Levitical
city, about 6 miles
north of Jerusalem.
Mckmash was situated 7 miles north of
Jerusalem. It was
famous as the scene
of the rout of the
Philistines by Jonathan, rSa. 13.5; and
the encampment of

28. C. 4 Or. to Michmash. 2 Michmash is still a small village, bearing its old name in the Arabic form Mukhmas, and situated on the northern blow of a deep name of a deep

CHAP. XII.

a Ext.2.1.
b Ne. 10.2; 8.4.7; 9.4.
ver. 12-21.
c Or, Melicu. ver. 14.
d Or, Shebaniah w Or, Shebaniah ver.14. e Oτ, Harim, ver.15 f Or, Meraioth, ver 15.

15. g Or, Ginnethon, ver.16. h Os, Miniamin,

ver.17. s Or, Moadiak, ver.

I Or, Arocauan, vei.

I' The dates of the accession of th vah to offer sacrifices; who showed him the prophecies of Daniel, by which he was encouraged to proceed upon his warlike enterprise; and who obtained from the triumphant conqueror many favours for the Jews which he denied to the Samaratans.—C.

²Geba³ dwelt at Michmash, and Aija, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, ^tGittaim,

34 Hadid, "Zeboim, Neballat, 35 Lod,* and Ono, the "valley of craftsmen.

36 And of the Levites were divisions in Judah, and in Benjamin.6

CHAPTER XII.

1 The priests and the Levites which came up with Zerubbabel. 10 The succession of high-priests. 22 Certain chief Levites in the days of Nehemiah and Ezra. 27 The solemnity of the decication of the wall. 44 The offices of the priests and Levites appointed in the temple.

OW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: ^bSeraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah, 6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests, and of their brethren, in the days of Jeshua.

8 Moreover, the Levites: ¹Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over "the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And *Jeshua begat Joiakim, Joiakim also begat 'Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.1

12 And in the days of Joiakim were priests, the chief of the fathers: Pof Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jeho-

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, ^qAdnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam :

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan:

19 And of Joiarib, *Mattenai; of Jedaiah,

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

k Or, Sallai, ver.20. lch.10.9-13;8.7%.4. m That is, psalms of thanksgiving, ch.11.22.
n Ezr.2.2;3.2;10.18. och.13.4,7,28;3.1,20,21;ver.22. pver.1-7. q Ezr.10.30. r Ezr.10.37.

reflects great honour on magistrates and ministers when they take special care of the chief stations in nations and churches, and readily show themselves patterns of self-denial and holy resolution. If God distinguish them with honour, they should distinguish themselves by zeal for his cause. And they who for God's glory forego their own advantage shall never lose their reward: while those who pally compared dury but a ret ward; while those who only commend duty but do not practise it shall be ashamed. How commodiously God disposes of men into their various habitations!

their circumstances to his honour; and always live as | solemn manner, to devolve the protection of our cities strangers and pilgrims on this earth, who have here no continuing city, but look for one to come, the builder and maker of which is God.

CHAPTER XII. REFLECTIONS.—Happy are those ministers, those saints, who are recorded in the Lamb's book of life! Notwithstanding the ravages of death, God seeks to keep up in his church a succes-God disposes of men into their various habitations! sion of servants and people, and show them distinguished honours. It is highly proper, even in a most of their God. 921

and all that we have upon our God, as reconciled through the sacrifice of Christ. And it is comely when all, even wives and children, share in the joys of the gospel, and are taught to sing God's high praise. How professors, are fixed methods of collecting a proper maintenance for the ministers of the Lord! But it is highly becoming for them faithfully to attend to their work, and leave the supply of their needs to the care

22 The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the

chief of the fathers; also the priests, to the reign of 'Darius the Persian.²

23 The sons of Levi, the chief of the fathers, were written in the book of the "Chronicles," even until the days of Johanan the son of Dilla Lil.

Construction of the season to tended the son of Dilla Lil. Eliashib.

24 And the chief of the Levites: *Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, vaccording to the

commandment of David the man of God, ward over against ward.

25 Mattaniah, band Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the thresholds4 of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the walls of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both dwith thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; and probably also as main country round about Jerusalem, and from the villages of Netophathi; and probably also as main country round about Jerusalem, and from the villages of Netophathi; and probably also as main country round about Jerusalem, and from the villages of Netophathi; and probably also as main country round about Jerusalem, and from the villages of Netophathi; and probably also as main the circuit, sinuate near the circuit, sinuate near the circuit strength to remember the circuit round Jerusalem.

30 And the priests and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. and appointed the people, and the gates, and the wall. and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall, and appointed the princes of Judah upon the wall toward of publish, and probably by strength them. Jerusalem they sought the Levites out of all

went on the right hand upon the wall toward the "dung-gate:9

of the princes of Judah,

Jeremiah:

rent on the right hand upon the wall toward ne "dung-gate:9"

32 And after them went Hoshaiah, and half the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and perentiah;

35 And certain of the priests' sons "with numpets; namely, Zechariah the son of Jonatan, the son of Shemaiah, the son of Mattanh, the son of Mattan trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

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f The last of that nonarchy, Da. 8. 21,

Darius the Persan.

—C.

» I Ch.9.14,&c.

» Some think this refers to r Ch.9.14, &c.

But Clarke remarks
book of Chrot the
which we have now,
no such list being
found in it.—I.

x ver.8; ch. 9.4;8.7;
v.9-13.
y I Ch.xiv.—xxvi.

» Ju.3.6.2 Ch.8.14

« Ezr.3.10, II. I Ch.
25;8.

b ver.8,9. 1 Ch.9.14, 4 Or treasuries, or assemblies.
c De. 20, 5, Ps. 30.

assemblies.

To De. 20. 5. Ps. 30.

Title.

All acts of religion may become gion may become gion may become gion may become gion may be a second may be a seco

0,7,21;19,9,—*C.* /1 Ch.13.1;28.1.1 Ch.

A.M. 3560, B.C. 444.

p ver.24.1 Ch.16.42; 23.5.2 Ch.8.14. r ch.2.14;3.15, s ch.3.15.2 Sa.5.7.

I Jerusalem was built upon hilts, some parts of which were very precipitous, and control of the parts of which were very precipitous, and control of the parts of which were very precipitous, and the places the ascent was only by stairs. Some striking examples of this construction occur in the great commercial city of Bristille retrieved the product of the product

y 2 Ki. 14.13.ch.8.16. #ch.3.6. a ch.3.3.

b ch.3.1. Je.32.38. Jn. ε ch.3.31. Je.32.2,

ech.3.31.Je.32.2.
dver.31.32.
dver.31.32.
dver.31.32.
8 Heb. made their
voice to be heard.
(They seem not to
have begun their
song of prase till they
came to the house of
God.—I.]
e1 Ch.20.21.2 Ch.20.
g7: 7. F. Ex. 15. 1-2.2.
E27.3-13. Mat.21.9.15.
Col.3.16.Ep.5.19.Ja.5.
13-fch no syrange and

13. / ch.10.37; 13.5, 12. Ch. 31. 11, 12. 1Ch.2

Ch. 3s. 13. 12. 1Ch.26.
21.22.26.
7 That is, appointed by the law, ch. 10.
3 When he for the for of formal for the formal formal for the formal f

6 Heb. that ste 6 Heb. Mat stood.
6 Ward signifies a limited district. The word of God seem to signify those who creenonally mitted to ordinances. The ward of purple death, and the word of purple death, which was the word of t

1 Ch. 25.1, & C. 2 Ch. 29.30.

ch. 10 35.2 Ch. 31.

5.6 Ga. 6.6.1 Co. 9.14.

7 That is, set apart.

/ Nu. 18. 20-28. ch.

10.38,30.

8 The Levites received the Levites, and of these they gave a kenth to the priests, according to the ordinance of God (Nu. 18. 20), and so both portions are said to be sanctified. That is, separated that is, separated from the conditional control of God.—C.

Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the pmusical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the 'stairs' of the city of David, at the going up of the wall, above the house of David, even unto the twater-gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the "tower of the furnaces, even unto the *broad wall;2

39 And from above the gate of Ephraim, and above the old gate, and above the fishgate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the 'prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I,

and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang sloud,

with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the fchambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites: for Judah rejoiced4 for the priests and for the Levites that waited.5

45 And both the singers and the porters kept the ward of their God,6 and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and songs of

praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, kgave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; land the Levites sanctified them unto the children of Aaron.8

CHAPTER XIII. REFLECTIONS. - It is strange to observe how unacquainted with God's law many are who have daily access to study it! and while the common people are ready to comply with his mandates, often the principal leaders in the church are the most base and treacherous adherents to wickedness. But no dignity must plead exemption from rebuke. They who sin before all should be put to shame before

The higher a man's station and the holier his all. office the more scandalous are his sins. Reformers have need therefore of great zeal, prudence, and fear-lessness of man. But what vile robbery of God and wicked injury to the church is the withholding of minis-

reproach, peril, and sword. Most are even ready to betake themselves to farming or merchandise, or like worldly cares, when they have scarcely a temptation to it: but when they first show themselves unworthy of their maintenance, no wonder the people grudge it. wicked injury to the church is the withholding of ministers' dues from them! A scandalous maintenance makes a scandalous ministry. Few ministers are will-ing to serve Christ in hunger and nakedness, and amidst

CHAPTER XIII.

1 Upon the reading of the law separation is made from the mixed multitude. 4 Nehemiah at his return causeth the chambers to be cleansed. 10 He reformeth the offices in the house of God, 15 the violation of the sabbath, 23 and the marriages with strange wives.

ON that 'day 'they read in the book of Moses' in the audience' of the people; and therein was found written, bthat the Ammonite and the Moabite should not come into the congregation of God for ever:4

- 2 Because they met not the children of Israel with bread and with water, but thired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.
- 3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.
- 4 ¶ And before this, *Eliashib the priest, having the oversight5 of the chamber of the house of our God, was allied unto 'Tobiah;6
- chamber, where aforetime they laid the meatofferings, the frankincense, and the vessels, and
 the tithes of the corn, the new wine, and the
 oil, (which was commanded to be given to the
 Levites, and the singers, and the porters,) and
 the offerings of the priests.

 6 But in all this time "was not I at Jerusalem: for "in the two and thirtieth year of
 Artaverxes king of Babylon" came I unto the

 1 The sale of the priests and the porters and the singers and the porters and influence.

 1 The sale of the priests and the porters and the sale of the priests.

 2 The sale of the priests and the porters and 5 And he had prepared for him *a great

king, and after certain days obtained I leave of the king.

7 And I came to Jerusalem, and ounderstood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the pourts of the house of God.

8 And it grieved me serve therefore at the block of the state of the commission is new minimum.

8 And it grieved me sore; therefore aI cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they *cleansed the chambers; and thither brought I again the vessels of the house of God, with the meatoffering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.2

11 Then "contended I with the rulers, and said, *Why is the house of God forsaken? And I gathered them3 together, and set them in their place.4

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.5

13 And I made treasurers over the treasuries, 13 And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe; and Sor, storehouses.

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CHAP. XIII.

CHAP. XIII.

1 'On that day' Nehemiah had governed the leve years; he then Babylon, and having reported there to the king, obtained a new commission to return. And, most probably, on the day of his return this reading and separation took place. Comp. ver.6; ch.2.1,6; 72—C.

De.31.11-13.

2 'The Book of Moses' is one of the names given of old by the Jews to the Pentateuch. It is clsewhere called 'The Book of the Law of Moses,' The Book of the Law of the Lord, '&c.-P.

3 Heb. ears.

b De.23.3.4.ch.2.10 4 See note on De. 23.3,4.—C.

d Nu. 22. 5. Jos. 24.9 De. 23. 4. Mi. 6. 5. 2 Pe. 2 15. Jude 11. Re. 2. 14. e Nu.xxiii.xxiv. Ge. 32.6; 33.4; 50.20. Phi.r. 12.Ps.109.28.

f Ps. 19. 7-11; 119. 9, 11. Pr. 6.23.

11.Pr.6.23.

g ch.9.2.Ezr.x.

ch. 3. 1, 20; 12. 10;

ver.7,28.

Heb. being set

8 Heb. at the end of days
9 Or, I earnestly
renuested.

of the state of th

riod.—C. ø i Co.1.11.ver.1,5. ø i Ki.6.36.Ps.84.20. ver.4,5,8,9.

9 Ps. 69. 9. Jn. 2. 13-17. Mat. 21. 12, 13. *2 Ch. 29. 16. ch. 12. 30.41; ver. 5.

s Mal. 3. 8, with ch. 20.37.1 Ti.5.27,18.

x0.37.1 Ti.5.17.18.

f Nu.35.2 Jos.xxi.
2 Being, by the coverous rulers (ver. 11) deprived of their legal provision, they were compelled to betake themselves to agriculture for support.—C.

ver.17,25; ch. 5. 7. Ga.2.14. * ch.10.39. Mal.3.8-111.

3 The Levites and singers.—C.
4 Heb. standing.

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6 Heb. at their # ch.7.2.1 Co.4.2 7 Heb. it was upon

them.

a ch.5.19; ver.22,31.
He.6. to 1 Co. 15, 38.
Re.3.5.

8 If thou wert strict to mark what is done amiss, even my good deeds must be unped out; but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee!

—Clarke.

9 Heb binduscess.

9 Heb. kindnesses

2 Some have rashly concluded from this prayer that Nehemiah pleads the merit of his good deeds, whereas he merey bleads their merey. See Ro. 2. 1,2 Ep. 1.0. Besides, it is not to be forgotten, that when a believer addresses God, he never approaches him but as a God of mercy; mercy to our unrighteous the proposition of the proposition 1 Or, observations.

tributes 'whereby
he maketh himsel
known'—a circumstance which renders
an assertion of human an assertion of human merit, and an appeal to the God of the Bible utterly incom-patible. See Ex. 34. 6; Ps. 103, 8; He. 8, 12 also Nehemiah's own appeal to mercy, ver

b Ex.20.8-10; 31. 21. Je.17. 21, 22, 24. Is. 58.

13. c Heathens, x Ki, 5. z. Eze. 27.3. d ver. 11, 25; ch. 5.7. x Ti. 5. 20, 22. Ga. 2. 14. Jude 3.

e Je. 17. 23, 27. Eze. 22. 8, 26. 2 Ch. 36. 21. Zec. 1,4,5, 3 Heb. add fiero wrath.

f Le. 23. 32. Ex. 20.

10. Je. 17. 20-27.

4 Nehemiah could place more dependence in this case on his own attendants than on the porters appointed by the nobles and rulers of Judah, who probably countenanced this profanation, in order to indulge their luxury or avarice.—I.

5 By proclaiming.

5 By proclaiming the law of the sabbath, which is God's testimony of his right over our time and employments.—C. 6 Heb. before the

i ch.5.19; ver. 14,31 Is.38.3.Ps.132.1-5;130

7 Or, multitude. k Heb. had made to dwell with them, ch.10. 30. Mal.2.11,12, 2Co.6.14. Ezr.9. 2, 14;

8 Heb, they dis cerned not to speak. 9 Heb. of pseple and people.

I ch.5.13;10.29,30.

I Not that he used the treed an angry and profane oath, but pronounced that judical eurse, which the law attached to its asset of the control of the control of the control of the characteristics against them. Aben exact withinks the meaning to be, that he excommunicated them.—I.

**Theory 2, 15, 50, 6. / ch.5.13;10.29,30.

m De.25,2.Is.50.6.

2 Ordered them to be scourged, De. 25.
2.-C.

of the Levites, Pedaiah; and next to them⁶ was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful; and their office was to distribute unto their brethren.

14 Remembera me, O my God, concerning this, and wipe8 not out my good deeds9 that I have done for the house of my God, and for the offices1 thereof.2

15 ¶ In those days saw I in Judah bsome treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens. which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals.

16 There dwelt emen of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I acontended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath3 upon Israel by profaning the sabbath.

19 And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them,5 and said unto them, Why lodge ye about the wall?6 if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I gcommanded the Levites, hthat they should cleanse themselves, and that they should come and keep the gates, to sanctify the Remember me, O my God, consabbath-day. cerning this also, and spare me according to the greatness7 of thy mercy.

23 ¶ In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab.

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.9

25 And I contended with them, and 'cursed' them, and "smote2 certain of them, and plucked

faithfully rebuked for their profanation of the Sabbath. And yet, alas! they are often either ringleaders in this in, or connivers at such as are guilty. But magistrates cught to exert themselves in preventing open profana-

tion of the Lord's-day. Though their laws, or the matter according to God's law, much good might be sanctions attending them, cannot convert souls, they may oblige vice to hide itself as ashamed. And did

done. Nations and churches quickly relapse into their former corruptions; and into none more readily than magistrates and ministers but faithfully concur in this unhallowed connections in marriage. And none are

off their hair,3 and made them "swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon4 king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel:
nevertheless^p even him did outlandish women

ause to sin cause to sin.

27 Shall we then hearken unto you to do allq this great evil, to transgress against our God in marrying strange wives?

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r ch.12.10, 11; 2. 19; er.4.5 ver.4.5.

5 Josephus calls him Manassek; but whether the tradition be correct or not, we cannot tell. Nehemiah consigns him to oblivion, Ps.69.28.

—C.

s ver.25.Ro.13.1-4. t ch.6.14.2 Ti.4.14. 6 Not a denuncia-tion of anger, but a prayer of faith, in which he intercedes with God that the progress of evil-doers may be arrested.— C.

Mal.2.4,8,12.1 Sa 2.30. Le.8.35;21,1-7. x 1 Ch. xxiv,-xxvi. ch.12.2-26.

y ch.10.34. z ch.5.19; ver.14,22. Ps.106.4;132.1;119.132.

28 And one of the sons of 'Joiada,' the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember* them, O my God, because they have "defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood-offering at times appointed, and for the first-fruits. Remember me, O my God, for good.

more daring in wickedness than unsanctified clergymen. But nothing more effectually entails misery on our offspring than profane marriages: and yet no commands of God, no warnings of Providence, are

sufficient to restrain men. The sharpest rebukes, corrections, and brands of infamy, are necessary to check abominations which here once become fashionable. And it is a great mercy if, in critical con-

junctures, a magistrate or minister is helped so to behave in his station, as that he may look up to God for a gracious reward.

BOOK OF ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Particularly, (1) How God brought Esther to be queen, and Mordecai to be great at the Persian court, to prepare them to be instruments of the intended deliverance, ch. i. ii. vi. (2) Upon what provocation, and by what arts, Haman obtained an irrevocable order from the Persian king for the destruction of all the Jews, iii. (3) The great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai, iv. (4) The defeating of Haman's particular plot against Mordecai's life, v. vi. vii. (5) The defeating of his general plot against the Jewish nation, viii. ix. (6) The joyful commemoration and happy issue of the deliverance, ix. x. [The authorship of this book is not stated. That it was written by an eye-witness of the events which it records is evident. There is a vividness of description, a minuteness of detail, and an acquaintance with the internal arrangements of the royal palace, which prove that the writer must have lived in the court of the Persian monarch. The only man mentioned in the book itself who could have written it is Mordecai; and it is highly probable he was the author. Independent of its sacred character as a part of the canon of Scripture, Esther is highly valuable as affording a vivid picture of the plots and intrigues, the public policy and domestic economy, of the Persian court. It is singular that un the Septuagint version, and others made from it, this book appears in a different form. It has various interpolations, prefixed, interspersed, and appended; but all so woven in as to form a complete and consistent narrative. The additions to the canonical book must have been made at a comparatively early period. P.]

CHAPTER I.

1 Ahasuerus maketh royal feasts. 10 Vashti refuseth to come, when sent for by the king. 13 Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty over their wives.

OW it came to pass in the days of "Ahasucrus, (this is Ahasuerus which reigned from India even unto Ethiopia, bover an hundred and seven and twenty provinces,)

2 That in those days, when the king Ahasucrus 'sat on the throne of his kingdom, which was in dShushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and e power of Persia and Media, the nobles and inces of the provinces, being before him;

4 When he showed the riches of his glorious

2 i.e. half a year.

We have recover feasts not less protracted, and the custom seems still to obtain in Persia...-[.] princes of the provinces, being before him;

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CHAP. I.

a Not that Ezra 4 6. Da. 9.1, but Darius Hystaspes or Xerkes or Artaxerxes Long-hand, Ezr.vi.vii,

b Ps.17.14;37.35.Da. 6.1.ch.8.9;9.30.

1 Since the time of Cyrus seven new pro-vinces had been added.—/. c 2Sa.7.1.Pr.16.16

d Nc.1.1.Da.8.2. e Ec. 10. 19. 2 Sa. 3. 20. 1 Ki. 3. 15. Da.5.1. Mar.6.21.Lu.14.13.

/ Is.39.2. Da.4.30. Sa.25.36,

3 Heb. found. 4 Or, violet.

Palaces consisting merely of pillars, and covered with splendid awnings, are still found in Persia and India. Some idea of their magnificence may be formed from the famous Bargab of the emperor Akber, which required for its erection the work of 1000 men during a week, and during a week, and week.

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h Or porphyre, and marble, and alabas-ter, and stone of blue colour, 1 Ki.7.9.

kingdom, and the honour of his excellent majesty, many days, even an hundred and fourscore days.2

5 And when these days were expired, the king made a feast unto all the people that were present³ in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace:

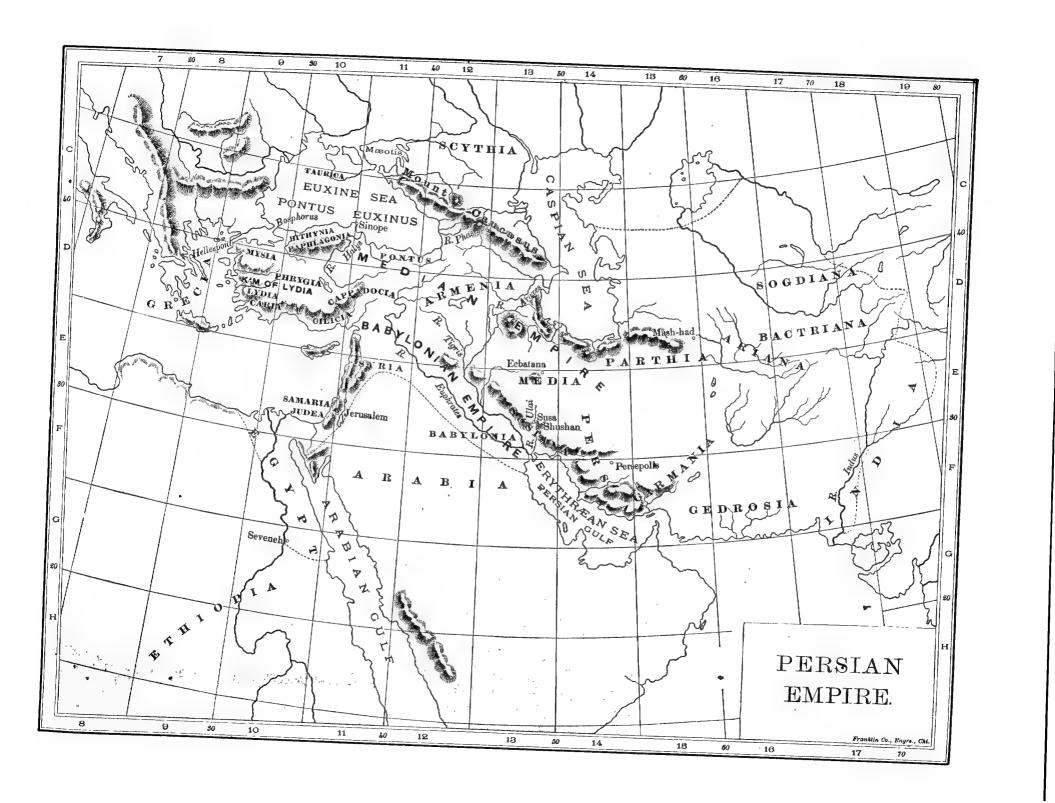
6 Where were white, green, and blue hangings, fastened⁵ with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement for red, and blue, and white, and black marble.

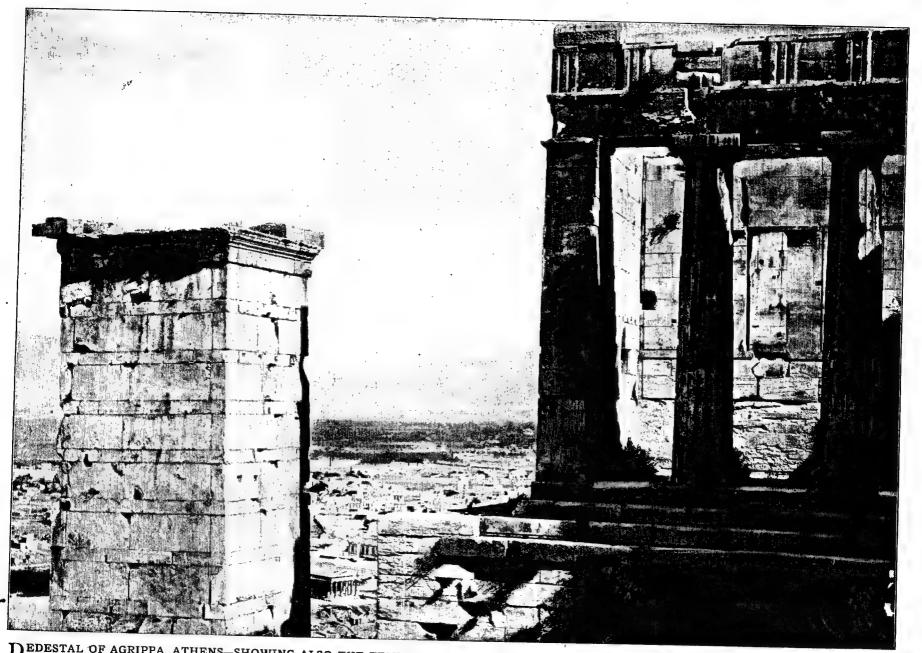
7 And they gave them drink in vessels of

CHAPTER I. [Ver. 1. Three monarchs of this name are mentioned in the Bible:—I. The father of Darius the Mede, who is well known in history as Cyaxers, the conqueror of Nineveh; and who began to reign in B.C. 634. 2. Ahasuerus, king of Persia, mentioned in Ezr. 4.6; and who was the same as Camberland of the Company of the conduction of the Company of the conduction of th byses. He began to reign in B.C. 529. 3. The Ahas-uerus here spoken of, who has been identified with the Xerxes of classic historians. The traits of character described in this book accord well with those mentioned

his chief officers to deliberate on the invasion of Greece.

Assyrians about B.C. 650 It was subsequently occupied by Cyrus, and was by him restored to Babylon. Daniel resided in it for a time, Da. viii. Under the Persian monarchy Shushan was a royal city, the king residing there for a portion of each year. Nehemiah residing there for a portion of each year. Nehemiah was in Shushan when he heard of the desolation of Jerusalem, Ne. i. The site of the ancient capital is now Ver. 5. [Shushan, called by the Greeks Susa, was the ancient capital of Elam. It was captured by the The ruins cover an area nearly four miles in circuit.





PEDESTAL OF AGRIPPA, ATHENS—SHOWING ALSO THE TEMPLE OF THESEUS, STANDING WHEN AHASUERUS FOUGHT THE GREEKS IN THE BATTLE OF SALAMIS. [Esther, i:1.]—"Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces)." Ahasuerus is the name of the Persian king the Greeks knew as Xerxes, the latter being the Greek form of the word. The characters of the two kings as described by sacred and profane history corre-

spond. Ahasuerus in the beginning of his reign organized an expedition for the purpose of subjugating Greece. The battle of Salamis, in which the Persians under Ahasuerus fought the Greeks, was in sight of the scene represented by the above picture. The Temple of Theseus which we see between the Pedestal of Agrippa on the left, and the stone wall on the right, was in all probability standing when this battle was fought. This temple was built in the fifth century, B. C., and is to-day the most perfect of the ancient buildings in Athens.

gold, (the vessels being diverse one from another,) and royal7 wine in 'abundance, according to the state of the king.8

8 And the drinking was according to the law; none did *compel:9 for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10 To On the seventh day, when the heart of the king was "merry with wine, he commanded Mehuman, Biztha, "Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ²chamberlains³ that served in the presence of Ahasuerus the king,

king with the crown-royal, to show the people and the princes her beauty; for she was fair to look on.4

the king's commandment by his chamberlains;6 therefore was the king very wroth, and his anger burned in him.

which knew the times, (for so was the king's manner toward all that knew law and judgment:

chasuerus the king,

11 To bring Vashti the queen before the ing with the crown-royal, to show the people and the princes her beauty; for she was fair look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains; for erefore was the king very wroth, and his ager burned in him.

13 Then the king said to the wise men, hich knew the times, (for so was the king's amner toward all that knew law and judgent:

14 And the next unto him was Carshena, the chart of the common to the common t Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the eseven princes of Persia and Media, which saw the king's face,7 and which sat the first in the kingdom,)

15 What^p shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan⁸ answered before the king and the princes, Vashti the queen hath not done wrongq to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despiser their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt9 and wrath.1

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7 which the king used to drink.
1 Jn.2.6-10.
8 Heb. according to the hand of the king.

k Or, trouble, Da.

of temperance.—C.

I Jn.28.

1 Oriental etiquette still probables the promisenous meeting of males and females at table. Ahasuerus and his nobles accordingly feast in the garden (ver.), Vashti and her fadies in the royal house.—C.

##2 SS.17.28. EC.10.

##2 Or, etisticks, 3 Or, etisticks, 3 Or, etisticks, 3 Or, etisticks, 4 See note on Ext.

to speak to the king.

§ Heb. Pihet to do,
Malazia-Col_{3.19}.

§ The youngest aniswers accountable to the same and
the youngest and the same and
the youngest and the youngest and
the youngest and the youngest and
the youngest and the youngest and tremoves
the delicacy of a
youngest and youngest and youngest and youngest and youngest
the delicacy of a
youngest youngest and youngest
the youngest and youngest
the young

g 1 Co.6.7,8. r 2 Sa.6.16, with Ep.

e 1 Co.6.7.8.

r 2 Sa.6.16, with Ep.
5-38. Wives will contemn their husbands.
and husbands will deal outrageously with their wives.

1 Wherever there is an unnatural law or custom, it sooner or later punishes the enacter or observer. Such was the custom amongst the Fersans and the such wives to the gaze of Bacchanalian revellers, and such the law of polygamy, which invariably establishes domestic tyranny, introduces jesiousies and feuda and slow. In pares these classes whose riches enable them most extensively to follow theur caprices, and induge their passions. C.—
The sense seems to The sense seems to The sense seems to the dead of the act of the queen, will divans too are con-

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speak to (their husbands) the king's princes. with too much contempt and petulance.'—P. 2 Heb. If it be good with the king. 3 Heb. from before

tim. 4 Heb. that it pass s Pr.18.13;27.4,
5 Heb. unto her companion.

companion.

t Ep.5.22,23,31. Pe.
3.1-7.Col.3.18.
6 Heb. was good in
the eyes of the king.
u Heb. that one
should publish it, according to the language of his people,
ch.3.1218.9,Lu.16.8.

gauge of his people, ch. 3.128.8, l.u.n.6.8.

7 The latter part of this verse ought to be translated as follows:

— That every man should be ruler in his own house, and should speak in the tongue of his people. The Targum gives the state of the language of her husband and in the language. It also the same the language of her husband and her between the same the

CHAP. II.

3 Heb. unto the

STIEC. sailo the hand.
c Or, Hegai, ver.8.
d There is still an officer in the Persian officer in the Persian and his although over the haren is next to that of the king.—C. at that of the king.—C. at the total of the high officer in the hand of the hand of the high officer in the high toilette.—C. h 1 Sa. 2. 8. Ps.75.6; 113.7,8. Eze.17.24 i ver.15; ch.3. 3; 8. 2;

10.3. & 2 K1 24.6,15. 2 Ch. 36.10. Je.24.1. 36.10. Je.24.1.
6 That is, not Mordecai, but Kish, who had been carried away. This must be the meaning, as this event occurred about 240 years after the time of Jeconiah's captivity.—C.
7 Heb. nourished.

19 If it please the king,2 let there go a royal commandment from him,3 and let it be written among the laws of the Persians and the Medes, that it be not altered,4 That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto 5 another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king6 and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and "that it should be published according to the language of every people.7

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecal the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing him, is made queen. 21 Mordecal discovering a treason, is recorded in the chronicles.

FTER these things, when the wrath of A king Ahasuerus was appeased, he eremembered Vashti,1 and what she had done, and what was decreed against her.

2 Then said the king's bervants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather2 together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of 'Hege the king's chamberlain, keeper of the women;4 and let their 4things for purification⁵ be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain 'Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem6 with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, (that is,

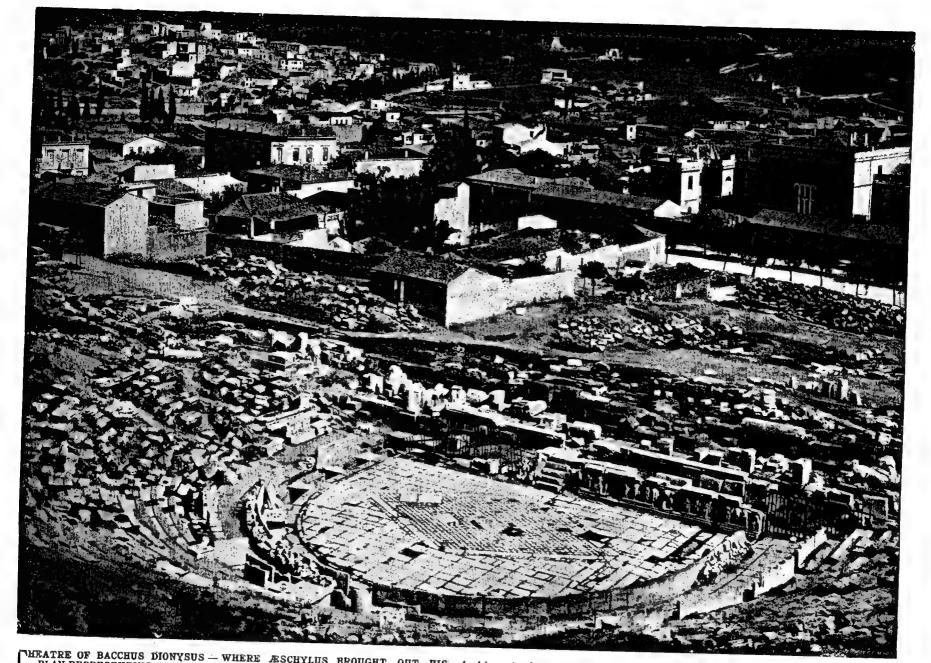
One of the largest of the mounds has been explored by Loftus, and he laid bare the foundations of the royal palace. One vast hall in it measures 343 feet by 244,

The divans too are covered with cloth of gold or silver, with heavy fringe of gold. P.]

Ver. 13. [This expression appears to include both statute and common law; or, in other words, the law and was ornamented by ranges of columns. Probably in this hall Ahasuerus held his great feast. P.]

Ver. 6. [The open courts of all eastern houses of the better class have tesselated pavement of marble. Some of those in Damascus are exceedingly rich and beauti-

REFLECTIONS.—Insatiable is the nature of covetousness and ambition, which gathers to itself all people



THEATRE OF BACCHUS DIONYSUS — WHERE ÆSCHYLUS BROUGHT OUT HIS PLAY REPRESENTING THE DEFEAT OF THE PERSIANS LED BY AHASURUS, EIGHT YEARS AFTER THE BATTLE OF SALAMIS. [ESTHER, ii:1.]—"After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done and what had been decreed against her." The theatre of Bacchus Dionysus is called the cradle of the dramatic art of Greece. Here is where the masterpieces of Æschylus, Sophocles, Euripides and Aristophanes were first brought before the Greeks. This theatre was frequently altered during its history, but when we see the above view we may know that we are

looking at the very spot where the theatre always stood. Æschylus whose plays were acted here, fought against the Persian army led by Ahasuerus in the battle of Salamis. Eight years after this battle, his play, the "Persians," was performed in the theatre of Dionysus at Athens. The foundations of two sanctuaries of Dionysus tave been excavated here, one of them dating from the time of the Persian wars. To the north and rising directly above this theatre is the Acropolis, and if one could have been standing on the top of the Acropolis when the battle of Salamis was fought he would have had a view of this decisive conflict between the Greeks and

Esther,1) his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful:8 whom Mordecai (when her father and mother were dead) took for his own

father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, **m that Esther was brought also unto the king's house, ** to the custody of Hegai, keeper of the women.

Jornal and good of continuation.

**m ver.3*

**So it came to pass, when the king's some heard, and where to be taken; the Jews, in whatever may have been the subject monarch.

Bom law good of countenance.

**m ver.3*

**M ver of the women.

9 And the maiden pleased him, and she 9 And the maiden pleased him, and she C HG SO, 27. 17 KI.8.

obtained kindness of him; and he speedily K So, No. 2.8. Ps. 106.46.

obtained kindness of him; and he speedily K So, No. 2.8. Ps. 106.46. gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

10 Esther had not showed her people, nor

10 Esther had not showed her people, nor her kindred.3 for Mordecai had charged her that she 'should not show it.

11 And Mordecai pwalked every day before the court of the women's Louse, to know how Esther did, and what should become of her.5

12 ¶ Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

13 Then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines:

18 Then thus came every maiden unto the of the women and the concubines of the women that was taken from yet every one that of the women, (for so were the days of their

/ Da.1.7; v.; 8.15-17.

17. Heb. her por-

It was prudent in the meantime to con-ceal her kindred, the discovery of which might have operated to her prejudice.—I.

o Because the Jews were so much con-temned, ch. 3. 8; ver. 20. Mat. 10. 16, Ps. 112. 5. Ep. 5. 15; 6. 1.

p Jn.10.23.

4 Heb. to know the peace of.

5 There can be no difficulty in under-standing how Esther might communicate with Mordecai, when the kindness of Hegai is recollected, ver. 9.

as the king lived; and upon his demuse they generally fell to his successor. Of these Darius Nothms is reckoned to have had no less than 360.—

g ver.12. Ps. 105.20.

g ver.12. Ps. 105.20.

r ver.7.

s Ps. 131. I. He. 13.5.
17e. 5.5.

(Ca.0.9. Pr. 16.7. Lu. 441. ver. 9.17.

With ch.1.7;8.9.

6 The divorce of Vashti took place in the third year of Ahasuerus, and Esther's accession four

Ahasurrus, and Estart's accession four years after. C.—thi war of his reign Xernes returned from his unsurcessful and disastrous expedition against Greece. Humiliated as a solder, it was of an eastern despot of drown his carres in revelry and licentiousness. In the third year of his reign he dethroned and diethroned and diethrone diet

x Heb. before his eyes, Pr.5.17,2021.1. y Lu.1.48.Ps.75.5,6; 113.7,8. i Sa. 2.8. Eze. 17.24. z ch.1.3,5. Ge.29.22, Ju.14.10,17.

x ch.1.3.5 Ge.29.22.
Ju.4.4.0.17.
8 Heb. rest.
9 A remission of taxes, or release of prisoners—C.
a Ne.8.12.ch.9.22.
They had Arten
Vashii was made queen; now, the second time, at the selection of Esther.—C.
2 Had some office
there.
3 Hence some think he was one of the
he was one of the
he was one of the
least of the selftime, at the self
at the sel

she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the qturn of Esther, the daughter of Abihail, the uncle of Mordecai. (who had taken her for his daughter,) was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther tobtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in the "tenth month, (which is the month Tebeth,) in the seventh

year of his reign.6

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he "set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a *release* to the provinces, and agave gifts, according to the state of the

19 And when the virgins were gathered together the second time, then Mordecai sat in

the king's2 gate.3

20 Esther had bnot yet showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, Bigthan and Teresh, of those which kept the door,4 were dwroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was *known to Mcrdecai. who told it unto Esther the queen; and Esther certified the king thereof in 'Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were

drink, rise up in judgment against those professed Christians who send round their healths, their toasts, and send round sin and death along with them! Yea, ordinarily hard drinking, however unforced, issues in the misery or shame of those who occasioned it. If persons be once intoxicated with liquor, how imprudent their conduct! they are ready to dishonour themselves or their nearest relations, and to require what cannot be decently granted. And when pride meets with pride the issue is contention and ruin. It is easier to overn a kingdom than to rule our own proud spirit. govern a kingdom than to rule our own proud spine. But especially unhappy are those contentions between married persons which happen before company. The bad consequences of them may never be cured. It is indeed dangerous for kingdoms to indulge disobedience in the wives of rulers; but death or divorce ought to be the last means used to prevent it. Nor ought even the general welfare of kingdoms to be founded in injustice to particulars. But O the wisdom and power of God! he makes all the follies and wickedness, as well as the counsels of mankind, to work for his own glory and the good of his church and people.

CHAPTER II. REFLECTIONS.—What is done in haste and passion issues in bitter repentance and grief. And what odd shifts crafty courtiers will take

to avoid coming under the power of a female whom they have injured. Yea, men will practise the greatest extravagance and wickedness to gratify their fleshly lusts. Surely we may here observe the need there was of the gospel, in order to reduce men to the observance even of the plainest laws of nature: and at the same time we discern the wisdom of God in carrying on his wise and holy designs by means of the most simple methods. What care he takes or orpaniand and fatherless! And great is the care which men cought to take of them. Yea, it is comely when near relations have a tender and fixed regard for one another. Great prudence is sometimes necessary to enable us to discern what truths may be told, and what concealed, without bordering on falsehood. And the guardians of virgins ought to take the greatest care of them, especially if they are brought into slippery and dangerous situations. How strangely God brings treasonable plots to light! And it is an advantage for courts to have faithful attendants; and very honourable to risk our own life for the sake of our sovereign, even when we have no prospect of reward.

CHAPTER III. REFLECTIONS.—The very worst of men are often exalted to the highest honours: and exalted too to render their shame and ruin in the

end the more conspicuous and dreadful. Often the cringing complaisance of others lays a snare for the truly godly. And there is need therefore of strong faith and ardent zeal to make us take a singular course at the hazard of all that is dear to us in this world. But no consideration must influence us to that which Of what intolerable pride, insatiable cruelty, and deep-rooted antipathy to the people of God are some men possessed! And often courtiers mark out the worthiest of the subjects as the objects of their resentments. The people of God are ordinarily loaded with the vilest calumnies in order to encompass their ruin. And pride, malice, and revenge, met together, stick at nothing to obtain their own ends. Some men are very lavish of their money in the service of the devil, who would be absolute churls in the service of God. And crafty courtiers often make princes believe what is for their unspeakable hurt to be for their inexpressible advantage. But miserable is the state of nations when flattering sycophants can sway the sove-reign to everything horrid at their pleasure. And it is absurd for princes or others to riot in mirth and plea-sure when the church is in danger and the public perplexed. But there is no counsel nor device effectual against the Lord. Even Haman's appeal to the lot for marking out a lucky day for the destruction of the



RISON OF SOCRATES, ATHENS—WHERE SOCRATES, BORN FIVE YEARS AFTER THE BATTLE OF SALAMIS, WAS POISONED BY HIS COUNTRYMEN. [Esther, iii:1.]—Socrates was born about five years after the battle of Salamis. He is regarded as the greatest spirit of the pagan world. He was born at the time when Grecian civilization had reached its highest point of splendor. The high civilization to which the Greeks attained at the time Socrates was born is thought to have been due to the triumph which the Greeks, as repre-

senting western civilization, won over the Persians, representing the civilization of the east. The armies of the east that aroused and regenerated the Greeks were led by Ahasuerus, the king mentioned in the first verse of the third chapter of Esther. We give above a picture of the prison of Socrates, in sight of the Acropolis and the Pnyx, and of the neighborhood of the battle where the Greeks fought the Persians under Ahasuerus. The poet, Shelly, called Socrates the Iesus Christ of Greece.

both hanged on a tree: and it was hwritten A.M. 3493 or 3549. in the book of the Chronicles before the king.

CHAPTER III.

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews: 7 He casteth lots. 8 He obtaineth by calumniation a decree of the king to put the Jews to death.

FTER these things did king Ahasuerus AFTER these things are promoted Hamman the son of Hammandatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

the king's gate, bowed, and reverenced Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence.1

the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.2

bowed not, nor did him reverence, then was Haman full of wrath.

A FTER these things did king Ahasuerus promote Haman the son of Hammedatha he Agagite, and advanced him, and set his seat bove all the princes that were with him.

2 And all the king's servants, that were in he king's gate, bowed, and reverenced Haman; or the king had so commanded concerning im: but Mordecai bowed not, nor did him he king's gate, said unto Mordecai, Why transpressest thou the king's commandment?

4 Now it came to pass, when they spake aily unto him, and he hearkened not unto hem, that they told Haman, to see whether dordecai's matters would stand: for he had old them that he was a Jew.

5 And when Haman saw that Mordecai sum of the king of matters would stand: for he had old them that he was a Jew.

5 And when Haman saw that Mordecai sum of the kings of Market and the second of the head old them that he was a Jew.

5 And when Haman saw that Mordecai sum of the king of Market and the second of the head old them that he was a Jew.

5 And when Haman saw that Mordecai sum of the king of Market and the second of Mordecai wherefore Haman sought of destroy all the Jews that were throughout he whole kingdom of Ahasuerus, even the second of Mordecai.

7 In the first month, (that is, the month lissen) in the twelfth year of king Ahasuerus.

King Par. R. Mal 3.15.

CHAP. III.

4 Pr. 12.8 Mal 3.15.

CHAP. III.

4 Pr. 12.8 Mal 3.15.

6 Promos probable explanation of this is, that were in the second flaman; and market and man; and make all anion. Possibly also Mordecai sum of the king's gate, said unto Mordecai, Why transpresses thou the king's servants, which were in the king's gate, said unto Mordecai, Why transpresses thou the king's servants, which were in the king's gate, said unto Mordecai, Why transpresses thou the king's servants, which were in the king's gate, said unto Mordecai, Why transpresses thou the king's servants, that were in the king's gate, said unto Mordecai to the king's saw of the king's gate, said unto Mordecai to the king's gate, said unto Mordecai to the king's gate and the king's g Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 ¶ In the first month, (that is, the month

Nisan,) in the twelfth year of king Ahasuerus, they cast burn, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it her index day of the king's profit of the constitution of the cons

that have the charge of the business, to bring it to the king's treasuries.

10 And the king took his ring from his legun. It is 418 care loads. into the king's treasuries.8

hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

and, and gave it unto Haman the son of Hamber and the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver given to thee, the people also, to do with them it is seemeth good to thee.

12 Then were the king's escribes called on the calculation of the calculation given to thee, the people also, to do with them it seemeth good to thee.

12 Then were the king's *scribes called on **

**It is not necessary to conclude that this was all the argument Hands all the substance of it. It amounts to a charge of rebellion against the Jews, and the Jew is given to thee, the people also, to do with them as it seemeth good to thee.

g Ge. 40, 19. De. 21, 22. Jos. 8.29. 5 Josephus says they were crucified; and Grotius observes that hanging was a punishment frequent among the Persians.

-C. & ch.6.1,2.Mal 3.16.

CHAP. III. a Ps.12.8, Mal. 3.15.

b ch.9.24.Eze.21.21.
He tried to fix upon a lucky day for his

equal.
6 Heb. to destroy

A.M. 3495 or 355x. B.C. 509 or 453.

a lure to the king's covetousness by their extirpation. The offer amounts for above the control of the control

i Job 39.30. Ps. 36.4

Judy 30, Ps. 56.4
Ja. 213.
Acht. 811.129.116.17.
Acht. 818.12.

mch.4.r6;8.15.
2 Because, r
doubt, the Jews being numerous in the dapital, much resisance and retaliation were apprehended.

C.

CHAP. IV.

1 Different countries have different modes of expressing the same thing, or attempting the same thing, or attempting the same object. Any obnoxious proclamation in a free country would instantly be met by public assemblies and free country would instantly be met by public assemblies and an eastern despotism the effort must be personal. Loud cries are so common in the streets of Asiatic towns that the efforts of Mordecai would not be considered more than the ordinary mode of attention—Expublic and sends experience in the property of the propert CHAP. IV.

and sends everything in her power to re-lieve and comfort him,—C.

the thirteenth day of the first mouth, and there was written, according to all that Haman had commanded, unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.9

13 And the letters were sent by posts into all the king's provinces, to destroy, hto kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the kthirteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them for a prey.

14 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman "sat down to drink; but the "city Shushan was perplexed.²

CHAPTER IV.

1. The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who showeth the cause, and adviseth her to intercede with the king for the nation. 10 She excusing herself, is threatened by Mordecai. 15 She appointing a fast, undertaketh the with the suit.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;¹

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her 2chamberlains came and told it her. Then was the queen exceedingly grieved;3 and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but the received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her,4 and gave him a commandment to Mordecai, bto know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

Jews, places it at so great a distance as to render their deliverance more glorious, and his own and their enemies' ruin the more ignominious.

CHAPTER IV. REFLECTIONS. - A good

man severely feels and laments the heavy strokes of sinking! But unhappy are those courts where all are Providence, whilst with humble resignation he submits to the rod: and it is peculiarly grievous to him that others should suffer for his sake. How brave is it to espouse the cause of God when it seems desperate and unaccountable laws, hurtful to themselves, families, and

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews,5 to destroy them.

·8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

for her people.

9 And Hatach came and "told Esther the words of Mordecai.

10 ¶ Again' Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into "the inner court, who is not called, there is "one law of his to put him to death," except such to "whom the king shall hold out the golden sceptre," that he may live: but I have "not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think "not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then "shall there enlargement" and deliverance arise to the Jews from another place; but thou and thy father's house shall be detained and in the people of the king the servent and having and having the servent and having the se

but thou and thy father's house shall be destroyed: and who knoweth whether athou art come to the kingdom for such a time as this?1

15 Then Esther bade them return Mordecai this answer,

16 Go, gather together all the Jews that are present2 in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.4

17 So Mordecai went⁵ his way, and did according to all that Esther had commanded him.

CHAPTER V.

1 Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king to name her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the advice of his wife and friends he prepareth for him a gallows.

TOW it came to pass on the third day, that N Esther bput on her royal apparel, and stood in the 'inner court' of the king's house, over against the king's house: and the king sat A.M. 3495 or 3551. B.C. 509 or 453.

dch.3.2-13.

dch.3.2-13.

dch.3.2-13.

5 Though ch. 3. 11 gives Haman the sifter as well as the people, it seems probable from this statement that some return to the royal control of the seems of the seems of an industrious and mercantile people. (C. 6 In the Septuagint version a copy of this letter or decree is inserted, but its genuineness is very of this hold de writer of this hold evitter or decree is inserted, but its genuineness is very of this hold evitter or this hold evitter or this hold evitter worth inserting. It forms no part of the cann of Scripture.

P. els.1.24.Na.3.1.

"B-D.7.4.5.17e.3.7.
"B-D.7.4.6.17e.3.7.
"B-D.7.4.6.17e.3.
"B-D.7.4

CHAP V

CHAP. V. a ch.4.16. b Mat.10.16. Ps.112. 5.1 Pe.3.3,5. Ep.5.15. c ch.4.11;6.4. 1 The more private

residence of the king. Tresidence of the king. The king was seen by the king the kin

d Ps. 116.1. Ac. 10.4. Pr. 21. 1. ch. 4. 11; 8.4. Ge. 22. 14. De. 32. 36. 1 Co. 10. 13. e Col.3.18. 1 Pe. 3.1-

fver.6;ch.7.2;9.12.1 Ki.2.20. Mar. 6.23, so Zec.1.13. Jn.16.24.

Zec.1.13, Jn.16.24

2 It was customary
with the Persian
kings to give particular cities and provinces to their queens
and favourites, not
in absolute possessourion for furnish
control of the control
one city which was
assigned to a Persian
queen for sandals, a
second for a girdle, a
third for her headdress; of one to furmish a favourite with
bread, and a third
with wine.—C.

F Pr.29.11. Ep. 5.15

g Pr.29.11. Ep. 5.15 Mat. 10.16. Ps.112.5.

Mat.9.10; 10, 16. Th.5.21. Ja.3.13. # ver.3;ch.7.2;9.12,

* Ja.3.13. Pr. 29. 11 Mat. 10. 16. Ep. 5. 15 Ps.112.5. 8 Heb. to do / Pr.16.9.ch.vi.

I Pr.16.p.ch.vi.

4 No one can certainly discover the motive of Esther in this postponement. It may have been fear shrinking from a present difficulty in hope of a better opportunity; or wisdom seeking more ingratiation, in hope of greater influence; or Jacob was the control of the control preater influence; or priety waiting upon a providential opening, and concluding, by the Spirit of God, that her time was not come. The event leads us to adopt this last view of Esther's decision.—C.

m Lu. 6, 25. Am. 6.

ch.3.2. Mat. 10.28. Ps.15.4. o ch.3.5. Job 5.2. Ec. 44. Pr.27.3.4. p 2 Sa.13.22. b Heb. caused to come.

q ch.6.13.

r Da.4.30.ch.9.7-10; 3.t. Ps.49.6,16,18;73.4-8,12; 37.35; 17.14. Job 21.7,8,11,12. s Pr. 27. 1. 1 Th. 5.3 Is.13.8.Lu.21.34.35.

! Job 5.2. 1 Ki. 21. 4 Ps. 52. 1, 2. Ec. 10. 1.

upon his royal throne in the royal house, over against the gate of the house.

2 And it was aso, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the

kingdom.2

4 And Esther ganswered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then *answered Esther, and said, My peti-

tion and my request is;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform's my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as he king hath said.4

9 Then went Haman forth that day_mjoyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he "stood not up, nor moved for him, he was 'full of indignation against Mordecai.

10 Nevertheless Haman prefrained himself: and when he came home, he sent and ⁵called

for his friends, and ^qZeresh his wife.

11 And 'Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet tall this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's

subjects. But how friendly is it when all the members of Christ, however great, sympathize with one another in their distress! God sometimes permits the most discouraging circumstance to exercise the faith and brighten the crown of the redeemed. And it is necesoriginen the crown of the redeemed. And it is necessary to consider well the ends of Providence in putting

God he will never fail us. But if through unbelief we decline the path of duty, we may expect the danger which we sinfully decline. In times of great distress, which we sinfully decline. In times of great distress, solemn fasting and supplication to God are leading means of deliverance. And such as are confined ought to join in the work as well as the attenders in public. us into our stations, and to labour to let slip no opportunity of answering them. If we have faith to trust in and a God who heareth prayer. When we are truly cail.

humbled under our sins, we may hope that God will deliver us from our afflictions. And while we desire the prayers of others, let us never forget to be importunate for ourselves. And having by the prayers of faith committed our way to the Lord, we may, with the greatest courage and resolution, venture on the most dangerous work to which in providence we have a

14 Then said "Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and whe caused the gallows to be made.

CHAPTER VI.

1 Ahasuerus, hearing read in the chronicles the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to we that Mordecai might be hanged, whaveares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friend: foretell him of his fall.

ON that night could not the king sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king.3

2 And it was found written, That Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

2 And the king's servants that ministered unto him, There is nothing done for him. 2 And it was found written, That Mordecai

unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)4

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

x ch.3.15. Re. 11.10 Ps.52.1,7.

CHAP. VI. 1 Heb. the king

2 These chronicles were written in verse, and would therefore form an embelished narrative, well suited to amuse the sleepless king. The famous Persian poem of king. The famous Persian poem of Ferdaory is nothing but such a chronicle o events from the creation till the tenth century. Similar poetic records may be found in all countries energing from barbarism; and, in Persia, they continue down till the present parbarism; and, in Persia, they continue down till the present lay.—C.

had not been fully developed.—P.

*What a blessing is a government where liberty, and life, and death stand not in the will of any man, but solely in the law, openly administered, and liberty learning to the light of the light

A.M. 3495 or 3552. B.C. 500 or 452.

b Job 5.11-13.

5 Heb. in whose conour the king de-

7 Heb. wherewe the king clotheth bi

self.

8 Xenophon relates that the robe of Cyrus was half purple, buff white, and that for any construction of the constructio

erKir.33. erkil.33

9 This 'crownroyal' was most proroyal' was most proto the head
of use horse, not of
the man. To put the
crown upon his own
head, even Haman,
in all his pride,
would scarcely have
would scarcely have
the property of
crowning a horse led
in state still prevails
in Ethiopia.—C.

1 Heb. cause him. 1 Heb. cause him to ride.

d Ge.AI.AZ e Job 5. 11-13. Mi.7. 8.Lu.14.11.

² Heb. suffer not a whit to fail. /Ezr.6.v3. Lu.1.51, 52. Ps.30.5;31.20;33.18, 19;37.39;92.11.

- Pitts relates a nearly similar pro-cession in Algiers, in honour of a proselyte to Mohammedanısm. See Ilarmer, vol. ii. c. 6.—C.

c. 6.—C. p Ps.131.1,2. k 2 Sa.15.30. Je.14.4 Job 20.5. Pr.11.8; 1.31 21.18. Ps.0.15.16. i ch.5.10-14.

& ch.1, 13, Ge. 41, Da.2,12, Mat.2,1, / Da.6. 4-24. I Sa. 5 3. Am.8.14. Zec.12.2-5

Hannany awife or Hannany awife or Hannany awife or Hannany are to be posses against the Jewish nation, they conclude that Mordecai will show little mercy to the fallen Agagite. In this they judged Mordecai by themselves, or inwardly dreaded that right cours retribution sciences told them they deserved.—C.

7 And Haman banswered the king, For the man whom the king delighteth to honour,5

8 Let the royal apparel be brought 6 which the king useth, to wear, and the chorse that the king rideth upon, and the crown-royal which is set upon his head:9

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withat whom the king delighteth to honour, and bring him on horseback through the street of the city. and aproclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, 'Make haste, and take the apparel and the horse, as thou hast sain, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fails of an that thou hast spoken.

11 Then ftook Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city. and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.3

12 ¶ And Mordecai gcame again to the king's gate: but Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to falk thou shalt not prevail against him, but shalt surely fall before him.4

14 And while they were yet talking with him, came the king's chamberlains, and "hasted to bring Haman unto the banquet that Esther 4 Ps. 10, 13, 1s, 10, 7 14, Ob. 3, Pr. 18, 12; 16. m Je.22.7. De.32.35. had prepared.

CHAPTER V. REFLECTIONS. - Prudence and courage must be joined to our prayers if we would succeed in any work for God. And a plentiful harvest of joy shall they reap who sow in the tears and mourning of faith. They who venture all for God mourning of faith. They who venture all for God shall find him able to do for them unspeakably better than their most sanguine hopes. While himself is easily accessible, casting out none that come to him, While himself is he can dispose the spirits of the haughtiest princes to whatever he pleases. But in our dealing with great men, it is best first to conciliate their affection before we ask important favours: and to watch the favourable moment is the best way to insure success. They who are careful to please God need neither fear nor care who are displeased with them for so doing. But pitiful and miserable is the condition of the proud. Easily they are puffed up with that which is intended to ruin them and unmeasurable feated at that which so and them, and unmeasurably fretted at that which could never hurt them. Their pride and discontentment create them numberless miseries, and rob them of the enjoy-ment of their mercies: and the curse of God is often visible upon them in the midst of all their great posses-sions. But it is unhappy for proud spirits to have rash and imprudent advisers, who spur them on to the most debasing resentment. And base are those minds which promote revenge, even the lowest, with alertness and

CHAPTER VI. REFLECTIONS.—How un-searchable are God's judgments, and his ways past finding out! By the most insignificant trifles can he promote his most important purposes. Happy are

those who have the sleep of his beloved granted to them: or if their eyes be debarred from rest, can employ their minds in sweet surveys of the annals of re-deeming love! The natural law of gratitude, even towards the meanest inferior, is binding upon the con-But how little notice earthly princes take of science. their mean servants and friends, when they often know not whether their important services have been rewarded or not! Nay, often the greatest merits and best services are least rewarded at courts. That modesty and self-denial which are of so great price before God, hinder men's preferment in this world; whilst forward flatterers thrust themselves into hon-The longer we have neglected to recompense favours done us we should the more abundantly reward them at last. But pride and ambition are never satisfied with the most accumulated honours. And it is dangerous for courtiers to have too high an opinion of their own merits, and of their interest with princes, or to presume on more than they really have. Kings ought always to delight in honouring the deserving, and encouraging those that do well. But how confounding is it to proud spirits to be obliged to confer that honour on the distinguished objects of their hatred and contempt, which they had carved out for them-selves! Miserable comforters in a day of distress are those who flatter us in the time of our prosperity; and it is in vain to fight against those whom God protects. But none hurry faster downwards than falling favourites at courts. And sad presages of approaching ruin often seize upon sinners before destruction comes upon them

CHAPTER VII. REFLECTIONS .- God often strangely animates his enemies in power to encourage his people's requests for favour. And a tender regard for natural life at stake makes us very earnest in supplicating deliverance: and surely then we ought to be much more earnest for the life of our own and others The most ruinous and wicked projects are often laid to gratify men's sinful lusts. And though persecuexceedingly detrimental to the state, where nothing can repair the loss of pious and industrious subjects, how often is it practised! Men are ready often to startle at the mention of that very wickedness to which they had given their consent! And sin generally becomes vexatious and burdensome at the last. That is often done thoughtlessly with which, on a moment's cool reflection, we cannot but be shocked. Many seem amazed at the wickedness of others, who overlook the same, or a greater, in themselves. And accomplices in guilt quickly become the bitterest enemies one to another. How dejected in adversity are those who were most proud in prosperity! The most insolent enemies of God's people may quickly be glad to bow at their feet. And every motion creates suspicion against a man whose character is once proved infamous and abandoned. All hands will eagerly help down with falling courtiers; and the ruin of the wicked comes upon them in an instant! Yea, the enemies of God's church are astonishingly taken in their own crafti-ness, and have their pride brought down, their persecution punished, and their mischief returned on their

CHAPTER VII.

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king in his anger, being told of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

O the king and Haman came to banquet1 With Esther the queen.

2 And the king said again unto Esther on the second day, at the banquet of wine, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, blet my life be given me at my petition, and my people at my request.

4 For we are sold. I and my people to be. is thy petition, queen Esther? and it shall be

4 For we are esold, I and my people, to be A Heb. whose heart hath filled him. destroyed, to be slain, and to perish.2 but if we had been sold for abond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.3

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart4 to do so?

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king, arising from the banquet of wine in his bwrath, went into the palacegarden: and Haman 'stood up to make request for his life to Esther the queen; *for he saw that there was evil determined against him by the king.6

8 Then the king returned out of the palacegarden into the place of the banquet of wine; and Haman was fallen upon the bed whereon

and Haman was 'fallen upon the bed whereon Esther was.' Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. So And "Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who 'had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they "hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath "pacified.

CHALLER OF THE STATE OF THE S

CHAPTER VIII.

1 Mordecai is advanced. 3 Eather maketh suit to reverse Haman's letters against the Jews. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honour, and the Jews' joy.

N that day did the king Ahasuerus give the house of Haman, the Jews' enemy, 27.16.17, Ph.13.221 20.

A.M. 3495 or 355r. B.C. 509 or 453.

CHAP. VIL 1 Heb. to drink

a ch.5.6;1.12. b Job 2.4.2 Sa.20.19. c ch.3.9-13.4.7,8.

2 Heb. that they should destroy, and kill, and cause to perish.

d Jos.9.23. Ne.5.5. e ch. 3. 9. Ezr. 6. 16. Tit. 3.8.14. Is. 6.13. Pr.

f Ec. 5. 8. Ps. 139.21,

5 Heb. the man adversary, g Job 29.22;15.21,22; 18.5-12.Ps.62.9.

ch. 1.12. Pr. 19.12; 16.14.

Ach.1.12. Pr. 19.12;
B.14.

i Pr.14.1938.17.

i Pr.14.1938.17.

i Pr.19.12;
b He had so thoroughly have a convertigated his sovereign and manner that he read in his countenance the fixed purpose of his heart. He had wickedly fostered his purpose of his heart. He had wickedly fostered his posterior had wickedly fostered his posterior had been and more than the read of his posterior had been a conset here. The read of his had fit he high rises abruptly and retires from a trial, it is innearly taken as a signal of taken as a signal can to the accused.

I ch.1.6;8,3.1s.40.14;

/ch.1.6;8.3.Is.40.14;

2 ch.1.6;8.3.18.40.14;
49.23.
7 Some think he had fallen down on the couch where Esther sat, to beg for his life: it seems much more probable fainting fallen in the couch who sport with the lives of others, are often the greatest cowards when their own are endangered.

C. Lobert 18.9.28.

o ch.z.21-23:6.2 ø cn.2,21-23,1,2 ø ch.9,25.Ps.7,15,16; 9.15,16; 35.8; 73.19. Pr. 11.6,8;21.18.Da.6,7,24.

9 Eze.16.63. Zec.6.

CHAP. VIII.

A.M. 3495 or 3551. B.C. 509 or 453. ð ch. 1. 14, with 2. 7,

rg. Cch.a.m

ton was a many pealed and in force.

The 3.8-15; 7.4. Job 5.11-15.

2 In peaceful and settled times such a cruel device as that of Haman against the Jews seems scarcely credible, or at least an attempt without parallel. The plot parallel. The plot such as the seems scarcely credible, or at least can be seen scarcely credible, or at least an attempt without parallel. The plot such as the seems scarce of St. Bamo-lomew's, in France, can, however, furnish an example of similar devising and cruelty, where the victims were taken totally unawares, and where the lings, so far from such as the seems of the such as the seems of the server, in the such as the seems of the server. In meet fook part in the murder of his subjects.—C.

g ch.4.11;5.2.

his subjects.—C. g ch.4.11;5.2. & Pr.5.19.ch.2.17.
§ Ph.4.11;5.2. & Pr.5.19.ch.2.17.
§ Heb. the advice, ch.3.12,13.
§ Or, who wrote.
§ Heb. be able that f may see, Ne. 2. 3.
Am. 6. 6. Je. 9.1; 4.10.
Lu.19.41,443; 2.35. Mi. 2.89.
§ Ver.1;ch.7.10.
ms. ch.3.12.

ch.3.12, # ch.1.19.Da.6.8,12,

4 It seems that according to the principles of Median and Persian Jurisprudence, a decree, once signed, could not be reversed, full power, because the seems of t

o ch.3.12.Ps.30.5,10. Je.30.17. pch.1.1,22; 3.12. 2 Co.7.6.

Oa.5.19. Ec. 8. 4.

unto Esther the queen: and Mordecai bcame before the king; for Esther had told what he was unto her.

2 And the king took off chis ring, which he had taken from Haman, and gave it unto Mor-And Esther aset Mordecai over the decai. house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.3

4 Then the king sheld out the golden sceptre toward Esther. So Esther arose, and stood

before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be hpleasing in his eyes, let it be written to reverse 'the letters devised by Haman the son of Hammedatha the Agagite, which he wrotes to destroy the Jews which are in all the king's provinces:

6 For how can I kendure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketn you, "in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's

ring, "may no man reverse.4

9 Then were the king's scribes called at that time in the 'third month, (that is, the month Sivan,) on the three and twentieth day thereof, and it was written (according to all that Mordecai commanded) Punto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote ain the king Ahasuerus' name, and sealed it with the king's ring; and sent letters by post on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, #15a.ri.a. Ia.60.6; and to stand for their life, to destroy, to slay, r. Ki. zo. zo. 2. 2. 9.4 and to cause to perish, all the power of the

CHAPTER VIII. REFLECTIONS.—This world is but a changing scene. precarious; and riches make to themselves wings and The favour even of kings is

as the price of the Jews' blood now become the property of them whose lives were marked out for a prey. How just is the judgment of God; and with what care should we make sure those riches which will not be left behind, but will go with us into another world!

ought to lie the nearest to our hearts? And no adprecarious; and riches make to themselves wings and fly away. Men often lay up wealth, little thinking to whom it shall at last pertain, whether to a friend or a foe. The ten thousand talents which were lately offered to be comeditive. The ten thousand talents which were lately offered to be comeditive. The ten thousand talents which were lately offered to be comeditive. The ten thousand talents which were lately offered to be comeditive. Though we have justice on our side it becomes us, as inferiors, to use entreaty. Men's mischief often surearnestness, and attended with the utmost modesty. Though we have justice on our side it becomes us, as

people and province that would assault them,5 both little ones and women, and to take the spoil of them for a prey,

12 Upon "one day, in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, was published6 unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue8 and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan "rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.9

CHAPTER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and causeth Haman's sons to be hanged. 20 The two days of Purim are made festival.

TOW, in the atwelfth month, (that is, the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it bwas turned to the contrary, that the Jews had rule over them that hated them),

2 The Jews egathered themselves together the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all and the such as a sought their hurt: and no man could withstand them; for the fear of them fell upon all and the such as a sought the fear of them fell upon all and the such as a sought the fear of them fell upon all and the such as a sought the fear of them fell upon all and the such as a sought the fear of them fell upon all and the such as a sought the fear of them fell upon all and the such as a sought the such as a s

sought their hurt:¹ and no man could withstand them; for dthe fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai gwaxed greater and greater.

**To the honour of the that they injured editat they injured with the terms of the decree, the according to the with the condition of the decree, the substitute of the king's house, and his fame went out throughout all the provinces: for this man Mordecai gwaxed greater and greater.

**To the honour of the terms of the decree, the substitute of the terms of the decree, the substitute of the king's helped that they assaulted that

the defensive without his royal decree No doubt they could have become rebels, and so would have been prosecuted for a new crime. This decree of Ahasuerus rendered their self-defence lawful, while it must greatly have abattet the courage more unnatival mode of government cannot well be conceived, nor can we wonder that the empire was soon afterwards dismembered by a handful of Macedonians.

t ch. 9.10, 15,16. De. 2,35, Jos. 11.14.

2 ch. 3,139, 1.Ex. 15, 9.10, Ju. 1.6,7 Mar. 7,2.

6 Hel. Pereuted.

2 To Cyrus is attributed the origination of posts and couriers. He is said by the Greek writers to have established post-house with relays the said by the Greek writers to have established post-house with relays the said by causing them to travel both night and day, he astonished the ancient world by the rapidity of comprise Early European travellers were astonished to find similar posting establishments in the Mongol cappire, having 19,000 200,000 horses, and expediting despatches at the rate of 200 or 250 miles in a day. The origin of posting in Europe is generally ascribed to the ally ascribed to the application of the said and the said of t

(see Marco Palo, 2. 90).—C.
 y ch.3.15. ISa.21.8.
Ec.9.10.
 x Mat. II. 8. Ge.41.
42.ISa.2.30.
8 Or, violet.
a ch.3.15.Ps.30.5,II.

a ch. 3.15.9.30.5,11.
Pago. 1 is not surprising, for the lews,
though few, were a
brave people, and
being concentred
into fewish quarters,
as is still the custom
in the cities of the
East, they could consequently have acted
with terrible and
combined effect upon
their enemies.—C.

CHAP. IX. a ch.3.7, 13. Job 11. b Ps.7.1639.15,1630.
11; 126.5. De. 32.35,36
Ge.22.14.Ec.9.12.
c ch.8.11; ver. 15,16
Jos.11.20. Pr. 11, 8; 21,
18.Da.6.7,24.
d ch.8.17. Ge. 35. 5;
21.22.Ex.23.27. De.11.

A.M. 3495 or 3551. ■C. 509 or 453.

had a great party throughout the em-pire who, enraged at his fall, would be un-able to suppress their hatred against those who had been the oc-easion of it.—/i, 2 2 Th.i.6.De. 23.35, 3 Hs.h. according to their will.

3 Heb. accorains wither will.

h Ex.7: 14. De. 25.
17,19.1 Sa.15.3. Job 27.
14. PS.21.10.

i ver.15,16. Col. 4-5.
1 Co.10.32. Ro. 12. 17.
Phi.4.8. Ge.14.23, with

A Control of the cont

in the propose of the

7. # He.11.33. Ps. 118. 7-13. over.10,16. He.13.5. 1C0.6.12.1 Th.5.22.

over.10,10. ric.13.5; 1C.0.6.12.1 Th.5.22.

8 They gathered themselves, not into an army, but into a be little question that Mordecai and given them warming to the worsal abstinence, that they sought protection and not plunder. The previous exercises of fasting and prayer in which gaged would render their minds peculiarly accessible to such admonition.—C. #ch.8.11. Le.26.7,8

#ch.8.11. Le.26.7,8. Ps.18.34-48. 9 Heb. in it.

9 Ne.8.10. Ec.10.19. Ge.21.6. Ps. 118.11-29. Ex.15.1-22. De.16. 11,

5 Thus the 2Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

And Parmashta, and Arisai, and Aridai. and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was 5brought

before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushane the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and "let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan;

and they hanged Haman's ten sons.7

15 For the "Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves stogether, and pstood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar: and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.1

vives them. They murder, even after their death, by the laws which they have made, the projects which they have set on foot, and the writings and sentiments which they have propagated. But absurd and entangling are those laws which have pride for their source and basis. And there is great need to hasten the relief when men's lives are in danger; for when we have done wrong we cannot too quickly prevent the

people's mourning into joy. And his alarming providences in their favour effectually determine others to

CHAPTER IX. REFLECTIONS. -- How strangely sinners are infatuated to their own destruction; and obstinate revenge is deaf to all admoni-Fight they will, though both the hand of God

bers are friends or enemies to the people of God, just as the smiles of great men wind about: and pitiful is the work which the wicked have in hand when the terrors of God and the terrors of great men concur to dismay them. We may make the boldest attempts dismay them. when not only great men favour us but the great God fights for us. And it is glorious when, in the most desperate war, the laws of self-denial, humanity, and mischievous consequences of it. God quickly turns his and men be lifted up against them! But great num- pity are strictly regarded. Never should the people

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things,2 and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both

nigh and far,

21 To stablish this among them, that they should keep the fourteenth day of the month Ada , and the fifteenth day of the same, yearly,3

22 As" the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make" them days of feasting and joy, and of sending portions4 one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto

them:

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast *Pur, (that is, the lot,) to consume⁵ them, and to destroy them:

25 But awhen Esther came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim,6 after the name of Pur:7 therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, 8 co. 5.3: 20.14.15. With 2 Sa.21.

* Ne.8.10,12.ver.22; ch.8.17.

* The history of this memorable deliverance, 1 Ch. 16.12.
PS. 145. 4-12; 124. 1, 2; 126.1-5. 2 Co. 1, 10, 11. Col.1.10.

2 Mordecai wrote 'these things,' that is, this book or history, and not merely the letters that accompanied it.—C.

Ro.12.15.Ex.13.3.

**See note onver.18

3 Scenote onver.18.
2 xch. 3 r. 13, with
ver.2-16.P5.9.1.234.1,
4103-2116.13-18.
2 x Ne. 3 ro-12. ver.
7-395(h.6.17.
4 The Orientals not
only invite their
friends to feasts,
but usually send a
portion of the banquet to those that
cannot conveniently
their relates and
those in a state of
mourning.—1.

ch.3.7;ver.26,28, b Heb. crush. a Heb. when she came, ch. 7.5-10; 8.1-14; 9.1-14.
b Nu.16.40. Eze. 39.

The way in which the feast of Purim is now kept by the Jews is as follows:—

The Jews is as follows:

The Jews

7 Supposed to be a word of Persian ori-gin, and signifying gin, and

That the Jew scattered through s many province should have so universally concurred i adopting the feast furnishes an addition alevidence to the his tory. The rabbins the feast furnishes an addition thry-five goal to the history. The province tested against the in the feast that the feast t

5 Heb. for their

CHAP, X

great, Pa. 18. 35. Joi 29.8.0.

1 The Persian empire extended from the Heliespont to the Indus, 2500 miles and from Pontus to the Arabian Sea about 2000 miles; in Cluding several icles.

g ch.4.16. Jonah 2.9. with 3.8.

a Lu.z.z.ch.z.x; 8.9. Ro.12.7,8. b Lesser Asia and its isles, Da.11.12.Ge. 0.5. c i Ki.ee.41;14.e9,29; 15.7.23. d Heb. made him great, Ps. 18. 35. Joh

ane Arabian Sea, about 2000 miles; including several isles of the Mediterranean and Ægean Seas.—C. & Ge.41.40-44.2Ch. 26.7.15a.23.17. fch.31.1u.252. g Ne.2.10.PS.137.5, GRO.9.2,3;to.1.

that they would keep these two days according to their writing, and according to their appointed time every year;

28 And athat these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not 'fail from among the Jews, nor the memorial of them perish¹ from their seed.²

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,3 to confirm this second letter of

Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim⁴ in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves,5 and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

1 Ahasuerus' greatness. 3 Mordecai's advancement.

ND the king Ahasuerus elaid a tribute upon A the land, and upon the bisles of the sea.

2 And call the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king dadvanced him, are they not written in the book of the chronicles of the kings of Media and Persia?1

3 For Mordecai the Jew was enext unto king Ahasuerus, and great among the Jews, and faccepted of the multitude of his brethren, seeking the wealth of his people, and speaking

peace to all his seed.

of God appear selfish, worldly, or covetous. And if tended at first should by degrees become an occasion we receive signal mercies from God, our thankful re- of wickedness. Nothing more purifies the heart and turns ought to be quick and speedy: while they are yet fresh in our minds, and the impressions of them most sensible. Nor ought astonishing deliverances and their circumstances ever to be forgotten. Remembrance of such ought to encourage us in every subsequent distress. Yet there is great need to beware, lest what is well in-

of wickedness. Nothing more purifies the heart and adorns religion than holy joy in God through our Lord Jesus Christ. And nothing more pollutes the heart, and reproaches religion, than carnal mirth and sensual Jesus Christ.

CHAPTER X. REFLECTIONS.—It is a great

mercy in an arbitrary government, when the weakness or wickedness of the monarch is balanced by the good qualities of the minister of state. They only are truly great whose power and dignity are employed for the public good. But, alss! how unsubstantial the whole pomp, grandeur, and wealth of this world, which soon pass away i

GENERAL REMARKS ON THE HISTORICAL BOOKS.

[It has been well observed by a recent writer that 'the Old Testament may be regarded from two points of view—the religious and the literary. It is needless here to enlarge on the disproportion between the value of the two, or to re-assert the truism of the uselessness for the highest ends of the most accurate knowledge of the literary history of the Holy Scriptures, and the most minute acquaintance with their criticism, unless we also employ the Scriptures for the purpose for which they were given by divine inspiration, and make them 'profitable for doctrine, for reproof, for correction, for instruction in righteousness. we endeavour to keep both in their places, and especially not to exalt the lower at the expense of the higher, we must recognize the existence of the two characters borne by the Old Testament. We must not be afraid to acknowledge the undoubted fact that it is not merely a revelation of God—his being, his attributes, his will, his works, his ways; but also a national literature, and a collection of books of different characters—historical, prophetical, poetic, and didactic; of books of different characters—instorical, prophetical, poetic, and thusener, or widely different dates, some perhaps misdated, by very diverse authors, and some perhaps wrongly assigned. The notes and reflections attached to the text in this Bible have been written almost exclusively from the religious point of view. The divine origin and sacred character of the book has never been lost sight of. It has been treated, in fact, as a revelation from God rather than a work of human authorship. I now think it well to append a very few observations, from a purely literary stand-point, upon the origin, history, and character of the historical books, which, as arranged in our English version, conclude with

It is important, at the outset, to know exactly what is the meaning of the third canonical as applied to books of Scripture. The meaning of the term canon was primarily a 'cane;' then, technically, a 'measuring cane;' anetaphorically, 'anything which serves to regulate other things.' then. cononical books are those which form the divine rule of faith and practice—by which men determine what they are to believe, and what they are to do. In the primitive church, however, the word was not always employed in the same definite serso. By some it was used to designate those books which were publicly read in the churches; and as in some churches apocryphal books were permitted to be read, the term canonical was given to them. Thus originated the admission by the Church of Rome, and the Greek church, of certain uninspired writings into the canon of Scripture. But while the term canonical was thus somewhat vaguely used in the early church, and by the early fathers, it is most important to bear in mind that, during the first four centuries of our era, there existed no doubt or uncertainty as to the books which were inspired and of divine authority, as contradistinguished from those which were uninspired. The books of Maccabees, and a few others, are classed by some churches among the historical books of the Old Testament; but their inspiration was never admitted by the Jews, or by any Christian writer or church during the first three centuries. The Jewish canon of the Old Testament, which received the sanction of our Lord and his apostles, was identical with that of our present authorized version.

It is well to observe, however, that the arrangement of the books in the Jewish canon was different from ours. The Jews divided the Old Testament into three parts—the Law, the Prophets, and the Psalms.

1. The Law included the five books of Moses—our Pentateuch in fact—and was usually written continuously upon one parchment roll, and called either 'The Law,' or 'The Book of the Law.'

2. The Prophets. Under this general name were comprehended two distinct classes of writings, which were again distinguished from each other by specific titles—(1) The Earlier Prophets, including only the historical books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings; (2) The Later Prophets, including all those books of the Old Testament, with one exception, which are strictly prophetical, and which were classed under two heads, namely, (a) The Greater Prophets, Isaiah, Jeremiah, and Ezekicl; (b) The Twelve Minor Prophets, from Hosea to Malachi. The general name Prophets was given to them because they contained a large portion of prophetic matter, and were written by men gifted with prophetic power.

3. The Psalms, or Writings, comprehended the remaining books, which were arranged under three heads—(1) The purely poetical, always written in Jewish MSS. with the poetical accentuation, including Job, Psalms, and Proverbs; (2) The Megilloth ('Rolls'), including Canticles, Lamentations, Ruth, Ecclesiastes, and Esther. In later times these five were appointed to be read on certain festival days. (3) The third division included Daniel, Ezra, Nehemiah, and I and 2 Chronicles.

This threefold division of the Old Testament canon into Law, Prophets, and Psalms, appears to have been generally adopted immediately after the close of the canon, about the year B.C. 425. It is first mentioned in the prologue to the Greek translation of 'The Wisdom of Sirach,' which may be dated about B.C. 130. It is mentioned by Philo and Josephu, the latter giving a full list. It was aniversally known among the Jews in the time of our Lord; hence the vast

importance of his words as recorded in Luke 24. 44: 'All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.' In these words our Lord bears clear testimony to the prophetic character, and consequently to the plenary inspiration, of the whole of the Old Testament.

The enumeration of the books was not the same in the Jewish canon as in ours. The Talmud, for example, makes the total number of books in the Old Testament twenty-four; Josephus makes it twenty-two; we make thirty-nine. The Talmud arranges them as follows: Law, 5; Prophets, 8; Psalms, 11. This is done by counting 1 and 2 Samuel one, 1 and 2 Kings one, the twelve minor prophets one, 1 and 2 Chronicles one, Ezra and Nehemiah one. Josephus has the same plan, only he unites Ruth with Judges, and Lamentations with Jeremiah.

The arrangement of the books in our Bibles is widely different from that followed by the Jews, and is more in accordance with their character and subject-matter. Our arrangement is not modern. We find it in the Septuagint version, which was made in Egypt in the third century B.C. It was followed by Jerome in his translation, which is now well known as the Latin Vulgate. It was adopted by Luther and the Reformers. The general plan is a threefold division into historical, poetical, and prophetical. The first division embraces seventeen books, terminating with Esther; the second division five, terminating with Canticles; and the third division seventeen. Each of the two first divisions is arranged chronologically, and this is very important to the student who wishes to read them systematically. In the third division, however, the chronology is not adhered to; and the reader is apt to become confused when passing suddenly from Daniel, one of the latest, to Hosea, one of the earliest of the prophets; and again from Zephaniah, who prophesied during the reign of Josiah, to Haggai, who lived after the exile. It will be well to remember that in our Bibles the prophets are divided into two groups, the greater and the minor. The former group includes Daniel, and is arranged chronologically; the latter includes the twelve, and is also arranged with a near approach to chronological order.

After these general observations on the whole of the Old Testament canon, I shall now direct special attention to the first great division of our English Bible, which comprehends the Historical Books.

1. The Pentateuch contains an outline of the history of the world from the creation till the death of Moses. History forms its groundwork. Wherever doctrines or moral precepts are introduced, they are connected with historic facts. As a history we may inquire, Who was its author? When was it written? and What were its sources; or, in other words, whence did its author derive his information?

The Pentateuch professes to have been written by Moses during the last forty years of his life. Such at least is the impression which a thoughtful perusal would leave on any unprejudiced mind. In Ex. 17. 14, it is recorded that the Lord commanded Moses to write an account of the war with Amalek 'in the Book.' The Hebrew words indicate a book well known to Moses—a book intended to be handed down to posterity, at once for the future guidance of rulers, and to show that God would execute his prophetic judgments. Of this book Moses was the author; and we find him from time to time receiving divine instructions to record in it the great events of Jewish history, Ex. 24. 1-7; 34. 27; Nu. 33. 1, 2. The account of its completion and solemn delivery into the custody of the priests is most important: 'And Moses wrote this law, and delivered it unto the priests, the sons of Levi, . . and unto all the elders of Israel. . . And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing,' De. 31. 9-11.

We have thus an indication of the way in which the Pentateuch originated. It was not written at once. Genesis was first compiled by Moses, apparently from authentic and inspired documents, written by the patriarchs, and handed down through successive generations. Genesis formed the groundwork of the Bible. When it was compiled it was called The Book. The rest of the Pentateuch consists mainly of narratives or journals of passing events, also written by Moses, and added to The Book from time to time. The Book, thus gradually formed, was at length, before the death of its great author, committed to the care of the priests, and placed beside the ark of the covenant: 'And it came to pass when Moses had made an end of writing the words of this law in The Book [so the Hebrew reads] until they were finished, that Moses commanded the Levites which bare the ark . . . saying, Take this book of the law and put it in the side of the ark . . . that it may be there for a witness against you,' De. 31. 24.

These direct indications of authorship are corroborated by evidence of another kind, but no less convincing. The book abounds with minute incidental allusions to the manners and customs. private life and public polity, of the Egyptians, with descriptions of and references to the topography, physical features, and products of the wilderness of Sinai; with genealogical and ethnological accounts of

ancient peoples and tribes. The writer must therefore have been personally acquainted with Egypt and the whole desert of Arabia; and he must have possessed besides most extensive learning. All these things point to one man, and one only. Moses, who was brought up at the court of Pharaoh, who was learned in all the wisdom of the Egyptians, who spent forty years in Egypt, and forty in the peninsula of Sinai - Moses is the only man on whom the scholar could fix his attention as the author of the Pentateuch.

What is indicated in the Pentateuch itself is fully stated by subsequent writers. In a literary point of view, the testimony of antiquity to the authorship and redibility of the Pentateuch is most interesting. The first evidence is that of a contemporary—a man who had fuller opportunity of knowing the whole truth than any other. When Joshua entered on his office as Moses' successor, he thus records the charges given to him by Jehovah: 'Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee. . . . This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night,' &c., Jos. 1. 6, 8. Again, at the close of his life he himself gave this last solemn admonition to the Israelites: 'Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, Jos. 23. 6. This book of the law is quoted or referred to by a line of illustrious authors extending from the time of Joshua down to the commencement of our era. A close inspection proves that every book of the Old Testament, with the exception of Job, indicates in one way or another the previous existence of the Pentateuch. In many of them it is mentioned by name, Ju. 3. 4; 1 Sa. 2. 13; 1 Ki. 2. 3, sq.; 2 Ki. 23. 25; 2 Ch. 23. 18; Ps. 19. 7-11; Dan, 9. 11, 13; Ezra 3. 2; in others it is quoted; in others simply referred to. The testimony of Nehemiah, the last of the historical writers in the Old Testament, is especially worthy of note. He speaks of Moses as its author, Ne. 8. 14; he calls it the 'book of the law of God,' Ne. 8. 18; he says it was read throughout at the feast of tabernacles; and he gives a summary of its contents, No. 9. 1, sq. And the last of the prophetical books is equally clear in its testimony. Malachi says, 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel,' Mal. 4. 4.

I have now brought down the testimony for the authorship and authenticity of the Pentateuch to the close of the Old Testament period. I have shown it to be clear and uniform from Joshua to Malachi. The Pentateuch was known to the whole Jewish nation. It contained the code of national law, the directory for national worship, the confession of the national faith. Many of its enactments were felt to be burdensome; but no attempt was ever made to dispute their divine authority. The unanimous and continuous testimony of the Jews regarding the Pentateuch was that Moses wrote it by divine inspiration. That testimony is embodied in the authentic records of national history, in the odes and hymns of poets, and in the writings of prophets. In fact it pervades the whole national literature. We may therefore conclude that 'at no time from the days of Joshua would it have been possible for any man, or any body of men, to introduce among the Jewish sacred records a modern work, or a modern compilation of ancient fragmencs and traditions, and to gain for it the confidence and respect of the nation. The imposition would have been at once detected and exposed

The chain of evidence does not end here. It extends unbroken down to the time of the New Testament, and from that period to our own day. In the apocryphal books of Ecclesiasticus (ch. 24. 23), Esdras (1 Esd. 1. 6), Baruch (ch. 1. 20), and Maccabees (2 Mac. 7. 30), the law of Moses is distinctly mentioned and quoted as authoritative. Philo, the distinguished Jewish philosopher of Alexandria, wrote a life of Moses, and gives a detailed account of his great work, the Pentateuch. Josephus, the representative of the Jewish literati in Palestine, as

Philo was in Egypt, is equally full and clear in his testimony.

I have hitherto cited Jewish testimony alone. Some may perhaps affirm that the Jews were not impartial witnesses. I do not admit this. I affirm, on the contrary, that they were the best and safest witnesses. But to take away all ground of objection, I shall quote a few heathen testimonies. Hecatæus of Abdera, a contemporary of Alexander the Great, and a man famed for learning and wisdom, wrote a history of the Jews, in which he has described the exodus, and attributed the Pentateuch to the great lawgiver. Eupolemus, a Greek historian, who lived a century and a half later, states that Moses was the author of the book Manetho, a learned Egyptian of the age of Hecatseus, ascribes to Moses the formation of the Jewish code. To these might be added Tacitus, Juvenal, Longinus, and many other classic writers, all of whom ascribe to Moses the institution of that code of laws which we find in the Pentateuch. authors cover a period extending from the time of Alexander, when the Greeks first became curious on the subject of Jewish history, to that of the emperor Aurelian, when the literature of the Jews had been thoroughly sifted by the acute and learned Alexandrians. They constitute not the full voice of heathenism, but only an indication of what that voice was. Here then we have a mass of sound historical evidence for the genuineness and authenticity of the Pentateuch such as no other ancient writing can boast of."

I have stated that the Pentateuch is a history. It is not, however, an ordinary history. It has marked characteristics, which the student must keep in mind if he would fully comprehend it. 'It is in no sense a civil history, or record of general revolutions in human affairs, or of even intellectual and social progress. It opens with an account of the origin of the earth and its various inhabitants, showing the preparations made for man-the last link in the great chain of creation-and the special object of the history in his moral and spiritual relations. The object of this record, however, was not to teach science or natural history, but to point out listinctly the relation subsisting between the Creator and his creatures, which constitutes the fundamental idea of all true religion and worship.' delineations of the progress of human affairs, given in the immediately succeeding

portions, composed in the spirit, or with the design, of mere secular history. There are indeed notices of the origin of the arts, of the founding of cities, of the wars of some ancient tribes, but all these are referred to in a way which plainly shows their entire subordination to the sacred object of the narrative. The whole history of the Cainites, for instance, is disposed of in ten verses (Ge. 4. 16-26), while the particulars referred to are adduced as indications of the character of this rejected family, and of the sources whence they looked for happiness. The wars of the eastern kings, too, are only noticed on account of the part Abraham took in rescuing Lot; and to introduce the interview of the patriarch with Melchizedec, The object, then, of the Pentateuch was not to give a full or systematic history either of the physical or political world, but simply to notice such facts in connection with both as tended to show in what relation the universe and man stand to God; what duties God requires of man; and what provision God has made for man's temporal and eternal welfare. Whatever is calculated to throw light on these subjects is narrated-all else is excluded. This I take to be the key to the narratives in the Pentateuch. This shows why incidents in the personal and family histories of the patriarchs are minutely related, why conversations, dreams, and visions are recorded with great fulness of detail; while the rise of dynasties and kingdoms is barely mentioned. This shows, too, why the account of the creation of man occupies such a large space, while the most stupendous creations and arrangements of the material universe-the countless orbs of heaven, the strata of the earth's crust, the air, the ocean, the trees, the grass, the flowers, the multitudinous forms of animal life-are either passed over or despatched in a word or two. In fact the Pentateuch looks at, and speaks of, the whole of this world, and the whole material universe, merely in its relation to a creating and governing God, and to man as a moral and immortal being. The opening words of the Pentateuch may be regarded as intended to show the relation of God to the physical universe. The next part his relation to the whole human race—that in him they live, and move, and have their being; that to him they are responsible; that by him they will finally be judged. All that follows-the great body of the Pentateuch, and indeed of the Bible-was designed to show the special and peculiar relation of God to his church and covenant people. They are his by a double ownership. He watches over them with a double interest and care.

The grand design, therefore, of the Pentateuch is to show God as the Creator and Ruler of the universe; to show when, and for what purpose, the present terrestrial economy was instituted; to show that mankind is one fraternal tribe, protected, guided, and provided for by the care of a Father, the only and omnipotent Creator; to show the object for which man was created, and the destiny in store for him; to show the provision made for man's spiritual as well as his temporal wants, in the promise of a Messiah; and to show the way in which God selects, governs, and redeems his church. All the historic facts, all the incidental allusions, all the scientific notices, are subservient to one or other of these objects. The Pentateuch is a system of divine truth grafted on a series of physical and historical events. It is this characteristic which makes it so infinitely superior to all the so-called sacred books in the world. The Pentateuch is not a collection of poems more or less beautiful; it is not a philosophical speculation on the origin of the universe; it is not an unintelligible jumble which expositors can twist at pleasure from a cosmological essay into a treatise on ethics. It is a sacred history; but a history designed to show God's relation to the universe as Creator and Sustainer; and especially God's dealings with man, and man's duty to God. is only when viewed in this light we can understand why the history of the fall is given with such minuteness; and why the biographies of three patriarchs occupy whole chapters, while the histories of the mightiest nations and potentates are dismissed in a single sentence. It was to the patriarchs God revealed himself; to them the promise of the Messiah was given; and hence to those wandering chiefs attaches a grandeur and an interest greater far than that of the Babels and the Nimrods of the world.

In the remaining historical books the history of the people of Israel, which was begun in the Pentateuch, is carried on continuously from the death of Moses to the re-establishment of the Jews in Palestine after the captivity, under the leadership of Ezra and Nehemiah. They thus cover a period of a little more than a thousand years. They may be divided into two groups. The first group begins with Joshua and ends with 2 Kings. The history is continuous. The book of Joshua closes with his death, after narrating the partition of Palestine among the tribes, and the overthrow of the most formidable of the Canaanitish kings. Judges embraces the history of Israel from the death of Joshua to the death of Samson. The books of Samuel continue it down to the close of David's reign; and the two books of Kings narrate the history of the Jews to the Babylonish captivity. second group begins with Chronicles and ends with Nehemiah. The history here is also continuous, but to a large extent it overlaps the former group. The books of Chronicles begin with genealogical tables which extend back to Adam, and reach onward to David, where the narrative is taken up, and a history of the kingdom of Judah given down to the captivity. The narrative differs from that in Kings in this respect, that nothing is said of the kingdom of the ten tribes. Ezza and Nehemiah join on to the end of Chronicles, and record the return of the several bands of Jews from Babylon, the rebuilding of the temple, and the reestablishment of the Jewish polity in Jerusalem.

The books of Ruth and Esther may be regarded as in some respects standing apart from both these groups. They are monographs of two of the most remark. able women in Cad Testament history. The former narrates the almost emara-able women in Cad Testament history. The former narrates the almost enparal-leled filial devotion of a stranger, whose fortunes as one of the ancestors of King David and of the Messiah, had a peculiar interest for the ancestors. The latter contains the romantic story of Queen Esther, and her noble act of

With one or two exceptions, the authorship of these books cannot now be definitely

ascertained. Joshua doubtless wrote the greater part of the book which bears his name; and Samuel may have been the author of Judges and a part of the books of Samuel. Ezra and Nehemiah probably composed those books which have been called after them; but more than this we cannot say. Another and much more interesting question presents itself to the thoughtful reader. Whence did the authors obtain their information? It could not have been in all cases from personal knowledge, for the book of Judges embraces the history of about five hundred years; Samuel of more than a hundred years; Kings of four hundred and fifty years; and Chronicles of a still longer period. Direct revelation from God was, of course, possible. Some of the facts and truths recorded were confessedly obtained from that source; but we have no evidence that ever ordinary history was revealed. The analogy of Scripture is altogether opposed to such a theory. Whatever came within the sphere of ordinary observation was recorded in the ordinary way. There was no new revelation of it to the mind of the historian; and there was no supernatural power exerted farther than was necessary to enable fallible man to write observed facts with infallible accuracy.

In the book of Genesis we have some incidental evidence of the source from which Moses obtained his information. Close observation shows to even the ordinary reader traces of distinct narratives, or documents; sometimes overlapping each other, and recording events from different points of view, and with different details. Other, and recording events from united to points of view, and with a three are the These documents generally begin with some set phrase, such as, 'These are the generations of the heavens and the earth, Ge. 2. 4; 'This is the book [or writing] of the generations of Adam,' ch. 5. 1; 'These are the generations of Shem,' ch. 'Now these are the generations of Esau,' ch. 36. 1. The details of facts, of genealogies and lists of names, and of long conversations, are given with a minuteness and circumstantiality which indicate an actor or eye-witness. The words and phrases used, and the general style, show distinctive individuality. My belief is that the leading personages in primeval history-Adam, Seth, Enoch, Abraham, Jacob, Joseph—each recorded the events which transpired in his own times; and that the records thus prepared were handed down from generation to generation, until at length they were embodied by Moses, under the infallible guidance of the Holy Spirit, in one continuous history.

In addition to the documents which Moses appears to have used in the preparation of the book of Genesis, he mentions and quotes from a separate work, 'The Book of the Wars of the Lord,' Nu. 21. 14, 15. The title and the quotation show that this must have been a collection of odes, composed at different periods, to celebrate the wars waged by Israel, under the guidance of Jehovah. They may have been so connected by brief annals as to form a continuous history, comp. Nu. 21. 17, 18; 27. 3. The authors of the succeeding historical books of the Old Testament seem to have made full use of national records and contemporary annals. Joshua (ch. 10, 13) and the author of 2 Samuel (ch. 1, 18) quote from the Book of Jasher, which appears to have contained a collection of odes on some of the most remark sble events of Israelitish history. At the close of the reign of Solomon, the sacred writer refers for a fuller history of the events of that important period to the Book of the Acts of Solomon, 1 Ki. 11. 41; and the character of the reference implies that the writer was himself largely indebted to that book. In regard to the history of King David the author of 1 Chronicles says:—'Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer; with all his reign and his might, and the times that went over him, and over Israel, and over and the singlet, and the times that went over nim, and over israel, and over all the kingdoms of the countries,' ch. 29, 29, 30. In one or other of the historical books, reference is made to the following works: 'The Prophecy of Ahijah the Shilonite,' 2 Ch. 9. 29; 'The Visions of Iddo the Seer against Jeroboam the Son of Nebat,' 2 Ch. 9. 29; 'The Book of the Chronicles of the Kings of Judah,' 1 Ki. 14. 19; 'The Book of the Kings of Israel and Judah,' 2 Ch. 27. 7. The two last are probably identical, and are referred to very often both by the writers of Kings and Chronicles. The work must have been large, and was perhaps an official or

national record of the leading events which occurred both in the northern and southern kingdom. Mention is likewise made of histories or annals written by Jehu the son of Hanani, 2 Ch. 20. 34; by Isaiah the prophet, 2 Ch. 26. 22; by Hosai (rendered in the English version 'the Sayings of the Seers,' 2 Ch. 33. 19); and of 'The Chronicles of King David,' 1 Ch. 27. 24. All these were probably contemporary works, from which the sacred writers extracted, under divine guidance, the facts which they wove into Bible history.

It has been objected to the view given above with regard to the original sources of the book of Genesis, that the art of writing was unknown in those primeval times. If this can be proved, the theory of written documents is untenable. But recent discoveries have dissolved this argument, and have established the fact that the art of writing with ink upon papyrus was known in Egypt long before the days of Moses. A number of Egyptian papyri, written in the hieratic character. are now in the British Museum, all of which are of the age of Moses or anterior to it. There is one in the Bibliothèque Impériale at Paris, which appears to have been written two centuries before Abraham migrated to Palestine. Recent discovery has achieved still greater triumphs on behalf of divine revelation. Away in the midst of a parched desert, near the banks of the Euphrates, are great mounds covered with dust and sand. They mark the site of Abraham's native city, Ur of the Chaldees. Some of them have been excavated, and bricks, cylinders, and other monuments have been dug up, bearing inscriptions dating back from the time of Abraham to the period of the confusion of tongues. Thus it is that some of the very earliest monuments in the world bear inscriptions which are still legible; and this fact, taken in connection with incidental allusions in the book of Genesis, seems to indicate that He who first taught the human tongue to articulate intelligible sounds, taught at the same time the human hand to trace intelligible characters.

The foregoing considerations give an additional antiquarian interest to the historical books of the Old Testament. We recognize in them not merely the earliest specimens of literature, but venerable records handed down from periods when most of us have been accustomed to think the means for forming a literature did not exist. It seems to me highly probable that to Adam the revelation of God's creative work was first made, and by him it was recorded; and that to him we are indebted for the striking narrative of his converse with God in Eden, and for the whole account of the fall. Noah was the natural historian of the deluge. Abraham was his own biographer, and we find in his life just such simple and graphic details of facts, incidents, and conversations as an eye-witness would record. Jacob alone could have written so fully the story of the dream at Bethel, the romantic incidents of Padan-aram, and the meeting with Jehovah at Mahanaim. Joseph was probably the last whose personal memorials Moses embodied in his

To some this view may appear strange; it may perhaps run counter to their early impressions, or to what may be called traditional theory. But does it detract one iota from the authenticity of the sacred history? Does it contradict one single passage in God's Word? Does it tend in the least to contravene the truth of the Mosaic authorship or plenary inspiration of the Pentateuch? It seems to me that it tends to encircle this venerable book with a yet brighter halo of glory, and to give it if possible a yet higher claim upon the attention of the Christian scholar and antiquary. We can see in it not merely a connected history drawn up by Moses; but we can recognize, embodied in that history, the sublime story of creation written by Adam in Eden; we can recognize there Noah's own account of the deluge, perhaps composed in the ark; we can recognize fragments of the autobiographies of Abraham, Jacob, and Joseph. We can see besides the infinite wisdom of God pervading each fragment as well as the combined history—giving life-like reality to its characters, giving perfect accuracy to its details, giving infallible certainty to scientific developments, and investing with absolute historic truth its wondrous and cheering prophecies and promises. P.]

THE BOOK OF JOB.

By whom the book of Job was written is uncertain, and conjecture is useless. It is, for the substance of it, a true history of real facts. Job is represented as really existent as Noah or Daniel, Eze. 14. 14, 20; and as a patient sufferer who obtained a joyful deliverance, Ja. 5. 11. It is an ancient history. The length of Job's life; the rare use of the divine name of Jehovan, and frequent use of Shaddar, or Almighty and All-sufficient; the remarkable remains of religion in the land of Uz and the places about; the mentioning of no other idolatry but that of worshipping the sun and moon; the never making any plain allusion to the dividing of the Red Sea, or to the appearance of God to the Israelites in the wilderness, which lay at no great distance from the land of Uz; strongly tempt one to think that Job's distress might be about the time when Moses lived in the land of Midian, or perhaps a hundred years before. We have here, (1) The history of Job's sufferings and his remarkable patience under them, issuing in a sad mixture of human weakness in his cursing the day of his birth, ch. i. iii. (2) A hot dispute between him and Eliphaz, Bildad, and Zophar, his friends, Whether remarkable judgments be certain tokens of the wickedness of those upon whom they are inflicted? The aim of Job is to bewail his own affliction, complain of its weight, justify himself from gross wickedness or hypocrisy, and prove that wicked men often prosper in this world while the godly are exposed to manifold calamities. The scope of his friends is to prove that no good man is subjected to extraordinary calamities, but that the most wicked men ordinarily are; and hence to condemn Job as a hypocrite, because of his uncommon troubles, iv.-xxxi. (3) A decision of the dispute; by Elihu, then by Jehovah. The aim of Elihu is to leave Job's state undetermined, or even to admit it to be good; and only to charge him with his misbehaviour under his trouble, as too arrogant and self-justifying, especially when he had to do with a God of infinite sovereignty, greatness, power, wisdom, and justice. The scope of Jehovah's speech is to convince Job of his meanness, and of his own infinite power, greatness, and extensive influence; and thereby lead him into a sense of his iniquity in insisting so much upon his own justification, and complaining so unguardedly of the providence of God: and at last he justifies him, in opposition to his three friends, in his character and sentiments, xxxii.-xlii. (4) The whole issues in Job's great honour and redoubled prosperity, xlii. In this book we have at once a most noted encouragement to patience, and a system of the most ancient believers' apprehensions and faith concerning the wisdom, power, holiness, justice, goodness, and sovereignty of God; and concerning his works of creation and providence; concerning the original and actual corruption of mankind; concerning redemption by Christ and the usefulness of good works; and, in fine, concerning the resurrection of the

[The age of the book of Job is a subject of deep interest to the biblical scholar. We have no direct evidence bearing upon it. Jewish tradition assigns to it a very high antiquity. The critic, however, must depend for his arguments mainly on the character of the book itself—on its language and style; on the manners and customs it portrays; and on its reference to, or silence regarding, the great facts and personages of sacred history. All are agreed that the language of the book is of the oldest type found in the Bible. It has certain peculiarities. It has a closer affinity to the Arabic than any other of the inspired writings, arising from the close connection of Job with the nomads of the Arabian desert. There are besides many Aramaic words and phrases in it; but these are of an archaic form, entirely different from those found in the later Hebrew writings. The style of the book—its terse, rugged, and highly poetic language—resembles portions of the book of Genesis, the song of Deborah, and the Proverbs of Solomon, and is characteristic of a primitive and imaginative people. 'The language,' says a recent writer, 'belongs altogether to a period when thought was slow, but profound and intensely concentrated; when the weighty and oracular sayings of the wise were wont to be engraved apon rocks with a pen of iron and in characters of molten lead. It is truly a lapidary style, such as was natural only in an age when writing, though known, was rarely used, before language had acquired clearness, fluency, and flexibility, but lost much of its freshness and native force.' The manners and eustoms so clearly developed are those of a simple and primitive people. The vast flocks and herds, the semi-nomad, semi-agricultural mode of life, the profuse hospitality, the sudden and sweeping reverses of fortune, are all characteristic of the earliest patriarchal age. The nearest approaches to them are in the histories of Abraham at Beersheba and Laban in Mesopotamia. This book affords a very graphic and full picture of the manners and customs, domestic, social, and political, of the period. Yet there is no straining in it—no aiming at effect; all is easy, natural, simple, affording clear proof that the writer was personally familiar with the scenes he depicted. The free, vigorous, and wild simplicity of the life portrayed in the book of Job bears the stamp of a hoar antiquity; and the style of the narrative shows that the author must have been contemporary with the events. Another consideration leads to the same conclusion. The book is silent regarding the Mosaic law. Its peculiar enactments and institutions, which gave a tone and distinctive character to all the subsequent literature of the Jewish nation, were manifestly unknown to the author of this book, as well as to all the actors introduced into it. The book is silent too regarding the Egyptian bondage, the exodus, the wilderness journey, and the entrance into Canaan. This silence can only be accounted for by the supposition that the date of the book was anterior to those events. 'The sanctions and penalties of the law, if known, could scarcely have been passed over by the opponents of Job, while the deliverance of Israel and the overthrow of the Egyptians supplied exactly the examples which they required to silence the complaints and answer the arguments of Job.' The forms of law, the system of worship, the illustrations and allusions of the book are those of the patriarchal age. Everything therefore in this book tends to show that it 'stands apart from all other productions of the Hebrews, belongs to a different epoch, and, in accordance with the surest canons of criticism, to an earlier age.' P.]

CHAPTER I.

1 The holiness, riches, and religious care of Job for his children. 8 Satan, appearing before God, by calumniation obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.

THERE was a man in the land of $^{\circ}\mathrm{Uz}$ whose name was bJob; and that man was *perfect1 and upright, and one that feared God, and eschewed evil.2

2 And there were aborn unto him seven sons and three daughters.

	•
A.M. cir. 2484. B.C. cir. 1520.	A.M. cir. 2484. B.C. cir. 1520.
GHAP. I. a Ge. 10.3322. 21 La. 2 Ge. 10.3322. 21 La. b Ge. 10.3325. 31. c Ge. 6.9 Lu. 1.6 ch. 2.3 Ps. 11.9.6. 7. 1 Th. a Ge. 11. 1 Th. c Ge. 6.9 Lu. 1.6 ch. a Pr. 11.6. See ver. a. c Ge. 6.9 Lu. 1.6 ch. a Co. 11.2 Tit. 21.12. 1 Not a legal perfection, see ch. 9. 20; 7. 20. The word signifies complete, that is, Job was a believer in Christ, whose day are christ, whose day relicion, see for the man er for the	plete, see Jn. 17. 23. Col.2.10.—C. Tol.2.10.—C. Tol.2.10

3 His 'substance' also 'was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred sheasses, and a very great household;4 so that this man was the greatest of all the men of the

4 And his *sons went and feasted in their houses, every one his day;5 and sent and called for their three sisters to eat and to drink with them.

CHAPTER I. [Ver. I. Uz. There are three persons called Uz in Scripture. The son of Aram, Ge. 10. 23; the son of Nahor, Ge. 22. 21; and the son of Nahor, Ge. 22. 21; and the son of Disher Graphs of January and J Dishan, Ge. 36, 28. Hence the difficulty of deciding apon what country is called by this name. The most probable opinion, because the best supported by Scripture reterence, is that which places Uz in Edom, or

Idumæa, as in La. 4. 21, where Uz and Edom are identified. The same may be seen by referring to Je. 49, 7; Eze. 25. 13; Am. I. II; and in Ob. 9 the men of Teman are described as inhabitants of Idumæa, and in Jaha. It Flinker in described as a Temanita.

in Arabia, and chiefly in that section of it which lay east and south-east of Palestine. Hence it may be concluded that the land of Uz was in Arabia Petraea. 49. 7; Eze. 25. 13; Am. I. II; and in Up. 9 the men of Teman are described as inhabitants of Idumæa, and in Job 2. II Eliphaz is described as a Temanite. C.]

Ver. 3. [Job was 'the greatest of all the men of the east;' literally, 'the Bene-Kedem,' a people who dwelt daughter of Edom, that dwellest in the land of Uz was in Aradia Petraea. Moab, Je. 25. 20; in one passage he seems to identify the daughter of Edom, that dwellest in the land of Uz,' La.



OURT-YARD OF SHIEK ISLAM, DAMASCUS—NEAR WHICH, ACCORD-ING TO THE HISTORIAN IBN ER RABI, JOB WAS BURIED. [Job, i:1.]
—"There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil."
Ibn er Rabi, as quoted by Lawrence Oliphant in his Land of Gilead, says: "To the prophets buried in the region of Damascus belong Job, and his tomb is near Nawa in the district of Hauran."

Muhammed el Makdeshi, on page 81 of

his Geography, as also quoted by Oliphant, says: "And in Hauran and Batanæa lie the villages of Job and his home. The chief place is Nawa, rich in wheat and other cereals." The Hauran is the store-house of Damascus. It is a highly productive and thickly populated region. The artist who took these pictures and the writer were in Damascus when the first train went out from Damascus seventy miles into the Hauran. We give as illustrating this the court-yard of Shiek

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and krose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, 'It may be that my sons have sinned, and mcursed God in their hearts. Thus did Job "continually.

6 Now there was a "day when the "sons of God came to "present themselves before the Ithelia adversary, 1 Ch.21.1.26.23.

1 Corp. and Sator? come also among thom 8

Lord, and Satan came also among them.8

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered 'my servant Job, that there is thone like him in the earth, a "perfect and an "upright man, one "that feareth God, and "escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast thou not amade an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance1 is increased in the land:

11 But 'put forth thine hand now, and 'touch all that he hath, and he will curse thee to thy face.2

12 And the Lord said unto Satan, Behold, all' that he hath is in thy power; 3 only supon himself put not forth thine hand. So Satan went' forth from the presence of the Lord.4

of them. ** I Pe.5.8. Ge. 3. 15, with Zec.1. 10, 11: 6.7. 2Ki 5.25. ch.2. 2. Mat. 2Ki.5.25, ch.2.2 Mat. 12.43.

9 Heb. Hast thou set thy heart on 1
5 Nu.12.67, De. 34
5 Ps.89.50 Is.42.149.
3 Ro.11.Re.11.
5 Nu. 12.3 1 CO. 15.
10.Ca.5.9-16.He.7.35.
4 Ps.18.23 32.2. Jn.
1.47.
4 Ps. 15. 2. Is. 26.7.

x Ps. 15. 2. Is. 26. 7. Mat. 7. 12

Mat.7.12, y i Ki. 18. 12, Ne. 5, 15;7.2. Ac.10.2, # Ps. 34.14; 37.27. Is. 1.16. i Pe. 3.11. i Th.5.

1.16, 1 Pe.3.11. 1 In.522.

28, 80, 12, 13; 5, 12;
347. IS.5.2,5.
6 PS. 90, 27; 107, 38;
128.5 Pr.10, 22.
1 Or, cattle,
c ch. 2.5. IS. 5. 25.
Eze.55.7, 13, 16.
d ch.10, 21. Ge.26, 11.
Ru.20, Ps. 105, 15, Zec.
28.

28.
e Is.8.21.
2 Heb. if he curse thee not to thy face.
/ Mat.8.31. Jn. 19.11.
3 Heb. hand, Ge.

16.6. g 1 Co.10.13. Is. 27.8. h Ro.3.15. Pr. 4.16;1. 16. Is. 59.7.1 Pe. 5.8. ch.

God—the Word become flesh (Jn. r. r. 14). God manifest in the flesh (Tī. 3. 16), permitted Satan to tempt him wethally the season of the same name descended to seave the season of the same name descended to the possibility of the descendant of the possibility of the descendants of the possibility of the descendant of the possibil

Deing, here referred to --P., & ver. 16.71, %, 1 Pe. \$8. Fr. 12.10, 1 Pe. \$8. Fr. 12.10, 1 Pe. \$1. Fr. 14.10, 1 Pe. \$1.10, 1 Pe. \$1. Fr. 14.10, 1 Pe. \$1.10, 1 Pe. \$1. Fr. 14.10, 1 Pe. \$1. Fr. 14.10,

13 ¶ And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

15 And the 'Sabeans' fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I konly am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The "fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17. While he was yet speaking, there came also another, and said, The "Chaldeans made out three bands, and fell6 upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And, behold, there came pa great wind from7 the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped

20 Then Job *arose, and rent his *mantle. and shaved his head, and fell down upon the

4. 21. The name was derived from Aram's eldest son, who was founder of one of the primeval tribes, which took his name, and settled in the land of Uz, Ge. 10. 23, 31. When travelling in the countries east of Palestine, I often heard from intelligent natives the tradition that Jebel-Hauran was the country of Job; and

tion that Jebel-Hauran was the country of Job; and I found several places in that wild region bearing the name of the patriarch. P.]

Ver. 5. [Otrsed God in their hearts. Nor blessed God in their hearts.—Note, In all efforts for promoting religion, let the heart—the conversion, the purifying, the watching of the heart, be the chief object. C.]

Ver. 6. [Of the invisible kingdom of God we know literally nothing beyond what God is pleased to reveal; therefore, when it pleases God to reveal it to us, it must needs be by corresponding emblems from visible governments. Still it must be remembered that these emblems have originals of which they are the copies; governments. Still it must be remembered that these emblems have originals of which they are the copies; and that whilst through these emblems 'we see but in part, and know but in part,' yet we see there is a heavenly worship and an invisible government in which heavenly worship and are the shill are at Cled in heaven spirits of evil may accuse the children of God in heaven, even as their coadjutors, evil-spirited men, have ever done on earth; and in which they may obtain a limited power of inflicting injury, even as on earth wicked men obtain a similar power; while JEHOVAH restrains both, and finally compels all things to 'work together for good to them that love God. C.]

Ver 7 I'll must not be informed from this parenting.

good to them that love God.' C.]

Ver. 7. [It must not be inferred from this narrative that Satan has admission to the assembly of the saints in heaven. The Lord is here represented as holding a solemn court. Before it Satan appears. He appears as a subject of the Ruler of the Universe, though a wicked and rebellious one. And it is seen in this remarkable incident that, while pursuing his own wicked purposes, he is still made by the all wise events. purposes, he is still made, by the all-wise, overruling providence of God, instrumental in promoting the glory of God and the *ultimate* good of God's true chil-The dealings of Satan with Job are in harmony with what we read of him in the New Testament.

Paul's thorn in the flesh was 'a messenger of Satan,' Co. 12. 7; the tares in the field were sown by Satan, Mat. 13. 29; the poor woman mentioned in Lu. 13. 16 Mat. 13. 29; the poor woman mentioned in La. 13. 10 is said to have been bound by Satan. He is thus represented as the author of physical as well as moral evil. He is permitted in God's mysterious providence to torture the body as well as to tempt and oppress the

to torture the body as well as to tempt and oppress the soul. His character and work are well indicated in his name, Satan, 'the adversary.' P.]

Ver. II. [We have a key here to the moral of the book and of Job's history. It was intended to be a life lesson to all God's people. Job was a good man. He was prosperous, happy, and useful. Under the divine protection and blessing he enjoyed as large an amount of felicity as weak humanity is capable of. 'One question could be raised by envy: May not the One question could be raised by envy: May not the goodness which secures such direct and tangible rewards be a refined form of selfishness? In the world of spirits, where all the mysteries of existence are brought to light, Satan suggests the doubt, 'Doth Job fear God for nought?' and asserts boldly that if these external blessings were withdrawn Job would cast off his allegiance. One problem is thus distinctly prohis allegiance. pounded which this book is intended to discuss and solve—Can goodness exist irrespective of reward?

P.]
Ver. 17. [The Chaldeans. The word literally signi-Ver. 17. [The Chaldeans. The word Interally signifies robbers. They gave name to an indefinite extent of country bordering on the Euphrates. C.—The Chaldees were one of the primeval races who settled early on the great alluvial plain near the junction of the Euphrates and Tigris. Ur was a city of the Chaldees, and must always be remembered as the native place of Abraham. The Chaldees possessed the characteristics Abraham. The Chaldees possessed the characteristics of true Bedawîn—restless, fierce, and predatory. They were of Cushite origin. The raid here mentioned will was carried away captive. P.]

Ver. 19. [Infidels have scoffed at a wind smiting the

four corners of a house at once, but in their scoffing

they but display their ignorance; a whirlwind would exactly smite the house as the messenger described. C. Satan's power, as here represented, is very exten-It reaches to individuals, nations, and the elements of nature. In all this the incidental statements in Job are in entire harmony with the notices in the in Job are in entire harmony with the notices in the New Testament. He is the great tempter of man, insinuating doubts, suggesting evil, visiting with bodily infirmity. He is spoken of as 'prince of this world,' and even 'god of this world,' Jn. 12. 31; 2 Co. 4. 4:—that is, of the physical world, able to employ the elements as his instruments against the people of God.

REFLECTIONS.—God can easily raise up instances of remarkable piety, even among wild Arabs and amidst wealth: and he delights to propagate the fame of such as are remarkably pious. It is a mercy for children to have parents deeply and constantly contact to the contact of the results of the contact of the results of the res cerned for the glory of God and the good of their souls. However lawful feasting and mirth may be on some occasions, there is always need after it to examine our hearts and conduct, and to supplicate the pardon of our mistakes in it. How closely Satan attends saints, ministers, and angels, particularly when they present themselves before God! We have great need to be themselves before God: we have great need to be always sober and vigilant, when our adversary the devil goeth about as a roaring lion seeking whom he may devour. And many, not less odious to God in the seeking through the State through the seeking through the seekin their tempers and designs than Satan, thrust themselves into the assemblies of God's people in their house of into the assemblies of God's people in their house of prayer. The noted favourites and servants of God are peculiarly the objects of Satan's malice. But precise are the limits by which he is restricted by God, who knoweth all his designs. And they who approve themselves faithful servants to God, will find him faithful to them in preserving them from the snares of the devil. It is very common for Satan and his instruments to reproach the people of God as selfish and hypocritical in their religion: and almost as common to ascertain their declarations with curses and impreto ascertain their declarations with curses and impre-

21 And said, Naked came I out of my mother's womb, and naked shall I "return thither: the Lord gave, and the Lord hath ither: the Lord "gave, and the Lord hath "Ge,74 ch, 20.75, ken" away; blessed "be the name of the Lord.

22 In all this Job sinned not, nor charged of feelighted. takeny away; blessed be the name of the LORD.

God foolishly.1

CHAPTER II.

1 Satan appearing again before God, obtaineth further leave to tempt Job. 7 He smitch him with sore boils from head to foot. 9 Job reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.

GAIN there was a day when the sons of A God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.3

- 3 And the Lord said unto Satan, Hast thou considered 'my servant Job, that there is none like him in the earth, a perfect4 and an upright man, one that feareth God, and escheweth evil? and astill he holdeth fast his integrity, although thou movedst me against him, to destroy5 him without cause.
- 4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.
- 5 But sput forth thine hand now, and touch his bone and his flesh, and he will bcurse thee to thy face.
- 6 And the Lord said unto Satan, 'Behold, he is in thine hand; but save his life.

7 ¶ So kwent Satan forth from the presence Radio Radio

t Ec.5.15. Ps. 49. 17. 1 Ti.6.7.

Z 25.24. 15. Ps. 34. 1; 89.38,52.1 Th.5.18. a ch....10, Ja. 1.4,12. 1 Pe.1.7. 1 Or, attributed folly to God.

CHAP II

a ch. r 6.18.6.1 Mat. r8.10.1 Ki. 22.19-22.

1 Angels, ministers, or saints.
2 Not a question proceeding from ignorance, but demanding an account.—C.

manding an account.

—C. b. ft. 7. XPe. 5. 8.

Mat.12.43. Lu. 10. 18.

Jh.14.50.

Jh.14.50.

This will recall the words of 52. Petering the vigit and the words of 52. Petering the state of 52.

Mat. Society of the words of 52. Petering the devil, as a roaring lion, walketh about, seeking whom he may devour, 'YPe.5.8.—P.

e See ch.1.1.8.

e See ch.r.1,8.
4 See note on ch. 1.

d' He.11.35. Ja.1.12. ch.13.15; 27. 5, 6. Mat. 24. 13. Ga.6.9. Ps.26.1; 41.12.

5 Heb. to swallow 8 Heb. to swallow see ch.o.17/Jn.9.2 Ge. 22.1.Mat.20.15

FES.7.3.4. with ch. 1, 3 Ge. 25. 32; 32. 20. Mat.6.25.
6 That is, Job has readily given the skins (bodies), both of beasis and children, to save himself.

ch.1.11.Ps.6.2. # ch.1.5,11;ver.9.Is. 8.21.Re.16.11,21. f ch.1.12, 2Co, 12, 7, Lu.22, 31, 1Co, 10, 13, ls.27,8

/ Ex.g. g. De. 28. 27. 5. 1,6.ch, 19.20. / E.s. 9. Is. 1,6.ch, 19.20. m ch. 19. 14, 17. Ps.

49.7. # ch.8.1; 18.1; 25, 1; 42.9.Ge.25.2. # ch.11.1;20.1;42.9.

x ch.11.1;20.1;42.9, y P.1.7.1;18.24;27, 10.Ps.3-1.3;14.Na.2,7, 15.51.19 R0.12.15, He. 13.3-ch.16.; z La.4-7.8, a Ge.50.10, 11. 2 Sa. 18.3; b ch.1.20, Ge. 37, 29, 34, Jos. 76, Ne.9.7, La. 2.10. Eze. 27, 30, 1 Sa. 4. 2.10.226.37.30. 1 Sa. 4 12.2 Sa.1.2. c Is. 47. 1. La. 2. 16. No.1.4. Ezr. 9.3-5. d Gc. 50.10. e Ps. 77.4.

CHAP. IIL # ch.1.22;2.10. b Je.20.14.Ps.106,33.

of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

- 8 And he "took him a potsherd to scrape himself withal; and he "sat down among the
- 9 Then said his wife unto him, Dost thou still retain thine integrity? Pcurse God, and die.8
- 10 But he said unto her, Thou speakest as one of the q foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.
- 11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together "to come to mourn with him, and to comfort him.
- 12 And when they lifted up their eyes afar off, and knew him not, they alifted up their voice, and wept; and bthey rent every one his mantle, and sprinkled dust upon their heads toward heaven.
- 13 So they sat down with him upon the ground aseven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

CHAPTER III.

1. Job curses the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

FTER this copened Job his mouth, and Cursed his day.

cations. And when God, for holy ends, lengthens Satan's chain against his own people, how inexpressibly forward is he in carrying on mischief to the ut-most extent of his permission? There is need then in our happiest estate to rejoice with trembling. How heavy are sore troubles when they come from every quarter and on everything, one upon the neck of another; and the last the most dreadful. Happy is it Happy is it when we are graciously weaned from created comforts, of which we may be so quickly and in so awful a manner deprived. But no affliction should indispose us for God's worship. The more trouble we feel the more need we have of his grace to support us. And the views of our death should wean us from perishing things. All that we have is God's gift lent or given All that we have is God's gift, lent or given to us: and whatever we lose, enough is left to deserve our thankfulness. Nay, a spirit of meekness bestowed our thankfulness. Nay, a spirit of meekness bestowed is a greater blessing than all that God can take from us. But, nevertheless, how powerful are the influences of God's grace, that can render his people composed and heartily resigned to his will under the sharpest trials! In all my troubles let me view God's hand and acquiesce in his will: and let them all drive me into the arms, the become from God. into the arms, the bosom of my God.

CHAPTER II. [Ver. 3. The object of God was holy and wise, though that of Satan was wicked and foolish. Satan insinuated that piety could not exist independent of the selfish expectation of reward. In opposition to this the Lord desired to demonstrate to Satan by a living example the existence of true and Satan by a living example the existence of true and disinterested piety. And this was no mere useless demonstration of truth. Satan was man's great tempter. Had he not been signally defeated in his plans and arguments, his power must have been largely augarguments, mented. P.

Ver. 6. [But save his life. Whatever be the power and commission of evil spirits or wicked men, God sets bounds to their malice they are unable to pass,

Ver. 8. [Sitting in ashes is a sign of deepest humiliation and sorrow. It is still practised in the East. I have witnessed it on more than one occasion. Any sudden and heavy calamity often drives the afflicted one not only to sit down on the heap of dust and ashes,

one not only to sit down on the heap of dust and ashes, but to sprinkle them over the whole person. P.]
REFLECTIONS.—How restless, impudent, steady, and active is the devil in prosecuting his malice against the saints! Disappointment but sharpens his rage, and makes him return more furious to the attack: and though proved a liar he persists in his accusations. It is honourable and necessary to resist him steadfort in the is honourable and necessary to resist him steadfast in the faith. But above all, great is the mercy that we have lesus as our advocate to repel his bold accusations. Jesus as our advocate to reper his bold accusations. To what astonishing extent doth God, for his own wise ends, permit Satan to afflict his dearest saints; nay, his Son! But glorious conquerors are they whose mind, in humble abasement, corresponds with their lowest or most loathsome circumstances of body. Heavy indeed is the trial when those who ought to be our sympathizing directors in trouble become our tempters to the most horrid sins; -to rage and disquiet; to blasphemy;—to trespass more and more against the Lord; and when those who come to comfort us have their mouths shut! But happy is he who endureth temptation; when he is tried he shall receive a crown of life! Happy is he who abhors to parley with vile suggestions, and who receives troubles as the love-messengers of his God! God can make our friends useless to us, even when they are so kind as to come useless to us, even when they are so kind as to come to comfort us, and so wise as to prefer the house of mourning to the house of mirth. What frightful changes disease can make on us! Why then should we be proud of vile bodies? But worthless are those friends who hasten from the chamber of disease, and are glad to flee from the melancholy door: an awful

proof that they are unmindful of and unprepared for death. Let then no health but what Christ is, no friend but God in him, be the trust, the boast of my soul! In the time of need all others take to themselves the continuous of the continuous and the continuous Microschel the wings of the morning and fly away. Misers comforters, nay ensnaring tormenters, are they all.

CHAPTER III. Ver. 1, 2. After these seven days were finished, Job gave vent to that grief which had so long stupified him, in the most bitter lamentations, and in imprecating mischiefs upon the day of his conception and high. conception and birth. 3. Let, said he, the lay of my birth, and the night of my conception, be utterly for-gotten as if they had never been. 4. Let that unhappy day be covered with horrible darkness, and turned into night. And never let one ray of daylight appear night. And never let one ray of daylight appear thereon. 5. Let the most frightful darkness, and the most extensive and thick clouds, wholly possess it. Let black burning vapours, and the most fearful disasters, render it terrible to men. 6. Let gross Jarkness, or absolute extinction, seize upon the night of my conception. 7. Let that wretched night be as barren of everything comfortable as a flinty rock: and let men never meet together on it tor feasting or mirth: nor let of everything comfortable as a flinty rock: and let men never meet together on it tor feasting or mirth: nor let a single whisper of joy be heard on it. 8. Let the most skilful mourners, who imprecate woe upon the days of uncommon disasters, effectually curse it by name as the direful mother of monsters, redoubled terrors, and mischiefs. 9. Let nothing but the most frightful darkness seize upon it, without a single glimmering of a star, or the smallest dawn of a long-looked-for morning: 10. Because it did not have me in my for morning; 10. Because it did not bury me in my mother's womb, and thus secure me from those miseries which I now feel. II. What a wretched misfortune was it that I did not die in the womb in the birth, or immediately after! 12. What a misfortune that they who received me from the womb did not let me fall on the ground, and dash out my brains; or that the nurse

2 And Job 'spake, and said,

- 3 Let^d the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.
- 4 Let that day be darkness; let not God regard it from above, neither let the light shine
- 5 Let darkness and the shadow of death stain it;1 let a cloud dwell upon it; hlet the blackness of the day terrify it.2
- 6 As for that night, let darkness seize upon it; let it not be joined unto the days3 of the year; let it not come into the number of the months.
- 7 Lo, let that night be 'solitary; let no joyful voice come therein.
- 8 Let. them curse it that curse the day, who are ready to raise up their mourning.4
- 9 Let the stars of the twilight thereof be dark; let it "look for light, but have none; neither let it see "the dawning of the day:
- 10 Because it shut not up the doors of my nother's womb, nor hid sorrow from mine
- 11 Why adied I not from the womb? why did I not give up the ghost when I came out of the belly?
- 12 Why rdid the knees prevent me? s or why the breasts that I should suck?

d ch.10.18,19. Je.20.

EX.10.22,23.Am.5. 8.Ac.27.20. f De.11.12.Ps.74.16.

- g ch.10,21,22; 24, 17; 38.17.Ps.23.4;44.19. Is,
- 5.17.+5.23.4444.9. I.S.
 1 Or, challenge it.
 1 Or, challenge it.
 4 Or, let them terrify it, as those who have a bitter day,
 Am.8.10.
 2 'Let thunderclouds render it terribit.—Boothroyd and
 Iresilett.
 3 Or, let it not rejoice among the days.
 1 Is.13, 21;24. 8. Re.
 18.23,23, Ie.7,34.
- # 2Ch.35.25. Je.9.17 -20.Am.5.16. l Or. a leviathan, ch. 41. 1. Ps. 74.14;104.
- ch. 41. P. 8. 74.14/104
 26.

 4 The margin and best authorities render it Levistatan. To stir him up is represented as inevitable destruction, ch. 41. 8. Therefore meaning therefore them curse it who are the mount of the control of
- m ch.30. 26. Je.8.15; 13.16. Mi.1.12. n Heb. the eyelids of the morning, ch. 38.12.
- 38.12. Ge.20.17,18;29.31, 32;30.22. ver.24;ch.6.2,3;10. 1;23.2.
- 1;23,2, q ch.10, 8, Je, 15, 10; 20,17,18, Ec.6,3-5, r Ge,30,3, Eze,16,5, Is.66,12,

- * Is. 57.2.1 Ki. 2.10.
 ** IS. 57.2.1 Ki. 2.10.
 ** IS. 49. 6-10, 148.89.
 ** # Tombs, ch. 15. 28.
 ** Eze. 20.20.
 ** * Ch. 22.25; 27.16. Nu.
 ** 22.8.8 Pr. 8. 27; 10.22.
 ** y Ps. 58. 8. Re. 6. 13.
 ** Ec. 6.3-5.
 ** 21. 5.7; 20. Pr. 4.16.
 ** a Heb. wearied in strength, ch. 14. x, with He. 4.9. Rc. 14. x3.
 ** IS. 57.2. with He.4.y... Is.57.2. \$\delta \text{Ex.5.6. Ju.4.3. Es}

- C. Re. o. 6. ch. 6. 8, 9; 7. 15, 16. Nu. 11.15. 1 Ki. 19.4. Jonah 4. 3. 8. f Is. 40.27. g ch. 17. 8; 12.14. La. 3. 7, 9. Ho. 2. 6. 3.7,9.Ho.2.6. A ch.7.19.Ps.102.9. 7 Heb. before my

- 13 For now should I have lain still and been quiet, I should have slept: then had I been at
- 14 With kings and counsellors of the earth, which built "desolate places for themselves;
- 15 Or with princes that had gold, who filled their houses with silver:
- 16 Or vas an hidden untimely birth I had not been; as infants which never saw light.
- 17 There the wicked cease from troubling; and there the eweary be at rest.
- 18 There the prisoners rest together; they hear not the voice of the boppressor.
- 19 The 'small and great are there; and the servant is free from his master.
- 20 Wherefore is alight given to him that is in misery, and life unto the bitter in soul;6
- 21 Which long for death, but it cometh not; and dig for it more than for hid treasures;
- 22 Which rejoice exceedingly, and are glad when they can find the grave?
- 23 Why is light given to a man whose way is hid, and whom God hath shedged in?
- 24 For my sighing cometh before I reat, and 'my roarings are poured out like the
- 25 For the thing which I greatly feared is 18.66.12.

 5 'Why did the lap anticipate me?'—M.
 Good. Why did a mother ever long to nurse me!—C.

 18 Heb. I feared a number ever long to nurse me!—C.

 18 Heb. I feared a number ever long to nurse me!—C. come upon me,8 and that which I was afraid of

did not refuse to give me suck! 13. For thus should I have lain still as a ship at anchor; I should have felt none of those miseries which I now endure: but had be not a ship at a ship a lain quiet and undisturbed in the grave; 14. Equal to kings and great men, who lie alone in the tombs which they built for themselves; 15. And to princes, who in their life had heaped up riches and wealth; 16. Or like a consealed abortion inches the water. their life had heaped up riches and wealth; 16. Or like a concealed abortiye infant, which was never numbered among men. 17. There, in the grave, the most wicked can hurt no one; and they who had been restlessly tossed and we ried with violence, enjoy the profoundest safety and rest. 18. There the condemned prisoners and enslawed captives enjoy the most perfect ease, and do not so much as hear the voice of an oppressor or exacter of labour. 19. There every person ease, and do not so much as hear the voice of an oppressor or exacter of labour. 19. There every person is on an equal level of power and greatness; and the servant is as free as his master. 20. Is it not strange that a man should be forced to live when his miserable condition makes him heartily abhor it; 21. Who in vain wishes for death, and seeks it more eagerly than the greatest riches; 22. And who would more gladly leap into his grave than the covetous miser can meet with a rich vein of silver; 23. Being so oppressed and shut up with God's indignation that he knows no other way to turn himself? 24. For my meat doth but sustain a miserable life, which is filled up with heart-sinking sobs and loud roarings, on account of my troubles. tain a miserable life, which is filled up with heart-sink-ing sobs and loud roarings, on account of my troubles. 25. For whatever dreadful things I fear they imme-diately come upon me, notwithstanding all my care to prevent them. 26. In my prosperity I never securely trusted in my riches, nor indulged myself in carnal ease: vet that has not preserved me from being miserable. And in this distress I have had no rest; and yet further billows of tossing troubles are still coming upon

we. Ver. 1. [The close connection between the end of Ver. I. [The close connection between the end of the second and beginning of the third chapter ought not to be overlooked. 'After this opened Job his mouth,'—after the seven days of silent pantomime that ushered them in. Could anything have been more trying to the temper, more crushing to the spirit, more harrowing to the feelings of the poor bereaved, plaguestricken sufferer than the conduct of these three men? stricken sufferer than the conduct of these three men? They came professedly to mourn with and comfort him; but justly has their heartless conduct been made the basis of the ironical proverb, 'Job's comforters.'

The loud lamentations, the rending of their garments, the throwing of dust on their heads, and the seven days the throwing of dust on their heads, and the seven days and nights of blank silence, were all, by the wasted and heart-broken sufferer, interpreted, and, as the sequel shows, rightly interpreted, in the light of insults rather than sympathy. The visit of the three friends was probably a part of Satan's work; and if so, it was surely his masterpiece. To assail the isolated, exhausted, agonized man with hypocritical professions of sympathy, with illogical arguments. and finally with sympathy, with illogical arguments, and finally with coarse and cruel invective, was enough to drive him to coarse and cruet invective, was enough to drive him to despair. We can scarcely wonder that, under such circumstances, even the patience of Job was exhausted, and that he broke forth into those passionate utterances, of which an example is given in this third chap-

Ver. 14. [Desolate places. No country is more remarkable for its splendid and desolate tomb-palaces than the land of Edom, where Job resided. See Laborde or any other descriptions of Idumæa, especially of the city of Petra. C.]

Ver. 26. [This sublime and pathetic, and yet humilisting speech must be regarded as the commencement

Ver. 26. [This sublime and pathetic, and yet humiliating speech, must be regarded as the commencement of Job's 'sin with his lips.' Hitherto his outward conduct and language had been pure and perfect; now under unparalleled trial and temptation he bursts forth into passionate exclamations. What a sad comment is this on his noble declaration: 'The Lord gave, and the Lord both taken away, blassed he the page of the the Lord hath taken away; blessed be the name of the

REFLECTIONS. - How dreadful are the days, the ages, in hell, on which heaven frowns, and which earth forgets, joy forsakes, and curses attend. The best, when left to themselves, may fall into the greatest folly and guilt; become mad in their wishes, liberal of their curses, cruel to their friends, and unthankful to their God! but how much better is the never-cursed day of our spiritual and eternal birth than that of our natural! How helpless are men when they come into this world! But kind is the care of Providence about them. How

bid it welcome. To quarrel with the life which God bestows, is to sin against our own mercies. Fretfulness and impatience at our lot can only aggravate our sufferings. And to reflect on God's providence is to accuse himself. It is our happiness that our time is in God's hand. The more irksome this life is we should be the more solicitous to prepare for a better. And they only are fit to die who are content to live, and, satisfied under every burden, wait cheerfully the Lord's pleasure.

CHAPTER IV. Then Eliphaz, a descendant of Thou wilt doubtless be incensed Esau, replied, ver. 2. Thou wilt doubtless be incensed by the slightest attempts to offer a reply: but who can by the slightest attempts to oner a reply: but who can restrain himself from speaking the truth upon such a pressing occasion? 3. Behold, in former times thou hast, with great pains and success, instructed many under trouble and corrected their mistakes; and by thy thinder trouble and corrected their histakes; and by thy kind and pertinent advices hast mightily encouraged the dispirited. 4. By thy discourse thou hast encouraged and supported those whose hearts were ready to sink; and hast settled them who trembled under the burdens and hast settled them who trembled under the burdens of their adversity. 5. But now, when fallen into their condition, thou canst not practise thy own lessons, but faintest and art struck with consternation. 6 Is not this the time to exercise thy piety, thy confidence in God, thy hope of blessings, and thy integrity of conversation? Or shall all thy religious appearances turn out a mere nothing? 7. Too good reason thou hast to suspect thyself a hypocrite: for think if thou canst remember one instance of an innocent and godly man suspect thysen a hypotenes for think it thou can't remember one instance of an innocent and godly man who was ever punished with such remarkable strokes of divine vengeance as thou art.

8. For my part, aged as I am, I have always observed that it is the wicked devices and practicate of heartible crimes who rear the as 1 am, 1 nave always observed that it is the wicked devisers and practisers of horrible crimes who reap the fruit of their works in such a manner.

9. By the blasting and burning influence of God's fearful judgments they are more suddenly, or more gradually, reduced to misery and ruin. Io. And though, like thee and thy sons, they be oppressors, fierce and strong as lions, their power and influence are broken and them calves afflicted. II. The mightiest turnits and their But kind is the care of Providence about them. How levelling are the strokes of death! None of our earthly honours dare enter the grave. Happy only those in it who die in the Lord! What relief from trouble, what rest, what liberty they enjoy! But sad is the case when inflicted troubles, and want of prospect of deliverance, make even saints to long for death and long for d

26 I' was not in safety, neither had I rest, neither was I quiet, yet trouble came.

CHAPTER IV.

1 Eliphaz reproveth Job for want of religious trust. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His tarful vision, to humble the excellency of creatures before God.

THENa Eliphaz the Temanite banswered and

2 If we assay to commune² with thee, wilt thou 'be grieved? but who can withhold himself from speaking?3

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble

5 But now it is come upon thee, and thou faintest;5 it toucheth thee, and thou art troubled.

6 Is not this thy fear, thy confidence, thy hope,6 and the uprightness of thy ways?

7 Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?

A.M. cir. 2484. B.C. cir. 1520.

& Ge.3. 19. ch. 14. 1. Ac.14.22. He, 12.6-11. Re.3.19.2 Ti.3.12.

CHAP. IV. CHAP. IV.

2 See ch.2.rr.

1 The name 'Eliphaz,' and his residence 'Teman,' compared with Ge. 6. rr, cannot leave a doubt that Job lived long posterior to the days of Abraham, and that consequently he was well acquainted with the Abrahamic covenant of promise.

—C.

b ch.3.1, 2; 6. 1; 8. 1, &c. 2 Heb. a word. c 2 Ti.43. 8 Heb. who can re-frain from words I d Ge.8x.9.1s.35.34. He.z.z.z.I Th.5.14. 4 Heb. the bowing

knees. e ch.3.25,26;1.11-19; 5 The same trial in

A.M. cir. 2484. B.C. cir. 1520.

h Ga.6 :
i That is, by hts
anger, Is. 30, 33; 11.4.
Ex.15.8.ch.1.19; 15.30.
Ps.18.8; 68.1,2; 37.20. 2
Th.2.8.

Th.2.8.

j Ps.58.6; 3.7. ch. 29.

17.

k Ps. 34.10; 57.4.2 Ti.

4. 17. Eze. xix. i.e.
powerful oppressors. / Ps.62. 11. 1 Co. 13.

7 Heb. by stealth, 8 'Mine ear received a whisper along with it,' as the 'still small voice' that spake to Elijah, r Ki. 19.12.—C.

m ch.33.15,16.Da.2. 19,29:4.5. Nu.22.19,20; 12.6.Ge.xl.xli. n Ge.2.21. Jonah 1.5. 1 Sa.26.12. och.7.14.Is.6.5. Da. 10.8. Hab.3.16. Re. 1.

⁹ Heb. *met me*. 1 Heb. the multi tude of my bones. p Ps.104.4.He.1.14.

g Ot, I heard a still voice, 1 Ki.19.12. 2 This seems to have been a real vision, and not a dream, and the communication was worthy of God, however erroneous the use to which Eliphaz applies it.—C.

r ch.14.150.2.Ps.130. 3;143.2.Ec.7.20.Ja.3.2. 8 Ot, before.

8 Even as I have seen, "they that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the iteeth of the young lions, are broken.

11 The *old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now! a thing was secretly? brought to me, and mine ear received a little thereof.8

13 In "thoughts from the visions of the night, when "deep sleep falleth on men,

14 Feare came upon me,9 and trembling, which made all my bones to shake.

15 Then a pspirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice. saying,

17 Shall 'mortal man be more just sthan

prehend, amidst profound silence all around, say, 17. Shall a wretched man be more righteous than God, or justified before him? or even the most excellent man be pure before his Maker? 18. Behold! he put no firmness in his heavenly ministers, and can put no trust in them; and in his angels he has placed no ground of boasting, and can perceive defect of service and readiness to slide.

19. How then can he perceive perfection in mortal and sinful men, whom he can crush as easily as, or before the face of, a moth? 20. They are pricked and bruised in a mortar of trouble through pricked and bruised in a mortal of themselves, without their whole life and quickly perish for ever, without their whole life and quickly perish for ever, without their whole life and quickly perish for ever, without their without their sale. any oppressing them or regarding their fall. 21. Is not all their power and excellency a plucked-up nothing, is it not destroyed together? They pine and melt away

and must have been a province of it, or have bordered upon it, Je. 49. 7, 20. In one passage it is included in the same curse with the capital of Edom, Am. I. 12. Habakkuk joins it with Mount Paran, and this may indicate that it embraced that section of Edom which

ndicate that it embraced that section of Edom which also opposite to Kadesh, Hab. 3. 3. Probably as the northern section of Edom was called Gebal, the southern may have been called Teman. P.]

Ver. 6. [Delitzsch's translation brings out what appears to be the true meaning:—'Is not thy piety thy confidence, thy hope? and the uprightness of thy ways?' That is, Dost thou not rely on thy presumed innocence before God? Pl.:

ways? Inat is, Dost flow not rely on thy presumed innocence before God? P.].

Ver. 9. [The argument is this: What a man sows, that shall he reap—if he sow wickedness, by the blast of God he will perish; but you, Job, are suffering by that blast, therefore it is evident you have been secretly windled. So doly to the undertailed a procedure of the content of the con

that blast, therefore it is evident you have been secretly wicked. So dark is the understanding, so uncharitable the judgment of man! But to the believer 'it is a small thing to be judged of man's judgment—he that judgeth is the Lord,' I Co. 4. 3, 4. C.]

Ver. 17. [How blessed the truth, that notwithstanding all man's weakness, imperfection, and sin, God has provided a way in which man shall be 'justfied,' and God shall be, not merely merciful, but 'just, and the instifier of him that believeth in Iesus.' Ro. 3, 26. C.]

justifier of him that believeth in Jesus,' Ro. 3. 26. C.]

REFLECTIONS.—Such as are in sore trouble ought to be spoken to and dealt with in great tenderness. But affection must not hinder, but promote faithfulness in our reproofs and admonitions. We must not, for fear of offending, suffer sins upon our brother. And it is very edifying when such as are noted in their profession, lay out themselves for the instruction and encouragement of others in the Lord's war; warning the unruly, supporting the weak, and comforting the feeble-minded. Yet through the sor-

ruption of our nature, it is far easier to give good counsel than to take it. Extremely trying is the situation when Satan employs the saints godly friends to make them raise their hopes and acknowledge themselves hypocrites. The charge of hypocrisy is most frequently laid against the people of God, and is one of the hardest to be borne. But exceeding sinful is the indulgence of a censorious spirit: We must never judge of a man's state from a particular failing or from his outman's state from a particular failing or from his outward lot. Though tyrannical oppressors and other sinners be recompensed in this life, yet no man knows either love or hatred by all that is before him. What singular intimacy with God might saints enjoy if duly weaned and withdrawn from the things of this life! Were our tempers duly holy, even our dreams might be means of our noted followship with God. O how be means of our noted fellowship with God. O how men's spirits shrink under visits from the other world! What then must be the terrible majesty, infinite holiness, and equity of God himself! Insignificant and impure are all creatures in comparison of him. Mean are men while they live; and wretched in death if driven away in their sins. But for senseless, sinful, driven waymes to impace the window reachest and the residence of the dying worms to impeach the wisdom, goodness, or equity of JEHOVAH's dispensations of providence, or to plead their own wealth and excellency in his presence, How strange is it that is the boldest presumption. is the boldest presumption. How strange is it that amidst so many and remarkable warnings of an entrance into eternity, most men should live entirely unconcerned about it! And scarcely less strange that even good men should so often wrest God's oracles to serve their own humours. This oracle which Eliphaz heard gave ground to rebuke Job for his murmuring, but none to condemn him as a hypocrite.

CHAPTER V. Call now if there be indeed any that will answer this oracle in thy favour! And to which of the saints canst thou turn as an advocate for thy cause, or as an example of thy condition? 2. For the just judgment and holy jealousy of God shall dethe just judgment and noty jealousy of God shall destroy foolish and wicked men: and their own rage at Providence and envy of other men's happiness shall render them miserable. 3. Even when I have seen wicked men flourishing in apparently fixed prosperity, I have judged them unhappy, and predicted their fall, and quickly seen them and their families rendered miserable. 4. Their posterity are evened to reach miserable. 4. Their posterity are exposed to great dangers and calamities: they are oppressed and ruined in their lawsuits, or are openly punished, while there is none to deliver them. 5. The hungry vagabonds eat up their crop; and notwithstanding all the means used to secure it, or the danger to the taker, the sweeping scourge, and savage robber, such as the Chaldeans or Sabeans, carry off their whole substance and wealth. 6, 7. Affliction never comes to men without the just influence of God and the deserving influence of men's sin, even though it be altogether common and natural for men to meet with trouble.

in iniquity, and abandoned to gross impiety, shall not long flourish on the earth; but if, as born in it, a man be obstinate in gross wickedness, the flaming thunder-bolts of God's judgment shall fly aloft to destroy him. 3. Truly, therefore, were I in thy place, I would humbly address myself unto God and refer myself to his disposal. 9. I would refer myself to God, who works so many things, the nature, causes, and immediate ends of which we do not understand, and so is able to help or punish as he pleases: 10. To God, who waters the earth with rain, and who causes the fountains to spring, and rivulets to run along the streets and fields; II.

That by plentiful crops he may enrich and dignify
men of low condition, and exalt those that mourn in sordid baseness and misery to an extended happiness and safety: 12. To God, who defeats the craftiest designs of subtle men to raise or enrich themselves, that it is not in their power to execute the schemes which they have most cunningly contrived: 13. Who makes their own devices to produce what they studied to avoid, and to hurry them, contrary to their expectation, into dreadful ruin. 14. So that when everything seems plain and prosperous, they suddenly stumble into mis-takes and misery; and in the very midst of their wisdom and felicity unexpected danger seizes upon them. 15. By which means God delivers those who fear his name from the open fury and from the treacherous flatteries and calumnies of these powerful oppressors. 16. That by observation and experience of this the poor and oppressed may be encouraged to hope in God for help and deliverance, and wicked men may be confounded and silenced.—17. And, moreover, God makes all the afflictions of his people to work remarkably for their afflictions of his people to work remarkably for their good; therefore never complain of his corrections, but esteem them as a distinguished favour. 18. For he not only makes us grieved and pained with trouble for our good, but quickly removes his rod and bestows his comforts.

19. When manifold troubles are inflicted on others thou shalt escape if thou refer thyself to God's disposal. Now he they own troubles are more they others thou snart escape u thou refer thyself to doublisposal. Nay, be thy own troubles as many as they will, they shall do thee no real hut. 20. God shall supply thee with food in times of famine, and protect thee in the day of battle. 21. No malicious reproachers or false witnesses shall be able to hurt thee; and thou shalt be secure amidst the depopulations of countries. 22. No pestilence, nor famine, nor ravenum beast shall be allowed to hur' thee, nor even mar thy cheerfulness.

23. The stones of the field, as if in league with thee, shall neither hurt thy person nor crop; and even the wild beasts shall submit to thee as thy conquered servants. 24. Thou shalt by experience find thy dwelling, family, and substance, wherever it is, in safety and quietness: and thou shalt be enabled to manage thy household affairs without any allowed miquity; and shalt take an account of them without diser common and natural appointment. 25. And however bare thou now ap-And men, outrageous pearest, as the earth in winter, thou shalt find thy

God?4 shall a man be more pure than his

18 Behold, he put no trust in his servants;5 and his angels6 he charged with folly:7

19 How much less in them that dwell in housest of clay, whose foundation is in the dust, which are crushed before the moth?8

20 They are "destroyed" from morning to evening: they *perish for ever without any regarding it.

21 Doth not "their excellency which is in them go away? they die, even without wisdom.

CHAPTER V.

1 The harm of inconsideration. 3 The end of the wicked is misery.
6 God is to be regarded in affliction. 17 The happy end of God's

ALL now, if there be any that will answer J thee; and to which of the saints wilt thou turn P1

2 For awrath killeth the bfoolish man, and envy2 slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed³ his habitation.

suddenly I cursed* his habitation.

4 His children are dar from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the rob-phetic fresht.

5 The substance.

4 His children are dar from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the rob-phetic fresht. C. (2.13) 10.12 Ex. 20. (2.13) 10.

6 Although affliction5 cometh not forth of the dust, neither doth trouble spring out of the

7 Yet, man is born unto trouble, as the "sparks" fly upward.

8 I' would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Whok giveth rain upon the earth, and sendeth waters upon the fields:1

11 To" set up on high those that be low; that those which mourn may be exalted to safety.

A. 81. CH. 1494.

B.C. CLT 1520.

man is born unto mersed, being immersed, being immersed, including immer A.M. cir. 2484. B.C. cir. 1520.

4 Sooner or later, punished in the gate, the seat of judgment,

e ch.18.9;1.12,13, 5 Or, iniquity. f Am. 3. 6. La. 3.39. Is. 45. 7, with Mat. 15.

13. Spark, and neither birds nor artificial for the birds nor artificial f

glory (c Co. 4.15-17).—

(*De. 34-30. r Sa. 2.6.

*P. 5.4(7). 8.15. 30.36. Exe.

34.16. Ho. 6.7.

**P. 5.34-79. 13.7. Pr.

24.16. Pe. 2.7/9. Re. 3.

10. C. 10.13. 2 Co. 1.

2 From six troubles in worldly affairs, so many being the days of labourfrom severe, adding fixed of rest, that control of the severe sev

At 12. 18.14.32. Mi.7.9,

10. Pr. 3.11.12. He. 12.

5.61.0. Ja. 1. 127.8. 11.

11. Re. 3.10. Ps. 119. 67, 71;

94.12. [e. 3.18. 20.

1 Eliphaz utters here a most blessed truth, yet not the whole truth; for though there be many affictions corrected are mere and the second truth of sins past, yet the second truth might of sins past, that might might while others are sent for the production of brighter graces (Ja. 1. 3. 4). or higher glory (2 Co. 4.15-17).

spirit.—C. ** Ps.33.19; 34.10; 37 19. Pr.10.3. Hab. 3. 17

12 Heⁿ disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.8

13 He° taketh the wise in their own craftiness; and the counsel of the froward is carried

14 They meet with darkness in the daytime, and grope in the noon-day as in the night.

15 But the saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 Sor the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He "shall deliver thee in six troubles; yea, in seven² there shall no evil touch thee.

20 In* famine he shall redeem thee from death; and in war from the power of the sword.

21 Thou, shalt be hid from the scourge of the tongue;3 neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know bthat thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.4

25 Thou shalt know also that thy seed shall be great,5 and thine offspring as the grass of the

26 Thou shalt dcome to thy grave in a full age, like as a shock of corn cometh in his season.

27 Lo this, we have "searched it, so it is; hear it, and know thou it for thy good.

ascription of all chastisements to his will and power,

posterity very numerous, prosperous, and beautifully connected. 26. And when thou hast arrived at an connected. 26. And when thou hast arrived at an uncommon age, thou shalt enter into thy grave with an easy smile and shouts of joy, as one fully ripened for the glories of heaven. 27. Doubt not of this; for we have thoroughly examined the point, and find it as I have said. Hear, consider, and practise it, for thy present and everlasting advantage.

Ver. I. [These are the words of Eliphaz. 'Call now'—which of these can give assistance? 'Saints' (holy angels), to whom amongst these wilt thou turn ver. 11-14. C.]

Ver. 7. ['Misfortune does not grow like weeds out of the ground; it is rather established in the divine order of the world, as it is established in the order of nature that sparks of fire should ascend.' It is a beautiful sentiment, and characteristic of an age of piety and thoughtfulness. thoughtfulness. P.]

Ver. 23. [Stones of the field. Literally, sons of the ver. 23. [Stones of the field. Literally, sons of the field, the verse intimating a mutual peace; the whole animal creation in league with man, and he faithful to his engagement, and at peace with them. And true it is, that in proportion as religion gains a place in the heart, cruelty to animals is expelled. C.]

Ver. 27. [With all its hearty of expression positions are considered.]

now'—which of these can give assistance? 'Saints' (holy angels), to whom amongst these wilt thou turn for help in thy murmuring against Providence, seeing they are unable to help themselves? See ch. 4. 18. C.—To which of the saints wilt thou turn? This clause is connected in sense with ch. 4. 18. God charged his angels with folly, consequently it would be vain to put any trust in them. They are sustained by divine power, and can render no assistance to others. As the term 'saints' is liable to be misunderstood. the translation heart, cruelty to animals is expelled. C.J

Ver. 27. [With all its beauty of expression, poetic fire, and depth of thought, there is a false principle running through the whole of this speech, or rather ode. Eliphaz regards Job as a sinner and a hypocrite, and therefore punished by God. He endeavours to establish the dooma that all affliction is penal: conand intereste painting by God. The endeavours to establish the dogma that all affliction is penal; consequently the address must have seemed cold and heartless to the poor sufferer. Not a word of compassion is uttered, not a sentiment calculated to purify or spiritualize the soul. He never rises to the sublime conception of suffering set forth by Christ or Paul:-

'We know that all things work together for good to them that love God.' 'Every branch that beareth fruit

he purgeth it, that it may bring forth more fruit.' P.]

REFLECTIONS.—The best of men quickly grow confident in their own mistakes. And it is the greatest discouragement to one in sore trouble to find no sain in his case or centiment.

But how foolish and sillinger this case or sentiment. But how foolish and silly are the greatest of sinners! Their own wickedness fearfully corrects them, and their backslidings ruin themselves, their families or records. corrects them, and their backshdings ruin themseives, their families, or property. It is stupid and heathenish to think that anything happens to us by chance. And the more we are acquainted with the sinfulness of our nature, we shall see the less reason to murmur at our nature, we shall see the less reason to murmur at our nafflictions. Under sore troubles it is necessary to search out and remove the sinful cause, and to turn all our fretful murmurs into humble supplications. How entertial murmurs into humble supplications. out and remove the sinful cause, and to turn all our fretful murmurs into humble supplications. How encouraging is it to have an almighty, condescending, and gracious God to apply to! No craft, no strength, no plots of devils or men need discourage us when we have him on our side. If our mind he brought down to our circumstances let us never quit our hope: it is in a faithful promiser. Our malignant opposers may for a while open their mouths wide against us, and their oppressing nand may lie heavy on us; but quickly their arms shall be broken and their lips sealed up in

'holy ones' would be preferable. P.]

Ver. 2. [Envy slayeth the silly one. For envy the margin gives indignation, and this is the true reading. Wrath and indignation do not signify the suicidal influence of a man's own passions, but the righteous 'severity of God,' Ro. II. 22, as will appear by the

'saints' is liable to be misunderstood, the translation

'holy ones' would be preferable. P.]

CHAPTER VI.

Job showeth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends of unkindness.

OUT Job answered and said,

- 2 Oh that my grief were bthoroughly weighed, and my calamity laid in the balances
- 3 For now it would be cheavier than the sand of the sea:2 therefore amy words are swallowed up.
- 4 For the arrows of the Almighty are within me, the poison whereof drinketh up3 my spirit: the terrors of God do set themselves in array against me.
- 5 Doth the wild ass4 bray when he hath grass?5 or loweth the ox over his fodder?
- 6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?
- 7 The things that my soul refused to touch are as my sorrowful meat.
- 8 Oh that I might have my request; and that God would grant me the thing that I long for!6
- me; that he would let loose his hand, and cut me off!
- 8 Oh that I might have my request; and at God would grant me the thing that I long or! 6

 9 Evenh that it would please God to destroy it; that he would let loose his hand, and cut it e off!

 10 Then should 'I yet have comfort; yea, I would harden' myself in sorrow: 8 let him not pare; for I khave not concealed the words of ne' Holy One. 9

 11 What is my strength, that I should hope? and what is mine end, that I should prolong ity life?

 12 Is my strength the strength of stones? It is my strength the strength of stones? It is my help in me! and is wisdom riven quite from me? would harden myself in sorrow:8 let him not spare; for I have not concealed the words of the Holy One.9
- and what is mine end, that I should prolong
- or is my flesh of brass?1
- driven quite from me?

CHAP. VL.

a ch.3.114.2
b ch.23.2, 2
ch.23.2, 2
ch.23.2, 3
ch.23.2

9.4 Dan.10.3... Pr.13.12. 6 Heb. my expecta-

6 Heb. my top.

A 1 Ki 19.4 Jonah 4.

3,8.9. Re. 9.6. ch.7.15,
16.10-25-27. Is. 57/

2. Re.14.13. Ps. 16. 10.

\$ 2C0.11.29. He.13. 3.R0.12.15, Ja.1.26. # Ps.36.1. Ge. 20.1

Shame to the man who bath despised his friend. He indeed hath departed from the fear of the Almighty.—M. Good. mighty.—81. Good.

7 Je.15.18. Ps.38.11;
88.18.Lu.10.30-32,
4 Or mourn.
5 Heb. they are cut
off.
6 Heb. in the heat

thereof.
7 Heb. extinguish

Theb. extinguished

Ge.25,15, Is.21.13,
14Je.25,23

f Je.14.33.23-25,
8 Or. For wow ye
are like to them.

wers.15,862.9

Heb. not.
1 Even as the decidful brook to the
Temanite ver. 18,79,
ware returned to the
Temanite ver. 18,79,
ware returned to the
yeare nothing.—C.

w. ch.2.12, 13, PS, 38.
21:83.18.
2 Simitten with fear,
either of the infection of his divease, or
the standard of being moved with
sympathy for his affiletions.—C.

y15.2.12, 3.Ac.20, 33.
x Ge.14.14.16, Jos.
76.4.5.2.3.018,19.
PS, 39,2119.12, PS, 90.
PS, 39,2119.12, FS, 90.
PS, 39,2119.12, FS, 15, 20.
Cch.13.4.5.1 Ti.1.7.
3 Is it right merely
to watch for my

6 The hereaved, be reaved both of chil dren and property.—

f Je.18.18,20. Ps.5.6; 7.15;64.45;142.5. 7 Heb. before your face.

7 Heb. before your face.

Is-63-8.Col.3-9.

Ch.17-1027-4-6.

8 That is, in thir malter.

9 Look upon me (ver. 28) again and any again, and in my perceive the consciousness of my innocence of the charges you have laid against me—C.

Ja.3-13-He.5-12. T Co.2-15.

1 Heb. my palate.

14 Top him that is afflicted pity should be showed from his friend; but he qforsaketh the fear of the Almighty.3

15 My brethren have 'dealt deceitfully as a brook, and as the stream of brooks that pass

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they 5vanish: when it is hot,6 they are consumed out of their

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped: they came thither, and were ashamed.

21 For now ye "are nothing; ye see my cast. ing down, and are afraid.2

22 Didy I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are bright words! but what doth your arguing reprove?

26 Do ye imagine to reprove words,3 and the speeches of one that is desperate, which are as wind?4

27 Yea, ye overwhelm⁵ the 'fatherless, and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is evident unto you7 if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.9

30 Is there iniquity in my tongue? cannot my taste¹ discern perverse things?

But great and holy caution is necessary under death. But great and noty caution is necessary under trouble, that we may neither be averse to it, nor think ill of it, nor overlook and disregard it. For when blessed of God they are remarkably advantageous. They but open God's way for bestowing his distinguished favours. And those who dwell under the shadow of the Almighty shall enjoy the surest protection, inward quietness peace with God and his creation. tion, inward quietness, peace with God and his creatures, comfort in their families and seed, and joy and honour in their death. Let us then attend to and profit by every truth we hear.

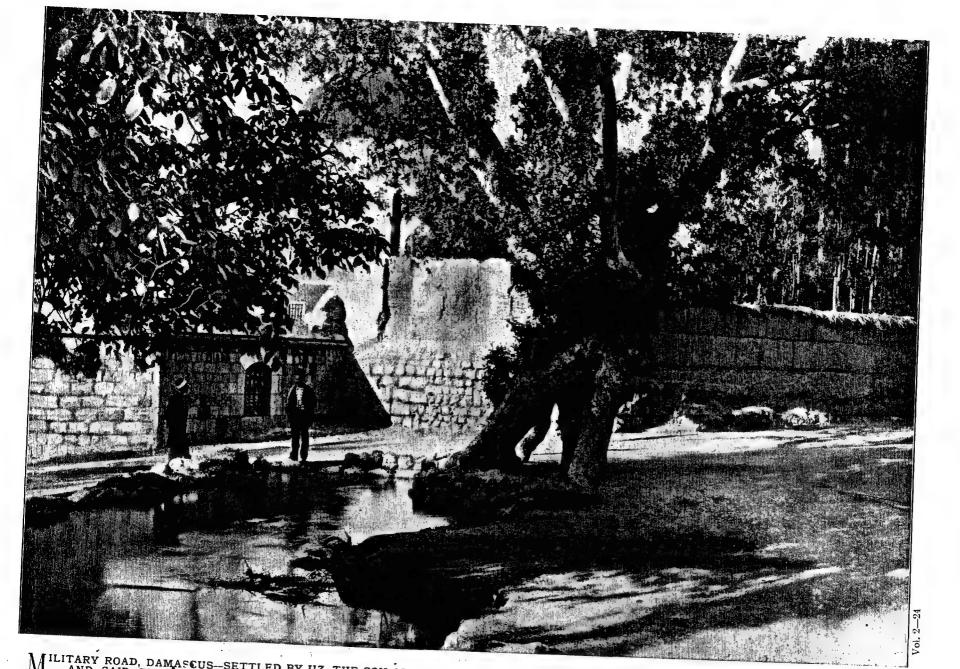
CHAPTER VI. But Job replied to Eliphaz: 2. O that my oppressive trouble, allotted me in God's indignation, and my extensive, unavoidable, and sinking calamity and sorrow, were but impartially and thoroughly weighed! 3. It would be found so heavy as to hinder and far surpass complaints: therefore are my words full of burning rage and tossing disquiet. 4. For grievous pains in my body, and impressions of God's wrath on my conscience, by their violence, quite dispirit my soul and waste my life. His terrible judgments shut me up on every side and set themselves as in battle array against me. 5. You do no more than brute beasts when you are easy and unconcerned only the results. when you are easy and unconcerned amidst your pros-perity. But if these animals complain in their distress, why should I be hindered? 6. Can ever such empty and unsavoury discourse as yours, without any seasoning of grace, prudence, and moderation, be either acceptable or edifying to one in such distress! 7. Those grievous afflictions, which I was once afraid to touch, must now in anguish endure; and yet I have nothing

afforded me for comfort but your loathsome and empty discourses. 8. O that God would quickly fulfil my request for death, and grant me that which I earnestly hope and long for! 9. Even that, without leaving me to languish in this miserable condition, he would, with one effectual stroke, put an end to my present life. Io. The near views of this would comfort my spirit and strengthen me to endure the severest pains; to obtain this I would gladly endure what he pleases; as I am conscious that I have not hypocritically denied, disregarded, or concealed his truths. II. My strength is so spent that I can neither hold out nor expect recovery. I neither have nor hope for comfort in this life that I should desire it; nor do I apprehend any hurt in death that I should fear it. 12. My strength is quite incapable of bearing such troubles; nor can I but feel their terrible pressure. 13. And though I cannot deliver myself, am I therefore destitute of solid reason and true viters? However I have not I have not a solid. reason and true virtue? Have not I the testimony of a good conscience? Do not I know my own integrity, and the nature and degree of my sufferings, better than you?

14. Surely he who is in distress should meet with pity and compassion! and he who, instead of pitying a friend under great affliction, censures and re-proaches him, shows that he has not the true fear of God, and is in a fair way to apostatize from his service. God, and is in a rair way to apostatize from his service. 15-20. My dearest friends promised me help and comfort; but failed me in a time of need; as torrents, which in winter make a great noise, and run with a violent stream when the melted ice and snow fall thick into them; but in the summer, when water is much needed in these hot and parched countries, are quite dried up;

the water is so diverted into other channels, exhausted by the dry desert, or exhaled into the empty air, that by the dry desert, or exhalted into the empty air, inactione can scarcely tell where they ran: and the Arabian travellers who expected to refresh themselves with the water find themselves shamefully and miserably disappointed. 21. Just so are ye deceitfully disappointing me in my adversity, when I most need your help. Ing me in my adversity, when I most need your help, Instead of comforting me, you, seeing my distress, shrink from me, as if you were afraid I should prove burdensome or disgraceful to you. 22, 23. But since I never asked aught of you for either my subsistence or deliverance, can you not afford me a few comfortable words! 24. If you can convince me of any mistake, I shall submit, cease my complaints, and hearken to your submit, cease my complaints, and hearken to your counsels: 25. For solid arguments have a marvellous power to convince and persuade; but your reproofs are to no purpose, as they proceed wholly on mistakes.

26. To what purpose rail ye at words, or critically censure the speeches of a man desperate with trouble? sure the speeches of a man desperate with trouber 27. Mean ye to oppress me, when so helpless and destitute, with your bitter calumnies and revilings; and designedly to add to my misery? 28-30. Consider therefore my case and words more deliberately and impartially: you can easily detect me if I speak false or maintain a bad cause. Fairly try my cause over again, and you will find me innocent of the hypocrisy and wickedness which you have laid to my charge. Have wickedness which you have laid to my charge. Have I uttered aught that is false or wilfully wicked? or am I so stupid that I cannot distinguish that which is vain, false, or impious, from that which is true, gracious, and edifying



ILITARY ROAD, DAMASCUS—SETTLED BY UZ, THE SON OF ARALI, AND SAID BY THE ARABIAN HISTORIAN, MUGIR-ED-DIN-ELVI:1.]—Wetzstein, Oliphant thinks, clearly shows that the land of Uz, mentioned in cannot refer to Edom, but must have reference to a region near Damascus. While Josephus, in his Antiquities (i:6-4), states that the Arameans, whom the Greeks called

the Syrians, were descended from Aram. Uz, who was a son of Aram settled Trachonitis and Damascus. The historian, Mugir-ed-din-el-Hambeli, in the chapter on the legends of the prophet, says: "Job came from El-Es Uz (?), and the Damascene province of Batanæa, which included Hauran, was his property." And Dr. Porter, one of the contributors to this Self-Interpreting Bible, says that he visited a town in the Hauran whose people claimed that Job was king of Batanæa. We give as illustrating this a view of the Military Road in Damascus.

CHAPTER VII.

1 Job excuseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

S there not an appointed time to man upon L earth? are not his days also like the days of

2 As a servant earnestly 2desireth 4the shadow,3 and as an hireling clooketh for the reward of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone?4 and I am full of tossings to and fro unto the dawning of the

5 Myh flesh is clothed with worms and clods of dust; my skin is broken, and become loath-

6 My' days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is *wind: *mine eye shall no more see good.6

8 The eye of him that hath seen me shall see "me no more: "thine eyes are upon me," and

9 As the cloud is consumed and vanisheth away; 'so he that goeth down to the grave shall come up no more.

10 He *pshall return no more to his house, neither shall his place know him any more.

A.M. cir. 2484. B.C. cir. 1520.

CHAP. VII. a ch.14.5,14.Ps.39.4. Ec.3.1,2. bOr, a warfare,Is,

40.2.

1 A set time, task, or place, a military station.—M. Good.
c ch.14.6.Is.16.14;21.
16.Ge.47.9.

G. C. 4.7. G. 1. G

FPs.39.5.ch.29.2;x4. LEc.x.14.Ge.31.40;47.

1.EC.1.14. Ge.31.40.47.

§ De. 28. 67. Ps. 6.6;

77.2-4.

4 Heb. the evening be measured.

h ch.17.1419.26.

h ch.17.1419.26.

14.4.15.38.1240.6.

14.4.15.38.1240.6.

4.41.11.

j ch.6. 31. 12; 19. 10.

with 5.16.24.

4 FS. 78.39;89.47. Ja.

4.41.11.

6 Ge. 42.36.

5 Heb. shall notre-

urn.
6 To see, that is, to njoy. m ch.20.9. Ec.2.4,5.

m ch. so. 9. Ec. 1.4, 5. Ps. 37, 36.
m Ps. 80. 16; 39. 11.
Eze. 1.4.8.
7 Thou (Lord) seest me for a moment, and I am gone. That the reference is to God will be seen by reference to ver. 14, 17, 20.—C.
1 I can live no lonover.

ger.

• Ps. 103. 16; 30. 13.
ch.14.10;16.22.2 Sa.12.
23;14.14. Is.38.11.

• Ec.12. 5. ch. 8. 18;
20.9.Ps. 37. 36;49.12,14.

• This does not

A.M. cir. 2484. B.C. cir. 1520.

B.C. cir. 1520.

Proceed for ignofrance of the great
doctrine of a free
rection, which was
well known to Abrabam (He. 11. 19), but
more to the relations,
places of this world.
See ver. no.—
gr. 39.3-39.3-3. ch.
gr. 16.12.1.3-7.
gr. 16.12.1.3-7.
gr. 16.12.7-1.4. Fa.81.7.
Mat. 27.1.4. Fa.81.7.
Ma

f De.28, 34 Ps. 88. 16.
Mat 27, 19.
** Ch. 70. 17. 6, 9, 1 Ki.
70.4. Jonah 4, 3, 8. Re. 9.
6. Ge. 27, 46.
1 Heb. bones.
** Ch. 70. 13, 20, 14, 6. Ps.
39. 10, 13, 20, 47, 48.
** J. 18. 47, 44.
** J. 18. 47, 48.
** Ps. 16. 4, 180. 14. Ex.
20. 5.
20. 5.

20.5.

2 Punish, or chasten, as the word is translated, Ex. 20. 5; 32.34;34.7.—C. 4 Je. 9. 7. Zec. 13. 9. Da. 12. 10. 1 Pe. 1.7; 4.

22.

§ PS.39.10;13.1-3;80.

4.ch.0.18.

3 How long wilt thou not depart, but still continue to affect the still continue to a stil

11 Therefore I qwill not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

 $12 Am^r$ I a sea, or a whale, that thou settest a watch over me?

13 When I say, *My bed shall comfort me, my couch shall ease my complaint;

14 Then thou tscarest me with dreams, and terrifiest me through visions:

15 So that my soul "chooseth strangling, and death rather than my life.1

16 I loathe it; I would not live alway: *let me alone; for my days are vanity.

17 Whaty is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And that thou shouldest *visit* him every morning, and atry him every moment?

19 How long wilt thou not depart from me, nor let me alone, till I swallow down4 my spittle ?5

20 I have sinned; what shall I do unto thee, O thou dPreserver of men? why hast thou set me as a mark⁶ against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I "sleep in the dust; and thou shalt seek me in the morning, but I ishall not be.

/Is.1.18.Ex.34.9.Nu.14.19.Ps.25.11;130.3.4. g Mi.7.18,19.1 Jn.1.9. k Is.26.19,20.Da.12.2.Re.14.13. i See ver.10. / Ps.101.18.

The onager and the ox never complain while they have the food of their choice. Give them other food unsuited to their taste, and their braying or lowing will soon give proof of hunger. Even so, before me is set a table covered with sorrowful meat which my soul refuses to touch. I have lost all taste and relish for the world, the world is become insipid and unsavoury to me, when they is then complain if the lower the world, the world is become insipid and unsavoury to me; why should I not then complain if the lower animals are so privileged? If their Maker indulge their craving appetites, why may I not call upon the death that I long for? See ver. 8. C.]

Ver. 13. [The Hebrew may be rendered:—'Or am I then not utterly helpless, and continuance (or succour) is driven from me? The meaning is that he was now without home. Pl

Ver. 14. [Or, 'otherwise he might forsake the fear of the Almighty;' i.e. despair will drive him altogether from God. P.]

Ver. 17. [The imagery is thoroughly oriental. In western Asia there was no server forwards and the server asia there was no server forwards and the server asia there was no server forwards and the server asia there was no server forwards and the server as in the server forwards.

western Asia there are very few perennial streams. Tor-rents flow while rain is falling, or at most during a few months in winter. On the return of summer the water

disappears; the torrent-beds are dry and parched; the streams are literally 'consumed out of their place.' P.]

Ver. 19. [Troops of Tema. The companies of Tema, a city of Arabia, so called from Tema a son of Ishmael (Ge. 25. 15), searched for these brooks in their thirst, but they had vanished, leaving nothing but a dry channel, a circumstance frequent even with considerable rivers in warm climates like Edom. C. -In travelling once across the Arabian desert my Arab guides had determined to spend the night at a well-known watering-place—a desert streamlet. Our water was exhausted. We had had none from early morning; we suffered in silent hope of a refreshing draught in the evening. We reached the spot weary and almost faint-ing.—It was dry! I can never forget the look of dismay-of blank despair, that in a moment was pictured may—of blank despair, that in a moment was pictured on every face. Then for the first time I realized the words of ver. 20:—'They were confounded because they had hoped.' P.]

Ver. 29. ['Try again; let there be no injustice; try again, my righteousness still stands.' The sense is: Turn back to the way of reason and charity, and do not deal with me rashly and unjustly. P.]

REFLECTIONS.—How insupportable is inward trouble, either felt or feared; and of all our evils none more intolerable than a sense of God's wrath! They in general, are partial judges of other men's troubles who live in ease and plenty themselves. And it adds greatly to afflictions to meet with nothing under them but uncharitable censures and insipid comforts from our Christian friends. It is difficult to keep either heart or lips aright under such complicated troubles. governed passion grows more violent when it meets with rebukes and checks. But it is most unbecoming with rebukes and checks. But it is most unbecoming when it gets into our very prayers to God, and by our folly turns them into sin. There is great need of always living faithful for God, since we know not how soon troubles may render us weary of our life. And those who are by grace prepared for another world, can see little in this to make them fond of staying in it.

But it is not selfchardening, but humility under touble But it is not self-hardening, but humility under trouble, that makes us ripe for deliverance. Alas! how often dejected spirits preach despair to themselves, and re-fuse to be comforted; forgetting how God can strengthen or recover for his own glory as he pleases! It is a mercy then to have wisdom and grace that will remain with us in the very worst of times. Unjust, yea, impious, is the want of compassion to those who are under heavy afflictions. And it is bitter to find the friends on whom we depended prove faithless. created comforts commonly disappoint us, and become gall and wormwood when we come to have most need of their encouraging and supporting influence. Upright souls are averse to be a burden to their friends, And the importunity of want often provokes the abuse of the uncharitable. But how contrary to sense—to of the uncharitable. Dut now contrary to sense—to reason—to pity—to patience—to equity—to a desire after truth—do friends act when God makes them scourges to us! Truth is a mighty weapon when wielded by the weakest arm. And they who have truth on their side will never shun the light, but court inquiry; and nothing then can be more unreasonable than to refuse them a patient hearing.

CHAPTER VII. Is there not a warfare of trouble, and the set time thereof appointed, for wretched man upon earth? Are not his days fixed and determined, and full of toil and labour? 2. As a servant wearied

with the toils of the day desires a place of refreshment, and as a hireling looks for the end and reward of his work, so I long for death, to deliver me from my miseries and bring me to my glorious reward. For I have now allotted me for my portion months of wretch-edness and vanity without any solid comfort; and in the night, when others rest from their sorrows, I can but restlessly increase mine. 4. I am scarcely laid but restlessly increase mine. 4. I am scarcely laid down on my bed when, through agony and pain, I wish to be up again; and I am continually tormented both in body and mind. 5. For my body is overspread with ulcers, filled with worms, and crusted over with scabs, which have made such clefts in my skin that I am become loathsome to myself. 6. My happy days have quickly run over in a moment and there is a more of the contract of have quickly run over in a moment, and there is no hope that I shall recover them. 7. Remember, 0 God, how short and unsubstantial my life is, though once it was pleasant; and when once dead, I shall 8. My friends shall never more see me in this mortal state. Thou dost but frown upon me and I vanish out of this world. 11. Since there is no hope that my condition will be better in this world, therefore I will give some vent to the extremity of my sorrow by complaining. 12. Am I so strong and unruly that nothing but such strong chains of affliction can tame, rule, or restrain me? 16. Either cease from afflicting me or from preserving me in life; for my days have no need to be made more miserable and fading than they are of themselves. 17. What is man that thou shouldes honour him so much as to contend with him, and set thyself against him in rendering him so miserable? And that thou shouldest visit him with new afflictions every morning, and try him with new strokes every moment? 19. If thou art so patient and kind to the generality of mankind, why wilt thou not turn away thy displeasure from me, and at least give me time to breathe? 20. I cannot satisfy thy justice for my sins, O thou Observer of men: yet why hast thou set me up as a mark for thy vengeance to shoot at and run against so that I am a burden to myself and to thee? 21. Why wilt thou not forgive me my sin, and at least releas me so far from its punishment that I may die? for it thou come not speedily to help me it will be too late.

CHAPTER VIII.

1 Bildad showeth God's justice in dealing with men according to their works. 8 He appealeth to antiquity to prove the certain destruction of the hypocrite. 20 He applieth the argument of God's just dealing to the case of Job.

n of the hypocrite. 20 He applieth the argument of God's just sudent of the Bible will not the case of Job. 1 The observant sudent of the Bible will not at Bible will not a Bible will said.

- 2 How long wilt thou speak these things? and how long shall the words of thy mouth "be like a strong wind?
- 3 Doth's God pervert judgment? or doth the Almighty pervert justice?
- 4 If thy children have sinned cagainst him, and he have cast them away for their transgression;3
- gression; so the former age, and prepare thyself to the search of their fathers:

 9 (For we are but of yesterday, sand know for the search of their fathers;

 15 If thou wouldest seek unto God betimes, so the former shows the seek unto God betimes, so the following the fathers and make the habitation of the righteousness prosperous.

 25 Ps. 25

A.M. cir. 2484. B.C. cir. 1520.

- CHAP. VIII.
- a ch. 7. 19-21; 6, 11-13,26, b ch.34.12,17, Ge.18, 25, Zep.3.5, De.32.4, 2 Ch.19.7, Da.9, 14, Ro. 3-5,6,Ps.89.14.
- 35.6.Ps.89.14
 cCe.73.73.2Sa. 24
 to.Ps.Se-23;140.11.Ho.
 2 Heh. in the hand
 of their transgression,
 3 This unkind allusion, and unfounded assumption, must
 have added greatly
 to the affiction of
 the sufficier.—C.
 dch.22.2.33[11.13]
 5.8.Ps.30.15;91.15;34
 4.6.

i He. 11. 4. Is. 63. 7. Ps. 78. 1-8; 66. 16; 145.3-

Inothing, because our days upon earth are a shadow:)

- 10 Shall not they teach thee, and tell thee, and utter words out of their heart?
- 11 Can the rush grow up without mire? can the flag grow without water?
- 12 Whilst's it is yet in his greenness, and not cut down, it withereth before any other herb:
- 13 So are the 'paths of all that forget God; and the "hypocrite's hope shall perish:7
- 14 Whose hope shall be cut off, and whose trust shall be a spider's "web.
- 15 He shall elean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.
- $16 \,\,\mathrm{He}^{p}\,is$ green before the sun, and his branch shooteth forth in his garden.
- 17 His roots are wrapped about the heap, and seeth the place of stones.9
- 18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.1
- 19 Behold, this is the joy of his way,2 and out of the earth shall others grow.
- 20 Behold, God will not cast away a perfect man, neither will he "help the evil-doers;

afflicted by some loathsome disease of the skin, of what specific kind we cannot tell, and mere conjecture is specific kind we cannot ten, and mere conjecture as useless. Were conjecture permitted, it is most probable that the disease was sui generis, unprecedented, and hence the astonishment of his friends, and their conviction that it was a divine judgment. C.

conviction that it was a divine judgment. C.]

Ver. 12. [Am I a sea or a whale? Am I an inundation, such as that of the Nile, whose risings are eagerly watched by appointed officers; or a dragon (as the word is translated, ch. 30. 29; Mi. I. 3; Mal. I. 3), that is, as a crocodile, which is also watched lest it should destroy those who observe the inundation. C.]

Ver. 21. [Job does not absolutely deny his sin (see ver. 20), but merely questions its magnitude in the

Ver. 21. [Job does not absolutely deny his sin (see ver. 20), but merely questions its magnitude in the sight of the 'Observer of men,' and murmurs against what he judges the long delay of pardon. C.]

REFLECTIONS.—Our life hath its bounds and form unalterably fixed by God's decree. But how short-lived and hard is the condition of mankind on earth! Surely then we ought to be humble, whose bodies are so vile, and our days so empty and short? And sweet must the heavenly rest be to those who get bodies are so vile, and our days so empty and short? And sweet must the heavenly rest be to those who get hither through so much tribulation. It is proper herefore to die with affections quite weaned from this world and set on things above. But if the saints' afflictions can be so terrible, so constant on earth, what must hell be to the wicked for evermore! How terble to be driven thither in our wickedness! to fall nto the hands of an angry God: The views then of our near approaching death ought to animate our conessions of sin, our cries for pardon of it. and deliverour near approaching death ought to animate our con-essions of sin, our cries for pardon of it, and deliver-ence from it. It is a mercy that the blood of Jesus Christ cleanses from all sin, the most unadvised and lesperate expostulations with God not excepted: and prinkled with this, we may cheerfully bid adieu to his valley of tears and sorrows.

CHAPTER VIII. Not without a mixture of misake, rage, and pride, Bildad replied, 2. How long filt thou outrageously pour forth what is dishonour-ble to God and unprohtable to men; and brutishly iolent, noisy, and presumptuous? 3. Can God, who as no reason to fear the displeasure or court the favour fany, wretchedly and wickedly deal unjustly with iten? 4. Suppose he has fearfully punished thy chilren for their wickedness; 5. Yet thy humble, speedy, and penitent supplication to him for mercy would meet ith due regard. 6. And wert thou thyself sincere in eart, and upright in conduct, he would, all of a suden, bestir himself to help thee, and restore thee and ny family to its wonted peace and prosperity. 7. Ind however low and contemptible thy condition is at the same of the better in our lot. And if he knows our 1949

present, he would render thy happiness and glory more eminent than ever. 8-10. And as you look on us as mere ignorant upstarts, carefully inquire of the most aged and best informed, and they will assure you that God never punished but for sin, and never rejected a penitent person. 11, 12. And that as rushes and flags without abundant moieture cuickly with a successive cuickly w without abundant moisture quickly wither of their own accord; 13, 14. So without true piety, and a real enjoyment of the divine favour, the highest professions of the divine favour the highest professions of the divine favour that the divine favour tha Joyment of the divine favour, the highest professions of religion, and the greatest prosperity and most extensive hopes of happiness, will quickly issue in apostasy, infamy, disappointment, and self-wrought wretchedness. 15. The wicked man may attempt to rely on his friends, family, or wealth, and may exert himself to the utmost to retain what he has but to no purpose. to the utmost to retain what he has, but to no purpose. 16. The external smiles of Providence may render his prosperity remarkable for a little time; and his family, prosperity remarkable for a little time; and his family, wealth, and honour may greatly flourish and increase.

17. He may appear deep-rooted amidst outward enjoyments; and, in height of glory and apparent stability, may vie with the loftiest buildings of marble.

18. But quickly shall his native soil swallow him up into ruin: and he and all that he had shall quickly disappear and be forgotten.

10. Such is the mad and unsubstantial joy of the wicked, and the issue of their flourishing prosperity; while others are exalted from meanness and poverty to fill their place in the world.

20. For —mark it as a certain and important truth—the mighty God will never despise, or loathe, or refuse to help mark it as a certain and important truth—the mighty God will never despise, or loathe, or refuse to help and comfort an upright saint; nor will he strengthen, support, or deliver evil-doers. 21, 22. Wert thou perfect, or thoroughly penitent, he would bless thee till his favours had overwhelmed thee with raptures of thankful praise; they who hate thee and rejoice at thy present troubles should be confounded at thy restore. present troubles should be confounded at thy restora

present troubles should be contounded at thy restora-tion, while they and theirs should irrecoverably perish. Ver. 11. [Can the rush. Believed to be the Egyp-tian papprus. The rush and the ftag are green and flourishing above other plants while they have mire and water, but wither before any other herb when these are dried up meet employed franks transient

integrity, it matters little though men esteem us as hypocrites. God often gives his people indirect hims of the kindness which he intends for them, by words of the kindness which he intends for them, by worth never intended for that purpose by the speakers. And the knowledge and experience of others ought carefully to be improved for our instruction and comfort. fully to be improved for our instruction and comfort. What a common sin among professors is hypocrisy and dissimulation! What a sad source of it is forgetfulness of God! But the hope of hypocrites will put the most fearful cheat upon themselves. Though it flour ishes awhile, it perishes at last. And the things of nature around us suggest the most important admonitions, did we but consider them aright. The most precious truths are often abused through the misapplication of them. to make the heart of the righteous sad. tion of them, to make the heart of the righteous sad, and the souls of the wicked to triumph. Let me there-tore never be a harsh judge of others, and never too mild with respect to myself. Let me never judge of people's character by their outward lot. It is not time, but the last judgment and eternity, that will reduce all things to apparent order.

CHAPTER IX. Immediately Job replied, 2. I know indeed that God is righteous, and that he ordinarily punishes the wicked and favours the godly. But what frail man can, in your sense, be just before God? 3. If God please to call him to a strict account he cannot answer for one of a thousand of his thoughts, words, or actions. 4. And while God is infinitely righteous, his knowledge, wisdom, and power are so umbounded, that it is impossible for any to harden himself in rebellion against him and peacefully prosper. 5-9. in rebellion against him and peacefully prosper. Against him who can in a moment remove and over-turn the largest mountains—who can shake the earth out of its place, and shatter its rocky foundations—who can at pleasure forbid the rising of the sun or shining of the stars—who at pleasure spreads out or displet the can at pleasure forbid the rising of the sun or shining of the stars—who at pleasure spreads out or dispels the clouds, and triumphantly treads upon the swelling waves of the sea, all being subject to his will—who makes and governs all the starry constellations which appear in the north or south parts of our world. 10. And does works unsearchably marvellous and unnumbered. 11. In his providential dispensations he can pass before me and attack me; can quickly pass by and rush upon me. and continually set his works before pass before me and attack me; can quickly pass by and rush upon me, and continually set his works before me: and yet I cannot perceive him nor understand them. 12. Behold! he can suddenly or forcibly snatch them. 12. Behold! he can suddenly or forcibly snatch away whatever a man has, and none can resist his infinite power, or make him to restore it, or even bring him to account for his conduct. 13. If he, the object of our adoration, continue the displays of his terrible majesty and almighty wrath in the infliction of just

21 Till he fill thy mouth with laughing, and

thy lips with rejoicing.3

22 They that hate thee *shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.4

CHAPTER IX.

1 Job, acknowledging God's justice, showet's there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said.

2 I know it is so of a truth: but show should man be just with God?1

3 If he will contend with him, he cannot answer him bone of a thousand.2

4 He is ewise in heart, and mighty in strength: dwho hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place, and the spillars thereof tremble;

7 Which *commandeth the sun, and it riseth not, and sealeth up the stars;

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea:

9 Which maketh Arcturus, Orion, and Pleiades,4 and the chambers of the south;5

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 If' God will not withdraw his anger, the proud helpers do stoop under him.6

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, "but I would make supplication to my Judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.7

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.8

3 Heb. shouting for joy, Is. 65, 13, Ps. 65, 13, 126, 2. x Ps. 132.18;35.26;69. 109.28,29.

7;109,28,29. 4 Heb. *not be*, ver. 18.Pr.3.33.Zec.5.4.Ps. 69.25,27.

CHAP. IX, a ch.4.17;25.4,6. Ps 143. 2; 130. 3. Ro.3.19 20.Ga.2.16.Is.64.6. 1 Or, before God.

1 Or, before God.

\$ R0.3,19,20.1 Jn.3,
20,P8.40.12.

\$ Once in a thousand times.—C.

c ch. 36,540.9-143;7.
23; ver. 19, 32, 33. Ps.
147,5 Jude 24,25.

d Is.27,4.1 C0.10.22.
ch.41.10.413,13.
ch.41.04.31,36.
Am. 36, Am.
50,56cc.14.4;4.4.7. Re.
16,56.31,4.4.

16.20, f He.12.26, g Ps.75.3.1 Sa.2.8. # Ps.135.6. Da.4.35. Joel 2.2. Am.4.13; 5. 8; 8.9. Jos. 10. 12,13.

Je. 5. 22.

3 Heights.

m ch. 38. 31. 32. &c.

Am. 5.8. Ps. 147. 1.

Am.5.8.Ps.147.1.
4 Heb. Ash, Cesil,
and Cimah.
5 The constellations of the southern,
which are invisible
in the northern hemsphere.—C
n ch.5. 9. Ps. 71. 15;
40.5145.5.672.18.

40.51445.5.0722.18.
6 ch.23.3,8,9;25.14.
6 ls. 45.9. Je. 18. 6.
R.0,9.20. ch. 23. 13;33.
13;34.29. Da. 4. 35. Ps.
13;54.15;3.
6 Heb. who can turn him away 1 ch.
11.10.

turn kim away J ch.
11.10.
r Is 30,733.12.ch.30.
r Is 30,733.12.ch.30.
437.Lu.14.11.
6 Beneath him must
the mightiest stoop.
—Boothroyd.
s ch.40,5.1 Pe.3.15.
f ch.10.15. Ro. 3. 10.
1C0.44. Ge. 18. 27,20.
x ch.3.4.31.
x ch.3.29.—5. Ge. 48. 3
Ps. 18.6; 116.1; 6.8.9;34.
46.

Ps. 18.6; 116.1;6.8,63.4.4.6.

y Ex.6.9, Ju.6.13.

7 But that what he had dust done he had done from his mere good-will and mercy, and not for any power or right I had over, or any merat I could plead before his ps. 1542-7,9,16.

je. 23.19, Ext. 13.13, 15.

28.17.

a ch.2.3324.6. J.n.9. 3.

Mat.20.15.

8 Not without any cause, for Job had acknowledged his sea without according to the country of the country o

A.M. cir. 2484. B.C. cir. 1520.

b ch.7.19. Ps. 88. 15-7. Je. 9. 15. c ch. 3. 20. 1 Sa. 15. 32. 2 Sa. 2 26. L.a. 3. 15. 19. He. 12.6-11. d 1 Co. 10. 22; 1. 25. ver.4. e ver.32,33.Ps.143.2.

f ver. 2, 3, Ps. 143.2 f ver. 2, 3, Ps. 130. 3 143.2 Pr. 27. 2, Lu. 16 15. 1 Co. 4.4 1 Jn. 1. 8 ro. g Phi.3.3-o. Is. 64.6. Lu.17.10.Ge.32.10, ch.

Lu. 17. 10. Ge. 32. 10. ch. 7. 16.

9 If I said I were perfect, I would not know my own soul—the assertion would prove my ignorance of my own heart. And the more thoroughly I know myself, the more must I despuse all vain pretensions to perfection in the sight of God.—C.

A Ec. 9. 1.2. Eze. 21. 3. 16. h. 1. 13- 19/27. 20. 21;

A Ec.9.1,2. Eze.21.3, ich.1.13-19;27.20,21;34.20.Ps.80.5. A Eze.21.13. Zec.13. 9.1 Pe.1.7;4.12. He.11. 36.37.

4-19. 2 See note Es.8,14.

Inine innocence?—C.

I Je.2.22; 18. 14. Ps.
18.20;73.13;26.6;15.1.2;
24.4.

4 At once cooling and cleansing.—C.

№ Ps.130.3; 143.2;69. ,2. x Ot, make me to t abhorred, Pt.21.27.

x Ut, make me to be abhorred, Pr. 21. 37. Lu. 13. 14. J. 24. Lu. 13. 14. Lu. 13. 14. J. 24. Lu. 13. 14. Lu. 13. 14. J. 24. Lu. 13. 14. Ju. 14. Jun 14. Jun

CHAP X. 1 Or, cut off while férse. ac h.7.16;6.8,0.1 Ki.
19.4 Jonah 4.3,8.
2 Weary. heartsick. 1 will leave
my complaint upon
mysch; 1 will indulge my grief, and
seek no comfort.—C

à ch.7.11;13.13;21.4.

18 Heb will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, the is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul; I would despise my life.

22 This is hone thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he "covereth the faces of the judges thereof; if not, where, and who is he?1

25 Now my days are *swifter than a *post; they flee away, they see no good.

26 They are passed away as the swift ships; as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in svain?

30 If I 'wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou "plunge me in the ditch. and mine own clothes shall abhor me.

32 For he is unot a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any 5daysman6 betwixt us, that might 'lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear bterrify me:

35 Then would I speak, and not fear him; 7but it is not so with me.8

CHAPTER X.

1 Job, taking liberty of complaint, exposulateth with God about his afflictions. 18 He complaineth of life, and crareth a little ease before death.

MY soul 'is "weary" or my me. 1
my complaint upon myself: "I will speak ver.15,16.Ps.32.3-5 in the bitterness of my soul.

punishments, the most proud, powerful, and fierce helpers and avengers must yield to his influence, and confess their inability to relieve us. 14. How then can I, a poor, weak, unbefriended wretch, answer him in judgment; or choose, give sense to, and order my words in debating with him! 15. Though my case were ever so just, nothing would become me but to make humble supplications to my tremendous and make numble supplications to my trementious and omniscient Judge who contends with me. 16. And if he had graciously accepted my supplication, and even promised to grant the request of such a poor and wretched creature as I am, I could not believe it. 17. wretched creature as I am, I could not believe it. 17. Since, without my being conscious of any uncommon wickedness, he breaks me to pieces by a fiery whirlwind of his judgments, and multiplies my painful afflictions. 18. He allows me no interval from trouble, no ease under it, but fills me with the most tormenting troubles and hitter griefs. 19. Should I be inclined to dispute with him by force, lo! he is infinitely more powerful than I. Should I be inclined to cike him at law. who, higher than he, could be our judge, and law, who, higher than he, could be our judge. and appoint us a time or place of hearing? 20. Though I

holiness would make me condemn myself: and though I be no hypocrite, my attempts to justify myself before him would prove me perverse. 21. Though I were ever so perfect I durst not, on my own consciousness, debate the matter with him, nor insist that my soul were really such in his view; but I would undervalue, disapprove, and loathe my practice before his infinite ess; and would rather lose my life than dare to contend with one of boundless majesty. 22. All that I have affirmed and insist upon is this important truth, that God, in sovereignty, fearfully afflicts the righteous as well as the wicked. 23. When the most fearful calamities fall upon and suddenly kill men, he often, calamities fall upon and suddenly kill men, he often, with seeming pleasure, for their trial grievously afflicts the most innocent. 24. Who but he prospers the wicked, and gives the earth to be possessed by wicked men, and ruled by blind judges, who, from ignorance, misinformation, bribery, or partiality, pass unrighteous decisions? 25, 26. I myself am an instance of his sovereign management. My days of prosperity have quickly passed away without substantial comfort; and my natural life, amidst inexpressible misery, posts on to an end. more swiftly than the boat of paper reeds is

hurried down the rapid stream, or the hungry eagle' alights upon his prey. 27, 28. If I attempt to forget my calamities, lay aside my mournful looks, pluck up my spirits, and cause my face to shine with a smile, my tormenting pains and sorrows terrify my mind: and I find by avverigate that they. Of an unit part appears I find by experience that thou, O God, wilt not remove my trouble as if I were innocent. 29. I see that I shall be held and punished as one that is wicked shall be held and punished as one that is wicked—why then do I thus fatigue myself in vindicating my innocency? 30. Though I could wash myself by the most effectual vindications, and thoroughly purge my practice with purity itself, 31. Thou, O infinitely holy God, wouldst plunge me into depths of noisome afflictions and of filthy ulcers; and my discovered wickedtions and of filthy ulcers; and my discovered wicked-ness and manifest troubles should hold me forth as quite abominable: 32. For God is so infinitely above me that I cannot, dare not, enter into a debate or plea with him. 33. Neither, indeed, is any umpire or arbiter to be found who could order us to silence, or the found who could order us to silence, or the standard order. oblige us both to stand to his award. 34, 35. If he would remove from off me this heavy trouble, and not am guilty of no allowed crime, yet his majesty and to an end, more swiftly than the boat of paper reeds is then would I freely speak, without any slavish fear of

- 2 I will say unto God, Do not condemn me; show me wherefore thou contendest with
- 3 Is it good unto thee3 that thou shouldest oppress? that thou shouldest despise "the work" of thine hands? and shine upon the counsel of the wicked?
- 4 Hast thou eyes of flesh? or seest thou as man seeth?
- an seeth?

 5 Are thy days as the days of man? are thy ars as man's days, 5

 6 That thou inquirest after mine iniquity, as the days of the might?

 A Sa. 6, Re. 1.2.4.

 A The original words for man are different, and may be different, and may have depthy days as the days of the might?

 Are thy vars as the days of the mighty? years as man's days,5
- and searchest after my sin?6
- 7 Thou "knowest that I am not wicked;" and there is "none that can deliver out of thine hand.
- 8 Thine hands °have made me, and fashioned me together round about; yet thou dost Pdestroy me.
 - N De. 32.33. Jn. 10.29. Ps. 50.22. ch. 9.23. e Ps. 139. 15, 16; 119.73. Is. 43.7; 44.2. Ge. 2.7. 8 Heb. taken pains about p ch. 19. 10. Is. 64.8,9 ver. 16. Jonah 4.10.

d Pr.17. 15. Ro. 8. 1, 4 Ps. 143.2. e ch. 34.31.32. La. 3. ech.34.31.32. La. 3.
405.516.17.
3 Is it befitting the Judge of the whole earth?—C. /Nu. 11. 15. Ru. 1.
20. La.iii. Pk. brxxyiii. lxxvii.xxii. 27 Pk.138.8 ver.8. Ep. 2.103.9.
4 Mah. Johnson

2.10;3.9. 4 Heb. *labour*, 2 Ps.73.3-12. Je.12.1 -3.ch.xxi. 2 I Sa.16.7. Re.1.14.

Lays of the mighty?

—Ch. 14.16.17. Je. 50.

20 Ps. 10.15.

6 Not like man in his misery, thou art inquiring after the perpetrator of injury; or like man in his might, thou art engaged to punish him.

—Ch.

gaged to punish him.

—C.

m Ps. 17, 3; 26, 1, 2;
139-1,2-3,24, 1s.38,3,
7 Not denying that he had sinned (see ch. 7, 20; 9, 20), but denying that he was the wicked profligate his friends described him to be.—C.

A.M. cir. 2484. B.C. cir. 1520.

q Is.45.9;64.8, Je.18, 6.ch.33.6.Ro.9.21,

y Ge. 2-73. 19. Ps. 90. 3. Ec. 12. 7.

9 Fashioned me as the clay of this potsherd (ch. 2. 8), and wilt then reduce m to dust as these ashes in which I sit?—C

s Ps.139.14-16. \$2 Co. 5. 1,4. 2 Pe.1 4. Ps 139.13. 1 Heb. hedged.

1 Heb. hedged.

**Ge.27 Mat. 6.26
Ac.17, 25.28 ch. 33.4
PS.22,9.10

**R0.11.33. Ec. 8.7
15.40.14 Pt.25.2

2 All these things thou rememberest, Ps. 11 know my record is with thee, ch. 11 know my record is with thee, ch. 11 know my record is with thee, ch. 12 know my record is with thee, ch. 12 know my record is with thee, ch. 13 know my record is sufficient to the ch. 13 know my record is

a Is.3.11;6.5.Ro.2.8,

9. \$\delta\$ ch.9.20,21. Lu. 17.
10. Is.64.6, Phi. 3. 8, 9. Ge. 32.10.1 Ti...15,16.
\$c\$ Ex. 3. 7. Ps. 25. 18; 19.153. La. 1.20.
\$d\$ Is.38. 13. ch. 19. 6.
La. 3. 10. Ho. 5.14; 13.
7,8.

7,8.
3 As a fierce lion roused, thou springest upon me.—C

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again ?9

10 Hasts thou not poured me out as milk, and curdled me like cheese?

11 Thou hast telothed me with skin and flesh, and hast fenced1 me with bones and sinews.

12 Thou hast granted me "life and favour. and thy visitation hath preserved my spirit.

13 And these things hast thou shid in thine heart:2 I know that this is with thee.

14 If I sin, then thou markest me; and thou wilt *not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and by I be righteous, yet will I not lift up my head. am full of confusion; therefore see thou mine affliction:

16 For it increaseth. Thou huntest me as a fierce lion; and again thou showest thyself ¿De.28.59.Nu.ró.29, marvellous upon me.

him, in my own vindication; for I am not such a hypocrite as you allege. But, alas! sorrows and fears op-

press my spirit.

Ver. 1. [Job admits the truth of the principle enunciated at the close of Bildad's address; namely, that God's acts and judgments are always right and just. He goes on to show that it would be impossible for man to dispute this; for if God should even condescend to anter into conference with men he would not be to enter into controversy with man, he would not be able to give him information on one of a thousand subjects that might be brought into discussion. Fear would awe him; his finite and fallible mind would utterly fail before the minite and infallible Jehovah.

otteriy fail before the infinite and infamore Jenovan. To discuss or question God's dealings would therefore be mere presumption. P.]

Ver. 9. [Arcturus—Aben Ezra says it is a northern constellation, composed of seven stars, constituting Ursa Major. Orion—Aben Ezra concludes it to be a starting that constellation Company. Plainter. Antares, a star in the constellation Scorpio. Pleia a cluster of stars in the constellation Taurus. Pleiades, these some additional remarks will be required on ch.

these some additional and attri-38. 31 C.]

Ver. 14. [Job's conception of the nature and attri-butes of God is clear and full. He was totally free from false and imperfect views which we discover even in the most distinguished of heathen philosophers. Here God is represented as a Spirit of infinite wisdom, power, and justice. All things are admitted to be subject to his direct control. The universe which he

created he governs. P.]

Ver. 22. [He afflicts and cuts off both good and evil men, therefore outward calamities are no certain

evil men, therefore outward calamities are no certain indications, as you suppose, of the sufferer's profligacy and of God's displeasure. C.]

Ver 23. If the scourge (the wicked oppressor) slay suddenly, the innocent will also be anowed to pensh through false witness and unjust judgment, and thus come to the same end as the wicked. C.]

Ver. 24. [Covereth the faces of the fudges. Gives up not merely the innocent to trial and condemnation, but not the same as the wicked. C.]

righteous judges to have their faces covered; that is, to be themselves tried and condemned for their righteous

be themselves tried and condemned for their righteous administration of he law. See Es. 7.8. C.1

Ver 20. [*]ob gathers images on swiftness from earth (the posts), from water (the light ships of reed or papyrus, such as float swiftly on the Nile), and from the air (the eagle), to describe the rapidity with which his days of happiness have passed away' (Wordsworth)

Ver. 33. [The Hebrew word translated 'daysman' signifies 'one who makes clear,' 'one who arbitrates it a matter. The general sense is plain enough, but the doctrinal point involved is whether Job can have had any reference to Christ, the great Mediator. There had any reterence to Christ, the great Mediator. Inere is a reading of great importance found in some early MSS. It would convert the clause into a prayer:—O that there was a daysmen between us! The latter part of the verse suggests the idea that Job must have formed some conception in his mind of one who having two natures, the divine and human, touches

make an atonement. P.]

REFLECTIONS.—O the infinite goodness of God!

And what is man, so mean, so sinful, that he should be mindful of him! How incapable of advancing a justifying righteousness before him! Dreadful is the case of those daylis and man who hades the right of the case of those daylis and man who hades the right of the case of those daylis and man who hades the right of the case of those daylis and man who hades the right of the case of those daylis and man who hades the right of the case of those daylis and man who hades the right of the case of the case of the case of the right of the case of th case of those devils and men who harden themselves against him. His excellencies are plainly marked in whose God is Jehovah! and inexpressibly miserable whose God is JEHOVAH; and mexpressing inserance his most powerful and proud opposers! In incontestable goodness he often afflicts the righteous and prospers the wicked. And it is hard to complain much of our troubles without mingling somewhat reproach of our troubles without mingling somewhat reproachful to God. Let therefore the thoughts of my own meanness, sinfulness, and mortality keep my mind low and silent before him. It is his mercy, not my merits, that must be my only plea. Conceit of my sinless perfection, and of the worth of my righteousness, will but manifest my ignorance of the spirituality of his law and of my own corruption. Let me always stand in awe of him and the power of his wrath. Let me tenderly pity such as are wounded in spirit, and earnestly derly pity such as are wounded in spirit, and earnestly pray for them, as they can sometimes scarcely pray for themselves. Let me always entertain kind and honourable thoughts of God; as hard thoughts of him are inlets to much sin and sorrow. But above all, let me bless him that Jesus Christ is the Mediator between himself and me, and that my soul is not under extreme anguish and disquiet. And while I walk in the light of the Lord, let me rejoice therein, but rejoice with trembling. Who knows what change a night or a day may bring forth!

CHAPTER X. My soul bursts asunder with reariness of being detained in the cords of natural life. wearness of being detained in the cords of natural me. I will therefore permit my complaints to vent themselves freely, be the issue what it will. I will speak fervently in the bitter anguish of my soul. 2. I will say to God, Do not condemn and punish me as a wicked man, but cause me to know for what sin or reason I am so peculiarly afflicted. 3. Is it either pleasant, profitable, or honourable to thee, or is it just and equal, that thou shouldst spoil me of all I had, and the load mannith to the story when I had mannith to t thus load me with tormenting troubles or that with an enraged mind thou shouldst contemn the work of thine hands as good for nothing but to be a spectacle thine hands as good for nothing but to be a spectacle of misery? or that, by thy providential dispensations, thou shouldst appear to confirm the thoughts or encourage the practices of the wicked? 4-6. Are thy views of my conduct and state short-sighted, biased, or malignant. Are thy days so short that thou must punish me in this sudden and severe manner all at the consecution. Are thy researches after truth tedious that thou shouldst thus by tortures attempt to force a confession of guilt from me? 7. Thou canst not but know that I am no hypocrite, and that if thou punish, none can deliver me from thy judgments. 8. By thy creating power I have been curiously and elaborately bound together with sinews; bound together in my whole

both God and man, and brings them together so as to | frame: and wilt thou, as a raging lion, utterly tear me asunder and swallow me up? 9. Remember that thou, as my Potter, hast formed me out of the clay; and wilt thou, in this sudden and fearful manner, so quickly rethou, in this sudden and fearful manner, so quickly reduce me to dust by death? 10. Didst thou not, in the womb, purify my substance as milk, and curdle and compact the liquid matter of which my body was framed? 11. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not cover my me the extreme and continuous of life? together with bones and sinews? 12. Didst thou not grant me the entrance and continuance of life? And hath not thy providential care and kindness preserved me from dangers and death? 13. And, notwithstanding, hadst thou a secret purpose thus to afflict me?—I find, by experience, that it was then determined with thee, 14. That if I should sin, thou wouldst watch over me to punish me, without the least patience, pardon, or pity. 15. That if I should be wicked, fearful judgments should fall upon me; and though I should live holy and innocent, I should nevertheless be oppressed with trouble. I am full of confusion and shame on account of my uncommon circumstances; therefore look with pity on my inexpressible misery. sname on account or my uncommon circumstances; therefore look with pity on my inexpressible misery.

16. Shall my trouble still increase and exalt itself over me? Wilt thou follow me close with plagues, as a fierce lion hunteth his prey? Wilt thou, by repeated strokes of judgment, set me up as a distinguished of the preventions power and wrath to all speciacle of thy marvellous power and wrath to all around me? 17. Wilt thou bring fresh plagues upon me as witnesses of thy continued displeasure? Wilt me as witnesses of thy continued displeasure? Wilt thou still afflict me more and more? Shall nothing but diverse forms and multitudes of trouble assault me? 18. Why then didst thou bring me out of the womb at all? Why did I not die in the womb, without ever being seen on this wretched earth? 19. Or die in the birth, that I might have been carried from the womb to the grave? 20. Shall not the momentary duration of my life quickly cease? Shall I not then be allowed a short reprieve from trouble. 21. 22. Before I go to a short reprieve from trouble, 21, 22. Before I go to the dark region of the grave, where there is no orderly succession of day and night, summer and winter, labour and rest, but one perpetual night of gross dark-

Ver. 2. ['Do not condemn me' thus to suffer under thine own hand, and then under the unjust accusations

thine own hand, and then under the unjust accusations of my friends, without showing why these complicated calamities are sent, and without any divine interference or human sympathy for their rehef. C.]

Ver. 10. [The whole process of human nutrition is by milk poured out as a fluid, and then consolidated as cheese. This is not merely true of the child sustained by the maternal aliment, but equally true through all the after-stages of life. For whatever food is generally the consolidated and the after-stages of life. all the after-stages of life. For whatever food is re-ceived into the stomach there undergoes the first process of digestion, and is afterwards farther changed into chyle; whence by the lacteals—an innumerable system of absorbent vessels-it is carried into the thoracic duct in the form of milk, next it is commingled with the blood, which it thus serves to renew; and being in that form carried throughout the whole

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 Arei not my days few? cease then, and let me alone, that I may take comfort a little,

21 Before I go whence I shall not return,6 even to the land of darkness, and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

CHAPTER XI.

1 Zophar sharply reproveth Job for justifying himself. 7 God's counsels are unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and

- 2 Should not the multitude of words be answered? and should a man full of talk be justified?
- 3 Should thy lies2 make men hold their peace?3 and when thou bmockest, shall no man make thee ashamed?
- 4 For thou hast said, 'My doctrine is pure, and I dam clean in thine eyes.
- 5 But O that God would speak, and open
- his lips against thee;
 6 And that he would show thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

 8 That is, doubly more than what is imaging possible; incliding not only all we have foreign that which is! Know therefore that God exacteth of thee leuked our own discovery and comprehension. less than thine iniquity deserveth.

f That is, thy 4 Witnesses - wea g Ps.73.14;34.19. Ac, 14.22. Jn.16.33. 2 Ti. 3. 12.Re. 3.19. He. 12.6.

5 Every change is but a new attack of calamity.—C.

calamity.—C. A ch. 3.11. Je. 15. 10; 20. 17, 18. Nu. 14. 2, 3. Ec. 4.3;6.3-5. i ch. 7.6, 16; 8.9; 14.1. Ps. 103, 16; 39.5, 13.

A ch. 7.8-10. 2 Sa. 12. 23. Ec.8.8, 6 Whence I shall not return to the relations and pur-suits of this life.—C. /ch.3.5,14-19.Ps.88. 6,12,18;23.4, with Ex. 10.21-23.

CHAP. XI.

a Ac.17.18. Ja. 1.19. Pr.10.19.Ec.5.7. 1 Heb. a man of lips.

2 Or, devices

8 Bildad had accused Job of hypocrisy or profligacy (chap. 8.17). Zophar surpasses him in uncharitableness, and rudely accuses him of him; the charge of which is ordinarily mention of the control of the control of the control of him; the meanest and more provoking the meanest and more which is provided the surparadise—the sin by which has har bighted paradise—the sin by which has he poples the hopeless regions of darkness, Re. 22. 15.—C. 6. ch. 6. 14.15, 25.26.

b ch. 6, 14, 15, 25,26; 13.9;17.2. c ch.6.10,30;42.7,8,

d ch. 10.7; 9, 22; 34.5, 6;35.2. e ch. o. 35, with

/Da.2,28, Ps. 25, 14 Ep. 3, 10, Mat. 13, 11, R0.11,33,34

F Ezr.9.13. La.3.22, 39.ch, 33.27. Ps. 103.70.

h Ec.3.11. Is. 40.28. Ro.11.33. ch.26.14; 36. 26.1C0.2.9. Ep.3.18,19. 4 Heb. the heights of heaven. i Ps.92.5; 147.5. Ra. 11.33.Ep.3.18,19.

11.33.P.p.3.10,19. & ch.12. 14 Re. 3. 7. PS.41.8;76.7. De.32.30, 39.Ex.18.11. 5 Or, make a change

change.
! Heb. who can
turn him away! ch.

Sd. 7.3. \$\rangle\$ 15. 1. 15. Ps. 26. 10; 66.18. \$\rangle\$ 18.4.8. Ps. 24.4; 26. 8.1 Ti. 2.8. 5.1 1.2.0, ** Je.4. 14; 13.27. Ps. 101.3, 5 ch. 22.26; 10.15.1 Jn. 3.21, with Ge. 4. 5.6, 2 Co. 1.12. ** Je. 41. 51. Is. 54.4; 65.16.1 Jn. 16.21. Pr. 31.6, 7. Je.4. 14; 13.27. Ps.

Exher dig in thy field peaceally during the six day of labour, and enjoy in safety the rest of the Subbath; or dig wells for thy family and flocks, and be at rest, as Issuac at the well he had digged at Rehoboth, Ge. 26, 22.

-C. y Pr.19.6. Ps. 45, 12, Ge.26.26. 9 Heb. entreat thy

7 Canst thou by searching "find out God! canst thou find out the Almighty unto perfection?

8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he **knoweth vain men: he seeth wickedness also; will he not then consider

12 For "vain man would be wise, though man be born like a wild ass's colt.6

13 If thou oprepare thine heart, and stretch out thine hands toward him;

14 If iniquity be pin thine hand, aput it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt

16 Because thou shalt forget thy misery, and remember it as waters that pass away:

17 And thine age shall be clearer than the noon-day;7 thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig8 about thee, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.1

20 But the eyes of the wicked shall fail, and athey shall not escape, and btheir hope shall be as the giving up of the ghost.2

body, it supplies the necessary repairs or increase to bone, muscle, and every other part of the frame. C.]

Ver. II. [The whole process of the growth of the human body is here described by a few graphic touches,

which show an extent of anatomical and physiological knowledge that may we'll surprise the thoughtful student. The last clause is particularly striking:—'Thou hast woven me, intertwined me about with bones and

sinews.' P. J
REFLECTIONS.—To be weary of life before God
sends us our discharge, is to be unfaithful to the post
which he hath given us to maintain. In suffering times
we should inquire into their cause that we may answer their end: and chiefly plead for the removal of our sin and of the condemnation on account of it. But those and of the condemnation on account of it. But those who are awed by the majesty of God often attempt easing their mind in sinful resentments. And under extraordinary troubles it is hard to forbear impeaching the goodness or equity of God by sinful murmurings. The most humble prayers are often mingled with the most neevish and proud expostulations. Neither the most peevish and proud expostulations. Neutrer the views of his omniscient discernment of all our sins, nor the almighty power of his correcting hand, can awe souls into quiet submission. Nothing but the largest supplies of grace can bridle the tongue in such a case. But when God hides himself as a Saviour his work as a Maker and Preserver should lead us to admiration and thankfulness. When he changes his way towards us, we are to believe that he has reasons hid for it in his heart, which will be shortly manifested. Alas! how sin stares the best of men in the face when God lays them under heavy troubles! Happy are they whose iniquities are pardoned, and in whom the fruit of afflictions is to take away the sin that procured them. But if sins be great, troubles heavy, life and its comforts short, death and its darkness near, let us give ourselves unto prayer. Every trouble is a call from God; and every moment of reprieve from death is an opportunity to prepare for it.

CHAPTER XI. Then Zophar the Naamathite replied, 2. Dost thou think to stop our mouths with a multitude of words, or by thy talkativeness to persuade us thou art innocent?

3. Must no one confute suance us thou are innocented. 3. Must no one commet thy false allegations concerning thine own innocence or God's dispensations of providence? And when thou hast so insolently scoffed at God and thy friends, must Must no one confute hast so insolently scored at God and thy menus, must none expose thee to shame, by pointing forth thy wickedness? 4. Wilt thou dare pretend to God himself that thou art quite pure and unspotted in thy principles, and practice? 5. Truly my earnest wish is that he would fully and freely debate the cause with thee and confute thy mistakes: 6. And that he would thee, and confute thy mistakes; 6. And that he would show thee the hidden methods of his providence, and reasons of his wise counsels, which infinitely transcend thy conceptions, and make thee to know that thou hast deserved far more affliction than has been laid upon thee. 7. Darest thou pretend, by thy inquiries, fully to know the secrets of his providence, or the reasons of his procedure! 8, 9. Thou mayest sooner measure the height of heaven, or fathom the depth of hell, and describe the surfaces and boundaries of the earth and describe the surfaces and boundaries of the earth and 10. If he attack a person or family, and shut them sea. 10. If ne attack a person or family, and snut them up in chains or nets of affliction, or bring them to his public tribunal, who can resist or refute him; or cause him to restore them to liberty? II. For he knoweth the lovers of, and dealers in, falsehood and vanity. He exactly observes and understands what emptiness and wickedness takes place, however unimportant it appears to us, and thus hath reasons for inflicting trouble to be abusive and passionate in religious controvers;

that men overlook. 12. Let then the dull and self-conceited pretender to knowledge, who just now spoke, be endued with solid wisdom; and let him who appears to the self-control of the se be endued with solid wisdom; and let him who appears as rude and blockish as an ass be formed into a man of understanding. 13. If thou art truly wise, forbear disputing; and in the exercise of faith and hearty bear disputing; and in the exercise of faith and hearty repentance, apply thyself to humble supplication. 14. Reform thyself and family from whatever wickedness thou hast indulged. 15. Thus shalt thou be quickly delivered from thy loathsome disease and lamentable condition, and be firmly established in holiness and happiness. 16. The greatness of thy prosperity shall make thee forget all thy present trouble as if it had never been. 17. The remainder of thy life shall be filled up with the most glorious and ever-increasing filled up with the most glorious and ever-increasing felicity. Thypresent labour, under confounding trouble, shall issue in a fresh, clear, and pleasant morning of prosperity. 18. Thy mind shall be quiet and free from terrors, in the well-grounded confidence of God's favour and protection. Thou shalt dig thy wells of protection of the protection of the security and prothing the security and favour and protection. Thou shalt dig thy wells of water, or intrench thyself for security, and nothing shall disturb thee or thine. 19. And whilst thou ari in perfect peace, without anything to disquiet thee, many, even of the great, shall humbly court thy favour and friendship. 20. But wicked men shall never enjoy the happiness they desire or expect; their refuge from the happiness they desire or expect; their refuge from, the happiness they desire or expect; their refuge from, help under, or escape out of misery is utterly perished. Their firmest hope of happiness is as the giving up of the ghost, a noisy puff of breath, all on a sudden leaving them miserable and desperate.

Ver. 15. [Without spot. Without consciousness of sin, which is as the spot of leprosy, Le. 13. 2, 4, 19; Ep. 5. 27; He. 9. 14. C.]

REFLECTIONS.—It is highly indecent and sinful to be abusive and passionate in religious controversy.

CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him. 13 He acknowledgeth the general doctrine of God's omnipotency.

ND Job answered and said,

2 No doubt but ye are "the people, and wisdom shall die with you.

3 But I have understanding as well as you;

a But^b I have understanding¹ as well as you;
I am not inferior to you:² yea, who knoweth not such things as these?³
4 I cam as one mocked of his neighbour, who calleth upon God, and he danswereth him:⁴ the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.
7 But ask now the beasts, and they shall tell thee:

**Reb. with whom a lettle on the work when the children is at well as you;

**Ch. 6. 10. 20; 17. 6:

**Ch. 6. 10. 20; 10. 10.

**The substitution of the substitution of the substitution of the substitution of the substi they that provoke God are secure; into whose hand God bringeth abundantly.

teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that *the hand of the Lord hath wrought this?5

10 In' whose hand is the soul" of every living thing, and the breath of all mankind."

11 Dotho not the ear try words; and the mouth p taste his meat?

12 Withq the ancient is wisdom; and in length of days understanding.

CHAP, XII, a ch.11.12. Pr.28.11. Co.4.8,10. b ch.13.2.2 Co.11.5,

b ch.13.2.2 Co.11.5,
16:12.11.
1 Heb. an heart.
2 Heb. I fall not
tower than you.
3 Heb. with whom
are not such as
these!

9. m Or, life. n Heb. all flesh of

chine, and answers hundreds of purposes that no work of man could accomplish; the conclusion is again inevitable that the series of the conclusion is again inevitable; that the series of the conclusion is again inevitable; that the series of the conclusion is again inevitable; that the series of the conclusion is again in the conclusion of the conclusi

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he pbreaketh down, and it cannot be built again; he shutteth up1 a man, and there can be no opening.

15 Behold, ^qhe withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom; the deceived and the deceiver are his.

17 Het leadeth counsellors away spoiled, and maketh the judges fools.

18 He "looseth the bond of kings," and "girdeth their l ins with a girdle.

19 He rleadeth princes away spoiled, and overthroweth the mighty.

20 He* removeth way the speech of the trusty,3 and taketh away the understanding of the aged.

21 Hea poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He bdiscovereth deep things out of darkness, and bringeth out to light the shadow of death.5

23 He dincreaseth the nations, and destroyeth them: he emargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light,

and cruel to deal harshly with them whose spirits the Lord has wounded. Harsh censures readily exceed the bounds of truth. Such as are forward in giving the lie to others are ordinarily too guilty of falsehood themselves; and none are more forward in making their appeals to God than they whose cause is bad. How little we know of God's unbounded excellencies, or of the mysteries of his wisdom and will! men often talk the mysteries of his wisdom and will then often tank
well concerning them to serve a bad purpose. But
surely it is very unreasonable to complainunder troubles,
when we have not only a God of deep counsels and
ansearchable perfections to deal with; but, in providence, have a mixture of undeserved mercy in the most severe afflictions we meet with. Men often proudly imagine they know much when they are amazingly ignorant: and the more ignorant they are, so are they the more unsettled and ungovernable. But in trouble there is unsettled and ungovernable. But in trouble there is need of a thorough reformation of ourselves and families. Yea, to have our nature changed, our heart lifted up to God in holy desires and self-dedication, and our practice rectified. And the most holy confidence towards God; holy composure in our own mind; comfortable reflection on troubles; and joyful expectation of peace, joy, and honour, attend upon sincere and gospel repentance. If God establish us we shall not fail; nor need we fear what all the powers of hell and earth can do against us. Though we may for a little suffer an eclipse, we shall at last, without spot, shine forth in the kingdom of our Father. If the anchor of our hope be fixed on the faithfulness of God, no storms our hope be fixed on the faithfulness of God, no storms can hurt or endanger our security.—But unavoidable misery awaits the impenitent; and if not before, the hope of the wicked always expires in death.

CHAPTER XII. To this Job replied, 2. No doubt you think yourselves the only men upon earth who understand divine things, by whose death all solid knowledge will be rooted out from the world.

3. But he was the weakest of mankind understand the solid transfer of the solid believe it, I, and even the weakest of mankind, understood all that you have said of God's infinite wisdom,

has been the common lot of upright men to be made the butts of derision by their wicked neighbours. 5. The best of men, when reduced to the point of perish ing, are generally contemned and hissed at by those who wallow in worldly ease and affluence. 6. But it is certain that the most wicked and mischievous peris certain that the most wicked and mischievous persons often prosper remarkably in this world. 7, 8. The beasts and fowls which they live upon, or are served by, can teach you pretenders to wisdom this: the earth, that affords them her plentiful and delicious fruits; and the fishes of the sea, which gratify their appetites, plainly manifest this. 9, 10. And even the most stupid of mankind must know that this is ordered by the providence of God, who is the Creator, Preserver, and Governor of both animals and men. 11, 12. Cannot our mind distinguish truth from falsehood as ver, and Governor of both animals and men. 11, 12. Cannot our mind distinguish truth from falsehood as exactly as the palate can do sweet from bitter? And the older we grow the more wise we ought to become. 13. Much more with the eternal God is there wisdom to know all, and strength to do everything. He never mistakes in his conceptions, nor miscarries in his purposes. 14. Behold, he destroys cities (smilles persons) mistaces in his conceptions, nor miscarries in his pur-poses. 14. Behold, he destroys cities, families, persons, and things; and none can restore them. He shuts up men in prisons or troubles, and none can bring them out. 15. At one time he withholds rain, or restrains the springs, and the waters dry up. Anon he sends forth the rains and fountains with unbridled liberty forth the rains and fountains with unbridled liberty, and the torrents of water overturn the strongest banks 16. Nor is his wisdom inferior to his power. The sin of the deceiver, and the sufferings of the deceived, are both ordered by him to his glory. 17. He defeats the projects of the wisest statesmen, and infatuates the majesty and authority, and reduces them to slavery and imprisonment. 19. The most devout priests, or the noblest ministers of state, he renders captives; and overthrows the most powerful armies of warriors. 20. Eloquence, fidelity, and prudence, gained by long experience, are rendered quite unavailable for the protection of princes or kingdoms. 21. He renders the greatest princes contemptible, and the strongest persons or armies weak. 22. He brings to light the most power, and justice. 4. I am indeed insolently mocked by you, my fellow-professors, even while you promise are great prosperity in answer to my prayers. But it secret plots; makes plain the mysteries of doctrine or one or kinguoms. 21. He renders the asswell as ourselves. But often they who not in prosperity contemn and reproach the afflicted, especially if they be religious. And peevish minds are sometimes apt to take well-meant reproofs for ill-natured 0529.

providence; and advances such as were poor, obscure, condemned, or imprisoned, to liberty and glory, to honour and wealth. 23. At his pleasure he increases nations in number, power, wealth, and honour; and anon diminishes them by famine, war, and pestilence. He enlarges their boundaries, and anon shuts them up into corners. into corners. 24. Princes, magistrates, and others, he deprives of courage and wisdom; and throws them into such confusion that they know not which way to turn themselves. 25. Without either sense or success, they seek for ways to help themselves and their people out of trouble; but by his providential influence they are quite uncertain in their counsels, and doubtful what course to take,

Ver. 2. [Wisdom shall die with you. Were this a mere irony, as many interpreters assume, then would not Job immediately claim equal wisdom for himself not 100 immediately claim equal wisdom for miniscul (ver. 3), but plead comparative ignorance, to make the irony effective. But irony is not a figure for deep and poignant affliction. The phrase is not therefore irony, but a simple acknowledgment that his learned friends were wise, and would be accompanied with wisdom to

Ver. 5. [Ready to stip—to fall through the exhaustion of losses and weight of troubles. A camp despised—a lamp that is dying out, whose former light is ungrate-

Ver. 6. [The tabernacles of robbers prosper. Of this fact Job could furnish the evidence of the Sabean and Chaldean maranders on a small scale, and that of the most distinguished conquerors, who have been but robbers on a great scale. Witness Nebuchadnezzar in after-times robbing the very temple of God, 2 Ki. 25.

13-17. C.]
REFLECTIONS.—Nothing is more disgusting and offensive than proud boasting; and a high conceit of our own importance is extremely foolish and sinful; contempt is all that is ordinarily gained by it. It is but just to allow others a share of reason and wisdom as well as ourselves. But often they who riot in prosand he maketh them to stagger like a drunken!

CHAPTER XIII.

1 Job reproveth his friends of false reasoning and partiality. 14 He professeth his confidence in God: 20 and entreateth to know his own sins, and God's purpose in afflicting him.

O, mine eye hath seeh all this; mine ear hath heard and understood it.

2 What ye know, the same do I know also: I am not inferior unto you.

3 Surely I 'would speak to the Almighty, and I desire to reason with God.2

4 But ye are aforgers of lies,3 ye are all physicians of no value.

5 O that ye would altogether hold your peace; and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will⁹ ye speak wickedly for God? and talk deceitfully^h for him?

7 Will⁹ ye speak wickedly for God? and talk deceitfully^h for him?

8 Will ye 'accept his person? will ye contend for God?

9 Is it good that he should 'search you out?'

or as one man mocketh another, do ye so hock line of the solution of the solutio

10 He will surely 'reprove you, if ye do secretly accept persons.

11 Shall not his mexcellency make you afraid? and his dread fall upon you?

12 Yourⁿ remembrances are like unto ashes,⁷ your bodies to bodies of clay.

6 Heb. wander, Ps. 107.27. Is. 19.14; 24

CHAP, XIII.

"\$ \(\int \) full fallacies, sophisms. - (Ph. 17.28. Am. 5.13.
E.C. 5.3. / Ch. 6.1333.1.334.2;
\$ \(\int \) 60. P. 18.6.7, \(\int \) 60. P. 18.6.7,
\$ \(\int \) 17.532.2136.4;
\$ \(\int \) 60. 20. 18.6.5,
\$ \(\int \) 20. 40. 2.
\$ \(\int \) 19. 74.2.31.0.31.
\$ \(\int \) 19. 74.7.31.0.31.
\$ \(\int \) 19. 74.7.31.0.31.
\$ \(\int \) 19. 74.7.31.0.31.

8 Heb. Be silent 26. q-Ju.12.3, 1 Sa. 19.5; 28.21. Ps. 119. 109. r Ps. 23.4; 138. 7. Pr. 14.32. Ro. 8.38, 39. f ch. 23.4; 27.5, 6; 31.1

14.32-16.0-3.93.30.
3 ch.23-4475.56; 31-13
5 ch.23-4475.56; 31-13
5 ch.23-4475.56; 31-13
5 ch.33-45.51.52.14.14.15.15.15.13.31.4.
10.25-27.140.14.3.
10.25-27.140.14.3.
10.25-27.140.14.3.
10.25-27.140.14.3.
10.25-27.140.14.3.
10.25-27.140.14.3.
11. Not before God, for he had confessed his sins (ch.7. 20), but against the unjust against

f ch. 23.4; 30. 3, some 5;42.3-6. g Ps. 139. 23; 19. 12. ch. 36.8,9;40. 4; 42. 6; 34. 31. 32;10.2. Jn. 16.8,9. h De. 32. 20. Ps. 10.1; 13. 1;22. 1, 2;88. 14;102. 2. 15. 8. 17. ch. 29. 2. 3; 23. 8,

9. i ch.16. 9; 19. 11; 33. 10. La-3.10:25. J Is.42.3; 64. 6. Mat. 12.20.1 Sa.24.14. Æ Ru.1.20. Ps. 88. 1-18; 55.7. ch.20.11. Je.31.

18:35.7.ch.20.17.[e.31.
19:
2 'Entailest upon me the iniquities of my youth. Note, The sins and faults of youth are generated the efficiency of the single s of youth are generally excused under the softer names of youth are generally excused under the softer names of the softer names of thoughtlessness, for fire, the large the softer names of thoughtlessness, for fire, the large the softer names of the windom are as ashes, the fire, the large the heat, extinct and ready to be swept out and scattered by the winds. Your the word of the word of

13 Hold⁸ your peace, elet me alone, that I may speak, and let come on me what will.

14 Wherefore Pdo I take my flesh in my teeth, and qut my life in mine hand?

15 Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.

16 He also shall be 'my salvation: for "an hypocrite shall not come before him.

17 Hear* diligently my speech, and my declaration with your ears.

18 Behold now, I have sordered my cause; I know that I shall be justified.1

19 Whoa is he that will plead with me? bfor now, if I hold-my tongue, I shall give up the

20 Only do not two things unto me; then will I not thide myself from thee.

21 Withdrawe thine hand far from me; and let not thy dread make me afraid:

22 Then fcall thou, and I will answer; or let me speak, and answer thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For kthou writest bitter things against me, and makest me to possess the iniquities of my youth.2

27 Thou puttest my feet also in the stocks,

reproaches. Mankind are rarely able to give things of importance a fair trial. Those who are fast running to hell often get large portions of earthly things, even the most delicate, in their way to it. But their abuse of God's creatures in this world shall witness against them. and will but increase their torments in the next. The most instructive lessons concerning God are afforded us in the volumes of creation and providence. But how us in the volumes of creation and providence. But now mad and criminal is it to attempt contending with him who hath all possible excellence in possession, and doth according to his will in the armies of heaven and among the inhabitants of the earth! No king so high but he can bring down; no politician so crafty or eloquent, but he can infatuate; no plot so well laid, but he can bring down; and plot so well laid, but he can be can infatuate; no plot so well laid, but he can doubte with frustrate; no nation so mighty, but he can destroy with his nod; no general so brave, but he can intimidate. Be thou wise, my soul, to observe these things; so shalt thou understand the loving-kindness of the Lord.

CHAPTER XIII. Behold, all these things I know from my own experience and observation, or have learned from others; whereby you may see that I need none of your instructions on these points. 3. It with God himself that I wish to debate my own 3. It is with God himsen that I wish to debate my own integrity, and to answer his objections against it; 4. For ye are all forgers of false doctrines and accusations against me; you unskilfully and unfaithfully prescribe bad remedies for my affliction, and misapply good ones. and oblige him by wronging me? 9. Would it be for your honour or advantage that he should narrowly examine your discourses, and the springs and motives of Do ye think that he will be deceived with your flatteries and high pretences to piety? 10. No; he will certainly, fearfully, and openly chastise you for your hypocritical attempts to gratifyhim bycondemning me.

11. Should not his infinite majesty, holiness, and awful justice make you afraid to deal unjustly, even on his behalf, or to speak rashly of his ways and counsels? 12. Ye yourselves are but mean worms, sprung out of 12. Ye yourselves are out mean worms, sprung out of the dust before him; and your boasted remonstrances on his behalf, and your bulwarks of arguments, are worthless and weak, as heaps of dirt or clay. 13. Keep silence therefore, and do not interrupt my speech; let me but speak out my mind, be the penal issue of it what it will. I4. I am so conscious of my integrity, that I must wonder why I suffer such enraging miseries, and am exposed to such evils; and I could risk all danger to obtain a thorough reasoning with God. I5. danger to obtain a thorough reasoning with God. 15. Lo! should he utterly cut me off, and not leave me the least glimmering of hope, I would, to the last gasp, maintain mine integrity. 16. Nay, I am confident that he himself, with whom no hypocrite dare lodge his appeal, will in due time vindicate me, preserve me in or deliver me from trouble; and save me with an everlasting salvation. 17. 18, Hear me then with care and attention: I have formed a process against myself, and digested what I have to say for myself; and I know that, in the issue, I shall be cleared from every charge of hypocrisy, and manifested a righteous person. 19. What impartial person dare charge me with hypocrisy, or can prove his point? If he could, I should be silent, die with shame, and be strangled with grief. But when it is otherwise, it is death to me to grief. But when it is otherwise, it is death to me to neglect my own just vindication. 20-22. Do thou, great Judge, remove thy oppressing rod from off me, and let not the overwhelming awe of thy majesty terrify and let not the overwhelming awe of thy majesty termy me: then will 1, in the most bold and free manner, debate my cause with thee. 23. What, and how many, O God, are those heinous sins which require such grievous punishments? Or if I am thus afflicted for some particular crime, cause me to know it. 24. Why shouldest thou in anger thus withhold thy favours and comforts? Why shouldest thou hold and treat me as an enemy to thee? 25. How canst thou find in thy heart so violently to toss and grievously persecute me, who am so mean, weak, and contemptible in thy sight? And what honour canst thou acquire by it? 26. Thou passest the most severe sentence against me; and by

afflicting me with the most tormenting troubles, bring-est to my mind, and punishest me for, the crimes which were committed before I well knew what I did. 27. Thy fearful judgments compass me in so close and tormenting a manner that I cannot escape. They follow me at the very heels; the tokens of thy wrath are en-

me at the very heels; the tokens of thy wrath are engraven on the very soles of my feet. 28 And under these my frail carcass gradually rots into death.

Ver. I. ['This' is not in the original, and the sense would be better expressed by its omission: 'Lo, mine eye hath seen all,' i.e. all that you have seen. My knowledge is as extensive as yours, consequently my judgments and views are deserving of as much credit as yours. Pl credit as yours. P.]

Ver. 7. [Wickelly—wrongfully accusing me with the iew of honouring him. Deceifully—fallaciously,

sophistically. C.]

Ver. 12. [Delitzsch translates as follows:—'Your memorable words are proverbs of dust, your strong-holds are become strongholds of clay.' The meaning the dust of the custions of the custions. is that their proverbs have no bearing on the questions at issue, and are therefore as ashes; their 'strongholds,

at issue, and are therefore as ashes; their 'strongholds, or 'choice arguments,' are weak and worthless as ramparts of clay. P.]

Ver. 14. [Job may literally have taken his 'flesh in his teeth' to alleviate some torturing pain, as in the mercy of God pressure sometimes affords relief. Pur my life in my hand—freely offering it back to the Giver, longing and praying for death. All this is no want of reliance upon God, no wish to escape his scrutiny and indoment: for though he slav me, yet will I trust in judgment; for though he slay me, yet will I trust in him. C.— 'Wherefore should I bear my flesh in my teeth?' I take my life in my hands:' i.e. Wherefore should I be intent on the preservation of my life, as a wild beast on the preservation of its prey, by carry-ing it away between its teeth? I will calmly submit to whatever danger comes, even to death itself. P.]

Ver. 27. [Thou puttest my feet also in the stocks. Of what kind they were is not known. From the following reference to paths, they were most probably a species of clog locked on the foot, and used to prevent a slave or prisoner from escaping.—Settest a print upon the heels of my feet. The allusion is very obscure; but if and mlookest3 narrowly unto all my paths; thou settest a print upon the heels of my feet.

. 28 And* he, as a rotten thing, consumeth as a garment that is moth-eaten.

CHAPTER XIV.

1 Job entreateth God for favour, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he tion.

- 1 Job entreateth Cod for favour, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he tion.

 1 This chapter should begin with the strength of the last verse of the preceding. 'And he, preceding.' And he, preceding.' And he, preceding.' And he p
- 4 Whos can bring a clean thing out of an unclean? not one.
- 5 Seeing his days are determined, the number of his months are with thee; thou hast Party of the hounds that he cannot page 3 Heb. with with the cannot page 3 Heb. with with with the cannot page 3 Heb. with the cannot p appointed his bounds that he cannot pass.

6 Turnh from him, that he may rest,4 till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent6 of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away; yea, man giveth up the ghost; and where is he?8

m Ps. 130.3. ch. 10.6. Zep. 1.12. 3 Heb. observest. 4 Heb. roots.

8 Heb. short of days.

3 ch.8.9. Ps. 102. 11;
103.15; 144.4 Is.40.6. 1
Pe. 124. Ja. 1.10.

c ch.7.6,7; 8. 9; 9. 25; 26. Ja.4.14. 1 Co.7.31.1 Jn.2.17.

e Ge. 5-3, Ps. 51, 2, 5, 10, Jn, 3.6, Ro. 5, 12, Ep. 2-3, Mat. 7-16-18, ch. 25, 4:15-14.

5.1. Mat.7.16-18.ch.25
415-14
f.ch.7.1. Ps. 39. 4; 89.
40-47. He.9.37;
f. ver.10.
A ch.7.1-3.16, 19; 10.
B expressing neither ignorance nor doubt of immortably or the resurrection (see ch. 10. 35). but There ignorance which has no hope of reunion upon earth—C.

ch.30. 23. Is. 57. 2. Ec.12.5. 7. ver. 13. Ps. 49.14.

51.005.1/s. 29E.
37.10.
37.10.
m ch.3.13 Je. 51.39.
Da.12.2.
9 Death in the eyes
of Job is but a sleep.
bodily ence is sleep the
he spirit, is as lively,
often more lively,
than in waking
hours. So, in the sleep
death ence is sleep than
bodily ence is sleep than
body the spirit, is as lively,
than in waking
hours. So, in the sleep
death ence is sleep
has been compared to the
cart is sleep.
body the sleep than the
cart is sleep.
cart is sleep.
sleep

o Ac. 17.31. Jn. 5. 28. ver. 14.

PDa.12.2. Is 26. 19. Jn.5.28. Ac.26. 8. ch.9. 25,26.7 Th.4.14-26. I The days of my warfare, the appointed time during which a soldier is engaged, ITi. 6. 12. Change, renovation, as of a

r Ti. 6. 12. Change renovation, as of tree springing from the roots when the trunk is cut down (ver. 7), or of grass growing after it has been mown, Ps. 90. 5. 6.—C. 9 Ps. 16. 10; 50. 4, 5. Is. 36, 19. 1 Co. 15. 42-44, 51-54. Ph. 3. 21, Jn. 5. 28;14.2,3;17.24. 1 Th. 4. 16.

F ch. 13.22. Ps. 50. 4. s ch. 10. 3.8;13.2% 31. 4;34.21. Ps.56.6; 139.1-4.Pr.5.21.

2 Je. 17.6. Lu. 12.19. o.ch. 11.20. x Ex.15.3-12.Re.17. 14.Ec.8.8.Ps. 37.35.36.

Is.57.2; 26, 20, ch. 3.13-19.

4-F1.5.21.

4 De. 32. 34. Ho 13.
12.ch.13.26;10.6,14; 21.
19;20.27. Ps.69.27.
2 Heb. fadeth,
3 Heb. overflowest.

y Ec.12.3-7. Ps.90.3 -7.ch 30.23. * Ec 9.5.1s.63.16. ø ch.19.26.Ps.49.14 A Pr. 14 32. Lu. 16.23. Mat. 8.12;22.13;24.51.

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: 'till the heavens be no more, they shall not awake, nor be raised out of their "sleep."

13 Oh that thou wouldest "hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me!

14 If a man die, "shall he live again? all the days of my appointed time1 will I wait till my qchange come.

15 Thou shalt 'call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now sthou numberest my steps: dost thou not watch over my sin?

17 My transgression is tsealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought;2 and the rock is removed out of his place.

19 The waters wear the stones: thou swashest away the things which grow out of the dust of the earth; and thou destroyest the "hope of man.

20 Thou *prevailest for ever against him, and he passeth: thou schangest his countenance, and sendest him away.

21 His sons come to honour, and he *knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his aflesh upon him shall have pain, and bhis soul within him shall mourn.

the stocks were, as we have supposed, clogs, the allusion may be to some peculiar mark upon the heel, whereby a runaway culprit might be distinguished and traced. C.]

REFLECTIONS—Hot disputants generally magnify themselves and undervalue their opponents; and too seldom do they adhere to truth with proper exact.

too seldom do they adhere to truth with proper exactness. There is great need then to pray that the Lord ness. There is great need then to pray that the Lord would mortify our pride, and keep us from the way of lying; and so far as is for his glory, keep us out of temptation. Deliberate lying is of all things most infamous. But what insignificant physicians are all but Christ to a sin-sick or wrath-sick soul! It is singularly criminal to manage the cause of God in a wicked and deceitful manner. What men call plant for the care deceiful manner What men call pious frauds are with God impious cheats; and devout persecutions are but horrid profanations of his name. Strict will be the but horrid protanations of his name. Strict will be the scrutiny, and severe the rebukes of God, with respect to those found guilty of these things! No good intentions, no pious pretence, will avail at his awful har. Let us then stand in awe of his perfections. Never let us, who are so mean and mortal, dare to contenn or trample on our neighbour. Never let us dare to exhibit weak and carnal remonstrances on God's behalf. exhibit weak and carnal remonstrances on Got's pe-half. But how supporting is it under trouble to have the testimony of a good conscience! and it is relieving to get our minds vented in kindly complaints. It is glorious, in the extremity of trouble, to be strong in the faith, giving glory to God, and coming boldly to his throne of grace, to ask mercy, and obtain grace to the fatth, giving glory to God, and coming boldly to his throne of grace, to ask mercy, and obtain grace to help us in the time of need. But how awful is it to find the greatest saints mingling their passions with their prayers! Lord, what is man, even in his best estate, if left to himself! And what a hell on earth sin sometimes forms for even the children of God! Sins long before committed fall with an awful weight on long before committed fall with an awful weight on their conscience, and cause them to roar through disquiet of spirit. If then I find myself deserted of God; if I find my sins of youth remembered by him, and my present miscarriage, strictly animadverted upon; if I may myself wasting away under his heavy hand, let me never murmur at his dispensations. Let me, holding last his promise, believe him to be my friend area. never murmur at his dispensations. Let me, holding last his promise, believe him to be my friend, even

when he puts on the appearance of an enemy. Let me when he puts on the appearance of an enemy. Let me firmly expect the performance of his promises, even when all the ways leading to it are seemingly shut up. Let me rejoice in the Lord when he hath left me nothing else; and in dying moments let me derive from him my ever-living consolation.

CHAPTER XIV. Man that is born of a poor, weak, frail woman, through whom he derives guilt, curses, corruptions, and infirmities, is of few days, and curses, corruptions, and innimities, is of few days, and so surfeited with troubles that he needs pity rather than a violent hand to cut him off. 2. He makes a sparkling and fair show for a few days or hours, and then is cut down by an untimely death, or gradually, and without substantial happiness, posts through age into the eternal state. 2. And wilt thou. O Good, debase the eternal state. 3. And wilt thou, O God, debase thyself to take notice of, frown on, or contend with such an insignificant creature, or to hale to thy tribunal such an insigning and creature, or to hate to thy tribunal and execute strict justice upon me! 4. How is it possible for such as are sinfully corrupted themselves to produce innocent children! Why then should I, who produce innocent children! Why then should I, who am by nature no worse than others, be so peculiarly punished? 5, 6. Since the period of every man's life is unalterably fixed by thy purpose and providence, why shouldest thou now torment, and not let me alone, till I have contentedly accomplished my appointed service, and obtained the wished-for evening of death? 7-12. And the rather since there is no hope that men once dead will revive into life like the stumps of old trees in a well-watered soil; but will lie crumbled into dust, and quite insensible, till the last day. that thou wouldest hide me in the state of the dead, and cover me with a vail, till this storm of thy wrath blow over! or set some limit of time and degree to thy wrath, and in pity remember me! 14. Then, how-ever impossible it be for men to rise from the dead beever impossible it be for men to rise from the dead be-fore the last day, I should patiently, all the days of my troublesome warfare, wait for my dying hour; and no less patiently wait for my glorious change at the resur-rection. 15. Then, in love to thy poor creature, thou shouldest by death call me to thy judgment-seat, and I should readily come: and at the resurrection thou shalt,

in love to me, call me up from the grave, and I will 16. But now thou wrathfully observest all the steps of my life, and, as it were, greedily mark. est the smallest trips of my conduct in order to punish them. 17. The least of my sins of infirmity is as carefully preserved in thy remembrance against me as if it were a precious treasure and then have treasure and then were a precious treasure; and thou huntest after forged calumnies to add to my sin and punish me for it. 18, 19. But there is no more hope of men's recovery from death, or of me from this calamity, than that fallen mountains should raise themselves up, or removed rocks resume their place, or worn stones should grow again; or that which is carried away by a flood should be brought back and the devastations repaired. 20. None can resist thy deadly stroke, but must pass into eternity whenever thou requires. Thou were thinked. eternity whenever thou requirest. Thou wrathfully changest his countenance, spoilest his beauty, and expellest him as a leper from thy camp on earth. 21. And then whatever glory, power, or honour, or whatever glory, power, or honour, or whatever debasement, disgrace, or misery, his posterity meet with, he neither knows nor regards it. 22. But his body, after pains in death, shall corrupt in the grave; and his soul, imbittered in death, often removes to an external anguish in hell

Ver. 4. [As water cannot by its own gravity rise higher than its fountainhead, neither can a descendant of Adam and Eve become by their own efforts better than they; and they, alas! were ungrateful rebels. Blessed be his name who, while we were yet enemies, hath reconciled

hame who, while we were yet enemies, hath reconciled us by the death of his Son, Ro. 5. 10. C.] Ver. 5. ['Job had before deplored his miserable state by nature, ch. 3. 1, and he here acknowledges hisself to have been conceived any hope in of Paris of Paris and the hope in the hope in the state of the hope is not been conceived any hope in of Paris and the hope is not been conceived any hope in of Paris and the hope is not been conceived any hope in the state of the hope is not been conceived any hope in the state of the hope is not been conceived any hope in the state of by nature, ch. 3. I, and he here acknowledges himself to have been conceived and born in sin, cf. Ps. 51. 5; and he pleads the corruption of human nature, which is a consequence of the fall of man, as a reason for clemency on the part of God. It is remarkable that God himself after the flood had suggested that plea, as is recorded in Genesis' (Wordsworth). P.]

Ver. of [Scatt Literally odour of water The

Ver. 9. [Scent. Literally, odour of water. The Arabs apply the word to any exhalation, whether aromatic or vaporous. C.]

Ver. 12. [There is a prophecy implied

this declar-

CHAPTER XV.

1 Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth from tradition the disquietude of wicked men.

THEN answered Eliphaz the Temanite, and

2 Should a wise man utter vain knowledge,1 and fill his belly with the east wind?2

3 Should he reason with bunprofitable talk? or with speeches wherewith he can do no good?

4 Yea, ethou castest off fear, and restrainest prayer³ before God.⁴

5 For thy mouth duttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

7 Art thou the first man that was born? or wast thou made before the hills?

8 Hast^g thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What *knowest thou that we know not? what understandest thou, which is not in us?

hat understandest thou, which is not in us?

10 With us are both the grey-headed and bry aged men, much elder than thy father.

11 Are the k-consolations of God small with ee? is there any secret thing with thee?

12 This is the secret thing with thee? very aged men, much elder than thy father.

thee? is there any 'secret thing with thee?'

CHAP. XV. a ch. 13.2; 6.26; 11.2,

of wind.

2 Fill his 'bosom' with the east wind; the deadly simoom, or tempestuous curvelydon, Ac. 27.14.—C. & Col. A. Mall. 23.6, 37.1 Ti. L. 6, 76.4.5.

c Heb. Hou makert word, Ps. 36.1.ch. 27.10.
1Pe. 37. Jude 16, with Ec. 12.13 ver. 25.26.

3 Or. speech,

3 Or, speech. 3 Or, speech.

4 'Represses thimilation' (M. Good), by denying that guilt, the acknowledgment of which must bring you to the throne of grace.—C.

d Heb.teacheth, ch. 9. 23-24; 12.4,6. Pr. 15. 12.Ja.1.26.
e Mat.26. 65. Lu.19. 22.ch.9.20. Jn.5.45.

/Ge.2.7. Ps.90.2. Pr. 8.25.

// Ro.11.34. Je.23.18.
ch.12.2; 13.5, 6.1 Co.2.

h ch.12.3;13.2;26.3. ich. 8. 8-10; 32.6-9 De.32.7. He.5.12.

& ch. 5. 8-26; 11. 13-19. % I Ki.22.24.ver.9.

m ch.17.2,4 Ja.1.14, 15 Pr.6.12.14.17 18 n Ro.8.7,8. Zec. 11. 8.Pr.19.3 Mal. 2.12 o ch.9.22; 10. 3; 12.6;

otho.22; 10. 3; 12.6; 13.3 12.6; 13.5 12.6;

2. \$ ch.5.27;13.5,6, # ch.5.27;13.5,6, # ch.8.8. Ps. 44. 1, 2; 78.2-8. Ge.18.19. Is: 38. 19. # De.32.8, # Joel 3.17. ch. 1.15, 17. 8 'No stranger,'

8 'No stranger,'
no predatory invader, as the Sabeans and Chaldeans—an ungenerous allusion to the losses
of property which
Job had so lately sustained.—C.

John Markett M fessing your guilt before God?'-C.

12 Why doth thine "heart carry thee away? and what do thine eyes wink at,

13 That thou *turnest thy spirit against God, and lettest such words go out of thy mouth?

14 What p is man, that he should be clean; and he which is born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight:

16 How much more abominable and filthy is man,7 which sdrinketh iniquity like water?

17 I will tshow thee, hear me; and that which I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it:

19 Unto "whom alone the earth was given, and "no stranger passed among them."

20 The wicked man travaileth with pain all his days, and the anumber of years is hidden to the oppressor.9

21 Ab dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword. c: Th.5.3.Ps.73.18-20.ch.1.13-19.Ex.vii.-xiv.Is.37.36. 10.Ps.55.15.23.De.28.66,67.

'They shall not awake till the heavens be no more;' consequently when the heavens do pass away they shall awake, there will be a general resurrection.

P. Ver. 17. [A reference to the eastern method of sewing up and sealing purses of money, which pass current without opening, either for purchases or payment of debts. See Capper's Passage to India. C.]

debts. See Capper's Passage to India. C.]

Ver. 22. [A melancholy picture of life, a sore disease without human rennedy. But, 'blessed are they that (rightly) mourn, for they shall be comforted.' 'The sorrow of the world worketh death; but godly sorrow worketh repentance to salvation,' 2 Co. 7. 10. C.]

REFLECTIONS.— If human life be so short, so sinful, and so wretched; if death and an awful eternity be so near; why should any be proud! Why unconcerned about spiritual, about eternal happiness! Why not live on that gracious God who hath a feeling of our

cerned about spiritual, about eternal nappiness! why not live on that gracious God who hath a feeling of our infirmities; and look and long for that rest which remainesh for the people of God! Awful and awakening, though comfortable and heart-composing, are believing views of death and of the resurrection from the dead: and happy is the thought that while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul shall retire to sit with him on his throne, and there wait till my great, my last change come! If grace has changed my heart, death hath changed its nature to me: and the hope of a glorious resurrection is enough to support me under every human trouble. Everything around admonishes me of death: and nothing can resist it when God gives it the commission. Sharp are its pains and strange is the change it makes! It separates the chiefest friends! In view of it, to render me always content, let me maintain kind thoughts of God and a deep sense of my sin. And at last let it find me weared from this perishing world, disengaged from all but a God in Christ; and singing, O death, where is thy sting! O grave, where is thy vic-

CHAPTER XV. Filled with indignation at the contempt which Job had discovered for him and his friends, Eliphaz replied. 2. Shouldest thou, who pretendest to wisdom, presume to throw forth such unsubstantial and boisterous nonsense; or to satisfy thy own conscience with such pernicious fancies? 3. Shouldest 3. Shouldest thou, instead of solid arguments, pour forth unprofitable wranglings? 4. Nay, shouldest thou cast off, and break through, all reverential regard to God, and refuse break through, an reverential regard to God, and refuse to pour forth thy humble complaints and prayers before him: and even tempt others to do the like? 5. Thy tongue proclaims the wickedness of thy heart, even manner, even amidst the tokens of the divine indignation, inflicted or impending; 27. Because, grown 0.5.2.

while, by pretences of respect to God, thou attemptest to cover thy impious principles and practices. need produce no evidence of thy impiety; thy own words sufficiently manifest and prove it. 7. Wast thou formed before every other creature that thou pretendest to be wiser and better than other men? 8. Hast thou been acquainted with the most secret counsels and mysteries of God that thou shouldest engross all wisdom to thyself? 9. What secrets hast thou learned that we do not fully comprehend? 10. Among us, and on our side in this debate, we have the most aged and experienced men. II. Darest thou to contemn the divine admonitions and comforting promises which we have suggested, and undervalue our kind and consoling discourses, as if thou knewest some better way of comfort? 12. Why do thy inward lusts thus violently comfort? 12. Why do thy inward lusts thus violently transport thee into such pride, fury, and scornful contempt, 13. That thou shouldest dare to rage against the Most High, and insolently arraign the equity of his providence? 14. Can the corrupted child of a sinful parent be innocent or righteous before an infinitely holy God? 15, 16. When the loftiest angels are not without their mutability and comparative invertections. without their mutability and comparative imperfections, how inexpressibly and universally abominable must the how inexpressions and universally atominated must the man be who, with greediness and delight, commits the most criminal impicties? 17-19. Listen carefully while I clearly declare and demonstrate unto thee what I myself have observed, and which the wisest, most powerful, and wealthy princes of former ages have ob-served, professed, or believed, and informed their chil-dren of. 20. The wicked tyrant is never free from inward torment; he lives in continual dread of disasters, death, and damnation, never knowing how soon they may overtake him. 21. Consciousness of guilt they may overtake mm. 21. Consciousness of guns keeps him in perpetual terror of approaching mischiefs. And never is the destroyer more ready to attack him than when he is in the height of his prosperity. 22. In trouble he despairs of deliverance; in the night he dreads being killed before morning; everywhere he fears; and is indeed exposed to the most certain and sudden destruction.

23. In the most destitute and vagabond manner he is obliged to wander for bread. He finds, by experience, that terrible and inevitable ruin is just ready to seize him. 24. Straitening distress and anguish shall terrify him; they shall quickly rush on and prevail against him, as a strong and furious army commanded by a valiant prince: 25. As the punishment of his daring inviter. ruin is just ready to seize him. punishment of his daring impiety, because he defied and set himself in opposition to the Almighty. 26. Daring to sin in the most insolent and presumptuous

rich, powerful, and successful, his only care is to pamrich, powerful, and successful, his only care is to pamper himself, and wallow in ease and luxury; 28. Dwelling in cities and stately houses, from whence he had driven, or murdered, the righteous proprietors; and which, by the curse of God, for his sake shall be quickly reduced to heaps of ruins, and he be obliged to shift for himself in the most miserable manner. 29. The riches and glory which he hath gotten by violence and empression shall neither he lecting com-29. The riches and glory which he nath gotten by violence and oppression shall neither be lasting, complete, nor firmly rooted. 30. Having once entered into terrible and confounding troubles he shall never get out of them. The lightning, like flames of God's wrath, shall destroy his flourishing family and substance; and he himself shall be ruined and driven to hell by the threatened indements of God, amidst his hell by the threatened judgments of God, amidst his proud boasting. 31. Let therefore no one who is seduced to wicked or carnal security, trust in the uncertain profits, pleasures, or honours of this world, for vexations, losses, disappointments, and troubles shall be all he will get by them. 32, 33. These shall come be all he will get by them. 32, 33. These shall come upon him far sooner than he thinks. His riches, hopes, or children shall scarcely make their appearance, when, blasted by the justice of God, they shall all be reduced to ruin. 34. Thus suddenly and fearfully shall the stock and numerous family of hypocrites be utterly destroyed; and some terrible independent. utterly destroyed; and some terrible judgment of God shall consume the house built up by or stored with ill-gotten goods. 35. With no small pains such wicked men plot and practise mischief against others; but in the issue it usually brings ruin upon themselves.

Ver. 10. [The argument from experience is a good one; that from mere age is nothing. To give experience weight, there must be, (1) Capacity to observe; (2) Right disposition of heart towards God and man; (3) ght of truth, light of the Spirit (1 Jn. 5. 6) to guide, (4) Memory accurately to recollect, I Co. 15. 21; (5) Sound judgment to compare and decide, 2 Tim. 5. 7. Truly such experience is a glorious guide to the possessor and to others; but all other experience, however lengthened, is but that of a blind man with colours—study without discovery, and words without meaning to him that utters them. C.]

Ver. 20. [From ver. 20 to the end of the chapter the speaker appears to be reciting the choice sayings of the sages of antiquity.

This speech, therefore, is deserving of special note.

It affords a most interesting view more like and the applicance of the applicance. ing of special-note. It anorus a most interesting view of the philosophy, morality, and theology of remote antiquity. There is a depth of thought, a force of truth, and terseness and beauty of expression in these words which give a high idea of Job's Arab forefathers. P.]

Ver. 28. [Desolate cities. God, who in his providential independs her expitten the proud singlet makes.

tial judgments has smitten the proud sinner, makes

23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.

24 Troubles and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he *stretcheth out his hand against God. and strengtheneth himself against the Al-

26 He krunneth upon him, even on his neck, upon the thick bosses of his bucklers:1

27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

28 And he dwelleth in "desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He "shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.2

30 He 'shall not depart out of darkness: the flame shall dry up his branches, and Pby the breath of his mouth's shall he go away.

e Ge.4.12, Ps. 59.15;

A Mala 3. T. Le. 36.

14.15-12.3 Ro. 8.7.8.

15.27.4:28.15.22.

16.04.4 EE.5.2.3.15.37.4.6.
29. Ps. 73.8.9. 2 Ch.88.

1 Calmet, Clarke, and Good think God is allimost consideration with the simury is described as astations simper? Prople, Henry, Scott, &c., think the simury is described as warring against God. On attentive consideration we agree with the formatic consideration with the translation of the strong of the translation of the simple consideration of the simple consideration of the simple consecution of the

of Cod's, or the sin-ner's! Of the simer's; of the simer's; of the simer's; or the side said, As his break of the side of the

31 Let not him that is deceived trust in vanity, for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.5

34 For the congregation of hypocrites shall be desolate, and fire shall consume the "tabernacles of bribery.

35 They* conceive mischief, and bring forth vanity,6 and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of inhumanity toward him. 7 He showeth the pitifulness of his case. 17 He maintaineth his innocency.

THEN Job answered and said,

2 I have heard many such things; amiserable comforters are ye all.

3 Shall byain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and dshake mine head at you.

desolate his cities, and scatters his ill-gotten wealth. The verification of which may be specially seen in the ruined cities of Edom, where we believe Job dwelt; the ruins, the very tombs of which are now inhabited by such a wretched race—wretched in poverty and wickedness—as Job here describes. C.—It would appear that two distinct classes of sin are here traced, both of which eventually entail purplements. pear that two distinct classes of sin are here traced, both of which eventually entail punishment:—I. Arrogant opposition to God, described in ver. 25-27. Rebellion, insolence, defiance, and carnal security are the developments of this arrogance. 2. Callous and proud contentment on the ruins of the prosperity of other men, as set forth in ver. 28. Here the powerful sinner is represented as taking possession, with haughty carelessness, of those cities and houses which had been desolated by the judgment of Heaven; and which were intended to remain as perpetual monuments of God's wrath. P.]

were intended to remain as perpetual monuments of God's wrath. P.]

Ver. 33. [The olive-tree only bears fruit fully every second year. But it blossoms with equal luxuriance every year. In those years in which it does not bear the blossoms fall off; no berries are formed. How graphic, therefore, is the language of this verse! P.]

REFLECTIONS.—Men too often hold fast the false principles which they have once imbibed; and it

false principles which they have once imbibed; and it is much easier to treat an adversary with contempt than to answer him with reason. Disputants often turn revilers rather than reasoners; and charge their opponents with things which they utterly abhor. nents with things which they utterly abhor. And none are more ready to indulge pride and self-conceit in themselves than those who rage against it in their neighbours! Old men often rather boast of their knowledge and wisdom than possess it. But surely it is a humbling sight to see men so corrupt in nature, so abominable in practice; and amazing that God should love any such, and deliver them from the pit of corrupt. abominable in practice; and amazing that God should love any such, and deliver them from the pit of corruption! In the study of true knowledge the experience and observation of others, as well as our own, are an excellent help. But how unbounded is the patience of God that can bear with wicked monsters so long! Yet little external happiness have they even in this world. ittle external happiness have they even in this world. Their seemingly purest prosperity is mingled with gall and wormwood. But if they are miserable in this world, which is their heaven, what must they be in death in indement in ball. death, in judgment, in hell!

CHAPTER XVI. To this Job replied, 2. Thou hast but repeated the senseless and tormenting jargon which I had heard before. Instead of comforting, you plague, harass, and tempt me to despair. 3. When wilt thou make an end of such idle and impertinent discourse? What has instigated and emboldened thee to answer me in this censorious scornful and perempt

and restrain my lips from uttering a single sentence of consolation;—though I hope I should rather attempt to encourage, strengthen, and comfort you. 6. But now, indeed, whether I boldly defend my innocence

now, indeed, whether I boldly defend my innocence and pour forth my complaints, or whether I forbear, my frightful sores and griefs are nothing eased. 7. This terrible trouble has quite tired me out, and made my life a burden to me. Thou, O God, hast, with thy thunderbolts and fiery tempest, utterly destroyed my large family and all that pertained to me. 8. While others murder my character and townest my my life them. others murder my character and torment my spirit, thou, by plagues and griefs, hast so wasted and disfigured my body that it testifies my great affliction, and is employed Meanwhile my pretended friends, who indeed implacably hate me, tear my reputation and torment my spirit with their speeches. They reproach me in the most spiteful and outrageous manner; and while their eyes sparkle with anger, they critically set themselves to spir sparkle with anger, they cruelly set themselves to spy sparkle with anger, they crueily set themselves to spy out every, even the least, occasion to calumniate me. Io. They behave like wild beasts, gaping to devour or deride me; they treat me with the most cruel and abusive scorn and contempt; they have met together to satisfy their infernal malice in tormenting me. II. And God hath quite abandoned me, chained me up, and dreadfully cast me down into the hands of these and other wicked men, to be abused by them as they please. 12. Great was my former happiness and prosperity; but now God has trodden and bruised me in sperity; but now God has trodden and bruised me in the press of his wrath, and made me, as it were, to boil over with dregs of trouble and desperate complaints. In the most tormenting manner he has ruined my soul, body, my children, and all that I had has body, my children, and all that I had: he

my soul, body, my children, and all that I had: he has set up as a distinguished butt of his fearful indignation. 3. Pevils, wicked men, calamities and diseases, as the instruments of his judgment, compass me round about. Without mercy he torments me with the most exquisite pains in my body, anguish of mind, and terrors f conscience. 14. As a battering-ram he breaks through me with breach upon breach, still adding one dreadful plague to another: he furiously rushes upon me with the almighty force of his wrath, which I ing one dreadint plague to another: he luriously rusnes upon me with the almighty force of his wrath, which I can by no means withstand or support.

15. The sack-cloth I had put on all over my body, to mark my deep cloth I had put on all over my body, to mark my deep mourning and humiliation under his mighty hand, sticks to my ulcers; and exhausted with wounds of trouble, I have sat down on this dunghill, where all my former authority and honour are changed into contempt. 16. My face is terribly burned and tormented with trickling My face is terriory ourned and tormented with tricking tears; and the very substance of my eyes is almost consumed with weeping, so that I look like one dead and rotting; 17. Although I was never a violent oppressor of men, or a hypocritical worshipper of God. 18. O earth, if I have been guilty of bloodshed or oppression, conceal it not let the door lick my blood when I am

what need these imprecations when even now the allseeing God, who dwells in the lofty regions of heaven, seeing God, who dwells in the lotty regions of neaven, is the ear and the eye witness of my virtue and true piety! 20. My companions mock and scoff at me as a hypocrite; but my soul, with floods of tears, earnestly appeals to God and begs, 21. That he would thoroughly and clearly examine my cause, and give a decision between me and my reproaching friends. oughly and clearly examine my cause, and give a decision between me and my reproaching friends; 22. Since, if it be not done quickly, my troubles will soon make an end of me, and then it will be too late. Ver. 4. [It is worthy of remark that this signal of contempt was used against our Lord upon the cross, Mat. 27. 20: Mar. 15. 20. But like all other wishle

Mat. 27. 39; Mar. 15. 39. But like all other visible signs of thought or feeling, it may have various significations, but usually those of doubt, sorrow, dissatisfaction, or scorp. ion, or scorn. C.—Job's anger is now kindled by the reproaches and false accusations of his 'vexatious comtion, or scorn. C .-

reproaches and false accusations of his 'vexatious comforters.' He shows his anger in his bitter and passionate retort. His anger not only leads him to sinful excess in replying to his assailants, but even to assume something like a tone of irreverence toward God. P.]

Ver. 7. [Turning from his accusers Job here directs his words to God, whom he regards as the cause of all his sufferings. It is now painful to hear Job's repinings and complaints. P.]

Ver. 15. [Horn. The horn of an animal is often both its defence and ornament. Hence the horn has been employed in Scripture as the emblem of power and glory, De. 33. 17; Ps. 132. 17. Job's losses, though great, had still left him the possession of his lands; but he had laid down all his emblems of authority, and humbled himself in the dust. C.]

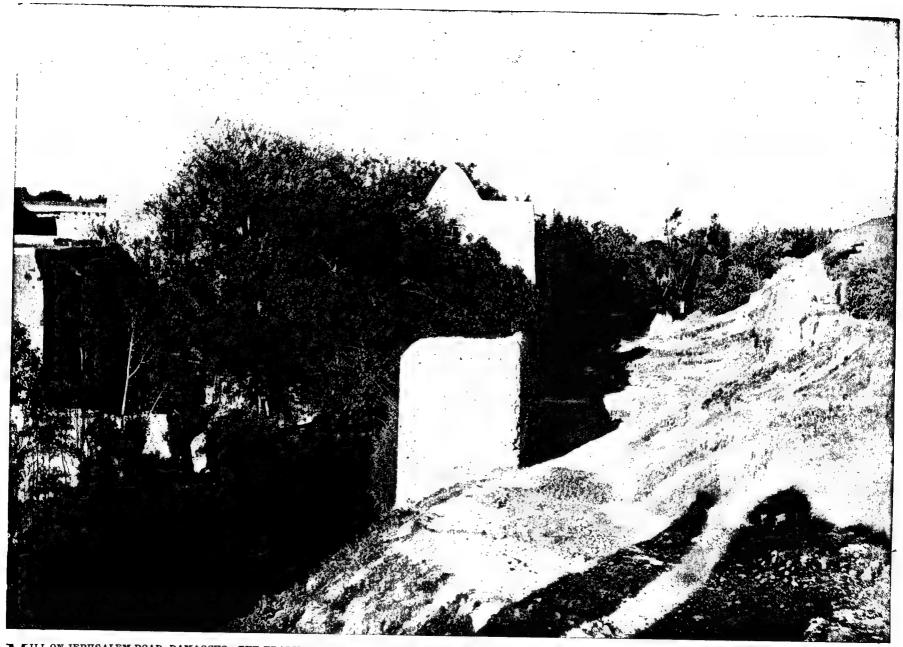
Ver. 18. [These are words of deep pathos and great power. Yet they show that Job was not yet conscious

Ver. 18. These are words of deep pathos and great power. Yet they show that Job was not yet conscious of his true state as a sinner. He dares even to appeal to Heaven for a testimony of his innocence, and conse-

to Heaven for a testimony of his innocence, and consequently, to some extent, of the injustice dealt out to him. His faith, however, has not yet deserted him. For life he has no hope, but he looks beyond it. P.]

REFLECTIONS.—Often much is said, and yet nothing to the purpose: and miserable comforters to resounded spirit are all duties, all friends, if God continue his frowns! Nothing but Jesus' blood—nothing but Jehovah's nercy—can grant any solid relief. Nay, alas! men are often most cruel and harsh when they ought to be most tender and compassionate: and those who riot in prosperity and ease seldom lay much to heart the case of their extremely distressed brethren. But though complicated and terrible are the troubles But though complicated and terrible are the troubles of saints in this world, unspeakably more so are the troubles of the wicked in hell, where there is nothing but remorse—but torment in all its horror! Happy of scourse? What has instigated and emboldened thee to answer me in this censorious, scornful, and peremptory manner? 4. Were your condition and mine exchanged I could easily insult you with a multitude of words, and deride you in a grave or scornful manner.

5. I could furiously bear you down with my mouth,



ILL ON JERUSALEM ROAD, DAMASCUS—THE TRADING POINT OF THE HAURAN WHERE JOB LIVED. [Job xvi:1.]—The traditions of the Arabs which make the Hauran in the neighborhood of Damascus, the home of Job, are not to be despised. In no part of the world have the native races undergone so little change as in this region. To this very day the descendants of the cotemporaries of Job, and perhaps his own, live on the same plains once occupied by their ancestors. This

gives to the tradition that fixed the home of Job in the Hauran a very different value from what it would have in a country where the people were continually changing. Chrysostom, speaking of pilgrimages in his day, said: "Many pilgrims come from the ends of the earth to Arabia in order to seek for the dung hill on which Job lay, and with rapture to kiss the ground where he suffered." We give as illustrating this traditional history concerning the land of Uz a picture of the mill on the Jerusalem Road at Damascus.

5 But I would strengthen you with my mouth, and the moving of my lips should assuage1 your grief.

6 Though I speak, my grief is not assuaged; and though I forbear, what am I eased?2

7 But now he hath made me sweary: thou hast 'made desolate all my company.3

8 And thou hast filled me with wrinkles,4 which is a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath who hateth me: he gnasheth upon me with his teeth; mine

enemy sharpeneth his eyes upon me.

mouth; they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

and turned me over into the hands of the wicked.

12 I was "at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and 'set me up for his mark.

he cleaveth my reins asunder, and doth not spare: he poureth out my galls upon the ground.

he runneth upon me like a giant.

and defiled my horn in the dust.

eyelids is the shadow of death;

B.C. CIF. 1520.

Ga.6.1.2. Ch.42.11;
4.4.18.35.2.4 2.C.0.1.4
PS. 27.14. PT. 27.9.
Downth my own
Downth my line
shall fail. Yet should I
talk on, my affliction
will not fail. — Good.

PS. 22.12.77.1-10.

Gal. A. iii. Yet Should I
talk on, my affliction
Will also fail. — Good.

Ch. 1.8.15. The transition in
third werse from the
third were from the
third werse from

38.13. HO. 5. 14. La. 2. 1653.10. 172.22.13; 35. 15, 16, 21. 2 Co.x1.20.21. Y Ki. 22.24. Mis.1. La. 3-30, 45; 2.15. Ac. 7. 54. mch.1.13-29; 2.7. In. 18. 11. 2 Co. 12. 7, with Ps. 22. 7-21; 89.38. Ac. 4. 27.28.

27,28.

5 Heb. hath shut
me up.
n ch.i.i.xxiz.
o ch.7.12,20. La. 3.

Ext. 24.17.

a ch. 27.9 Ps. 66. 18.

yo (1.2) O earth! cover no blood shed by me, and let no place hide and extra against me. —

by the characteristic of the characteristic of

CHAP XVII 1 Or, spirit is

1 Or. spirit is spend. 88, 3.4.2 Ti.4.6. 1 Park. 88, 3.4.2 Ti.4.6. 1 Park. 88, 3.4.2 Ti.4.6. 1 Park. 88, 3.4.2 Ti.4.6. 2 Park. 81, 3.9 To. 10. 2 Park. 19. 3 Park.

17 Not for any injustice in mine hands: also my prayer *is pure.

18 O gearth, cover net thou my blood, and let my cry have no place.7

19 Also now, behold, my witness is in heaven, and my record is on high.8

20 My friends scorn me: but mine eye poureth out tears unto God.

21 Oh that one might aplead for a man with God, as a man pleadeth for his neighbour!9

22 When a few years are come, then I shall go the way whence I shall not return.

CHAPTER XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is no longer in life, but in death.

Y breath is corrupt,1 my days are extinct, the graves are ready for me.

2 Are there not bmockers with me? and doth not mine eye continue2 in their provocation?3

3 Lay down mow, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast thid their heart from understanding. therefore shalt thou not exalt them.

5 He that espeaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and aforetime⁵ I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

8 Upright men shall be astonied at this, and the innocent shall stir up himself against the hypocrite

9 The righteous also shall *hold on his way;

God to appeal to as their judge and friend. Their tears shall be put into his bottle and marked in his book; and death, but destitute of its sting, shall soon set the prisoners free into a glorious eternity.

CHAPTER XVII. My spirit is maimed, broken, and confounded with trouble; and my breath stinks, as in dying persons: the days of my life are thunderstruck, in syng persons: the tays or my me are thunderstruck, shortened, and debased nothing but the grave remains for me. 2. O God, do not my friends bitterly mock and deride me as a wicked hypocrite? And does not my mind so dwell and pore on their proud, insolent, and exasperating speeches that I cannot sleep nor mine eyes refrain from tears? 2. Come they give me undulsted refrain from tears? 3. Come then, give me undoubted assurance that thou wilt take my cause in hand and do me justice; or give me an impartial man like myself, who in thy stead shall debate the matter with me. 4. For as for these my friends, thou hast withheld from them a common capacity to understand thy providential dispensations, therefore they can never be honoured to judge my plea. 5. He who flatters friends in their wickedness because of their prosperity, or who manifestic makes a present of them his posterity shall price festly makes a prey of them, his posterity shall pine away in disappointment and misery. 6. Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their praise. 7. My eyes are rendered dim, and my mmd stupified with grief, and my body is wasted to a skeleton. 8. Upright saints in after-times shall be astonished at the sovereign dispensations of God, and the cruel abuse of sovereigh dispensations of God, and the cruel abuse of my friends, with respect to me; and shall be excited to the utmost detestation of hypocrites who uncharitably censure the afflicted. 9. And, notwithstanding every scandal or discouragement, persons truly righteous shall persevere in their course of piety and virtue, and become more and more confirmed and active in it. and become more and more confirmed and active in it. no. And as for you, my friends, either repent of your rash censures, or examine my cause over again; for hitherto none of you have spoken to the point.

Whatever hopes you give me of recovering my wonted prosperity, I find I am a dying man, and all my designs, even the most fixed and dear, are at an end. even the most fixed and dear, are at an end. 12. My tormenting pains and anxious thoughts keep me awake through the whole night; or if I get any moments of ease, it is but little and soon over 13. I expect, I wait for nothing now but an entrance into the state of the dead; and I have prepared for and expect speedily to lie down in the grave. to lie down in the grave. 14. In the form of my trouble, and in the exercise of my mind, I have contracted a relation to and familiarity with death, cor ruption, and worms. 15. The future prosperity with which you attempt to flatter me, and the temporal happiness you would have me expect, are a mere imagina-tion 16. These hopes shall quickly appear buried in

tion 16. These hopes shall quickly appear Durieu in the grave along with myself.

Ver. I. [The graves are ready for me. The sepulches of Edom are generally in extensive chambers, scooped out in the rocks. In these are numerous niches or shelves ready to receive the dead bodies. C.]

Ver. 2. [1] ay down now, be bondsman (or surety)

Ver. 3. ['Lay down now, be bondsman (or surety) for me with thyself; who else should furnish surety to me?', This is a very remarkable passage. God is conceived of by Job in a double capacity; as a judge, who tries and condemns Job for his sins, and as a bonds tries and condemns Job for his sins, and as a bondsman or surety, who takes the place of the guilty, and pledges himself for him. It would seem that Job was enabled by faith to look to Christ, the great Saviour

and redeemer of the people. P.]
Ver. 5. [Not merely shall he be disappointed, but his children shall be ruined through his vain and un-

fulfilled expectations. C.]

Ver. 6. [Tabret. The translation of this word is Ver. 6. [Tabret. The translation of this word is diversified, according to the opinion entertained of its derivation. As it is, however, evident that Job is speaking of the present, and not of his past condition, we are disposed to adopt the translation of Tyndale, 'He hath made me a by-word of the common people. I am his jesting-stock among them.' Heath translates it prodigy, and Good translates it dotard. C.—'And I became as one in whose face they spit; that is, an utter abomination. The parallelism shows that this is the true meaning of the Hebrew word tophet. P.]

Ver 13. [Job gives way to despair. His comforters had become tormentors. They had shown utter ignorance of his state, his sufferings, and his wants; and now he resigns himself to his fate:—'If I hope, it is for the group as my house my declarate. for the grave as my house; in darkness I make my bed.

Ver 16 [Job's only hope of relief is in death. He believes his disease to be incurable; his life is miserable; he longs for its close; and in the grave alone

able; ne longs for its close; and in the grad alone does he see rest from trial and sorrow. P.]

REFLECTIONS.—Happy are those who have spiritual breath which cannot corrupt; life that can never fail; who have their portion in eternal blessed ness, and are ready for their grave! If cruel friends exasperate my spirit and drive sleep from mine eyes, of all my hope and the source of all my loys. God can easily infatuate the wisest when they abuse his gifts. And it is mad to pursue honour and advancements by sinful methods, particularly in employing the wisdom which he has given against his cause and interest. which he has given against his cause and interest. Vain is the inconstant applause of men. While we are great the world admire us; but when depressed and poor they contemn or abhor us. But though we see things in providence which we cannot account for, we faithful to God we must be zealous for his cause and take part with his oppressed people, whose bitterest enemies are usually formal hypocrites. They who are through faith brought into the way, Jesus Christ, and a course of the state of the and a course of holiness, strive not to faint or fail; nay, even difficulties and opposition quicken them. hair, nay, even difficulties and opposition quicken them. Many great pretenders to wisdom can give no profitable instructions in a day of trial; and empty are the promises and vain the hopes of carnal minds. How debasing to proud men are death and the grave! And even good men are apt to despair of that which God

and he that hath 'clean hands "shall be stronger and stronger.

- 10 But as for you all, do ye return, and come now: for I cannot find one wise man among
- 11 My days pare past, my purposes are broken off, even the thoughts8 of my heart.

- broken of, even and the night into day: the sums.

 12 They 'change the night into day: the light is short! because of darkness.

 13 If I 'wait, the 'grave is mine house: I have made my bed in the darkness.

 14 I have said to corruption, "Thou art my father; to the worm, Thou art my mother and said should bring father; to the worm, Thou art my mother and said sloonly, because of the darkness of my sister.

 13 If I 'wait, the 'grave is mine house: I have made my beat change hight, the time of working and the day that should bring father; to the worm, Thou art my mother and said sloonly, because of the darkness of my sister.
- 15 And where is now my hope? as for my hope, who shall see it?
- 16 They shall go down to the bars of the pit, when our rest together is in the dust.

CHAPTER XVIII.

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

 $\Gamma {
m HEN}$ answered Bildad the Shuhite, and said, 2 How long will it be ere 'ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted bas beasts, and reputed vile in your sight?

/ Ps.24.4 Gc.20.5. m Heb. shall add frength, Is. 40. 31. 2 a.3.1.Ps.84.7. 2Co.4.

- 16. #c.6.29_Je.7.3. Pr. 25.8-10. 7 Go ye hence and begone.—*M. Good.* o ver.4;ch.32.9;27.7. I Co.6.5; p ch.7.6;9.25;16.22.
- q Pr.16.9;19.21. 8 Heb. the posses
- s cn.s.u, ... 18-26. t ch.30.23; 10.21, 22. Ec.12.5.7. Is.57.2. Ge.

c ch.13.14;16.9; 17.1,

- Ch.13.14;16.9; 17.1.
 I. 16. h. his soul.
 2 Heb. his soul.
 3 Newertheless.
 d Pr. 13.9; 20. 20; 24.
 2cc. 11.7.
 er Ki.13.5 Re.18.23.
 ch.21.7 Mat.6.23.
 f. Pr. 4.7 o. Ch. 20. ch.
- 26. k ch.5.5;1.15,17.
 6 The night robber of preserved parks, Boothroyd translates it noase.—C.
 7 Heb. hidden.
 L Ch.6.4(7.14)9.28. Je.
 6.25)20.3,4;46.5;49.29;

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea,3 thed light of the wicked shall be put out, and the spark of his fire shall not shine.

- 6 The light shall be dark in his tabernacle. and his candle4 shall be put out with him.
- 7 The steps of his strength shall be straitened, and his gown counsel shall cast him down.
- 8 For he is cast into a net by his own feet, and he walketh upon a snare.5
- 9 The igin shall take him by the heel, and the robber shall prevail against him.
- 10 The snare is laid for him in the ground, and a trap for him in the way.
- 11 Terrors' shall make him afraid on every side, and shall drive him8 to his feet.9
- 12 His strength shall be "hunger-bitten, and destruction shall be ready at his side.
- 13 It shall devour the ¹strength² of his skin: even the first-born of death shall devour his strength.
- 14 Hiso confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
 - 15 It^p shall dwell in his tabernacle, because

really intends for them. Happy are they who rest in Christ here—they shall rest in death and in heaven for ever and ever!

CHAPTER XVIII. In no small heat of spirit Bildad replied, 2. How long wilt thou cast forth such confused, double-meaning, and unintelligible words, as if you wanted to entrap us? Declare plainly what you intend, and after that we shall deliver our minds with the utmost clearness, freedom, and boldness. 3. For to what purpose is it to talk with one who looks upon us as a company of dull beasts, into whom nothing of wisdom can enter!

With impatient rage you tear and torment yourself.

Must God, to humour thee, suspend or cease his government of the world, and leave everything to chance: or must he alter his immutable counsels or the fixed laws of his providence?

5. But say what thou wilt, though the wicked man may prosper for a while, all his splendour and apparent happiness shall quickly come to an end. 6. The wealth and honour of his family shall be turned into misery, contempt, and sorrow, together with himself.
7. His bold and resolute attempts to increase or maintain his prosperity shall be unsuccessful and involve him in insurmountable difficulties, and his own devices shall 8. His own wiles prove the means of his overthrow. and works bring him into inextricable difficulty and and works oring him into inextricable dimedity and distress; and every step he takes in prosecution of his designs, or in the way of pleasing himself, is attended with perpetual danger and farther ensuares him. 9. While ruinous snares take hold of and entangle him, they who thirst for his blood, wealth, or honours shall prevail against him. 10. Even when he neither forevers to the is always in danger of some sudden prevail against him. Io. Even when he neither fore-sees nor fears it, he is always in danger of some sudden mischief. II. Unexpected and overturning terrors shall fearfully affright him on all hands and waste him away on his feet, while they make him to run from place to place for safety. 12. Sorrows shall insatiably, as with intense hunger, feed upon him, till his strength, wealth, and honour be entirely wasted; and nothing but prepared and terrible destruction shall everywhere attend him. 13. Rottenness, fearful affliction, and a miserable death shall consume his flesh and bones. 14. Whatever he relied upon for the support of himself and his family shall utterly fail him and hasten his unhappy death; while terrors, as a mighty king, shall drive him into the depths of hell. 15. Terrors, despair, and destruction shall dwell in his habitation, which he un-

exemplary judgment, like that of Sodom, shall destroy it. 16. His whole estate, habitation, and family shall be irrecoverably ruined. 17. And the very name of him shall be buried in everlasting infamy and forgetfulness. 18. He shall be driven from his prosperity and life into misery and death, and chased out of the world as a nuisance into eternal woe. 19. None of his descendants or kindred shall long survive him to keep up his remembrance. 20. They, on every side, who hehold, and they who afterward read or hear of the fearful justice of God upon him, shall be astonished and terrified at it. 21. This, indeed, is a just description of the miserable condition of the wicked at last; and thus shall those who dishonour God be abased.

Ver. 4. [Bildad in the first member of the sentence addresses his friends, describing Job; in the second he addresses Job: 'Shall the earth be forsaken for thee?' shall God leave off the care of all his other works to attend to thy vain complaints, and anticipate the final judgment to gratify your sinful impatience? C. The meaning of the passage is:—Dost thou imagine that by thy vehement conduct, by which thou art become enraged against thyself, thou canst effect any change in the established divine order of the world? It is a divine law that sufferings are the punishments of sin; thou canst no more alter this than that at thy command, or for thy sake, the earth, which is appointed to be the habitation of man, will become desolate; or that

a rock will remove from its place. P.]

Ver. 10. [Delitzsch translates as follows: 'The trap holdeth his heel fast, the noose bindeth him. His snare lieth hidden in the earth; his nets upon the path.' This brings out pretty clearly the sense of the passage.

P.]
Ver. 13. [First-born of death. Who or what is this? Some think it the pestilence, others famine, but neither seems entitled to this terrible pre-eminence. Is it not the destruction or desolation (ver. 12) 'ready at his side' that is (ver. 13) twice said to 'devour his strength?' The one act points to the same agent. How blessed the hope of that time when the great devourer shall devour no more, but death shall be swallowed up in vic-

tory! I Co. 15. 54. C.]
REFLECTIONS.—There is much wisdom in leaving off contention before it be meddled with; it so

were never intended. They even torment themselves —their pride and passion proving hurtful to both soul and body. But to what terrible judgments of God, in time, in death, and chiefly in eternity, are the wicked exposed! Short-lived and unsubstantial is their prosperity, and heavy the curse that is upon them ! Being abandoned of God, Satan first ensnares and afterwards torments them. Agitated by their lusts they rush head-long into ruin; till death in all its stings and terrors devours them! Then friends, physicians, and all human supports are vain. Their glorious prosperity is quickly turned into everlasting shame and contempt.

CHAPTER XIX. Job replied, Will ye never cease tormenting my soul, and bruising me as in a mortar, with your senseless revilings! 3. Ye have too often wounded me with the vilest reproaches. Ye have been shamelessly obstinate in your rebukes and cruel usage of me. 4. If I indeed had been mistaken in my opinion or practice, I have sufficiently smarted for it in my own person and estate, and so am a fit object of pity rather than of your reproach. 5. If you will still insolently declaim against me, and allege my debasing calamities as a proof of my impiety, 6. Know that I am sensible that it is God who hath in this fearful manner cast me down from my prosperity, and compassed me about with unavoidable miseries. 7. And my case is the more pitiable, that while friends abuse my case is the more pitiable, that while friends abuse me with reproach, God, to whom I have repeatedly committed my cause, refuses to redress my wrongs or vindicate my innocency. 8. Nay, his plagues so surround me on every side that I can find no way of escape: and I am so overwhelmed with perplexity that I know not whither to turn myself. 9. He has deprived me of all my dignity, authority, wealth, and family. 10. In respect of children, wealth, honour, authority, and health, he has entirely destroyed me; and all my hopes of future comfort in this world he hath plucked up by 12. He has in the most violent and furious the roots. manner afflicted me, as if I had been one of his principal enemies. 13. Whole armies of troubles have, by his order, invaded me; and as with raised batteries so straitly besieged me, that not the smallest comfort I had could escape their fury. 14-16. While friends and neighbours are alienated from me, and refuse to do me happy death; while terrors, as a mighty king, shall drive him into the depths of hell. 15. Terrors, despair, and destruction shall dwell in his habitation, which he unjustly acquired; and thunder and lightning, or some justly acquired; and thunder and lightning, or some

it is none of his: abrimstone shall be scattered upon his habitation.4

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 Het shall be driven from light into darkness, and chased out of the world.

18 He^t shall be driven from light into darks, and chased out of the world.

19 He "shall neither have son nor $\begin{bmatrix} J_{0.12,2, H0.9,10, Mai.}^{L.12, H0.9,10, Mai.} \\ J_{0.12,2, H0.9,10, Mai.}^{L.12, H0.9,10, Mai.} \\ J_{0.12,2, H0.9,10, Mai.}^{L.12, H0.9,10, Mai.} \\ J_{0.12,2, L0.13,10, Mai.}^{L.12, H0.9,10, Mai$ nephew⁵ among his people, nor any remaining in his dwellings.

20 They that come after him shall be astonied at his "day," as they that went before"

were affrighted.8

21 Surely such are the dwellings of the wicked, and this is the place of him that "knoweth not God.

CHAPTER XIX.

1 Job, complaining of his friends' cruelty, showeth there is misery enough in him to gratify it. 21 He craveth pity; 23 professeth his belief in a future resurrection; 28 and warneth his friends not to per-

THEN Job answered and said,

2 How along will ye evex my soul, and break me in pieces with words?

3 These eten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.1

4 And be it indeed that I have erred, mine error remaineth dwith myself.

A.M. cir. 2484. B.C. cir. 1520.

q Ge.19.24 Ps. 11. 6. Is. 13. 19; 24. 9. De.20.

Is 13, 19, 24, 9, De.29, 23
Brimstone shall be rained upon his habitation or drinks seems an evident allow of Sodom and Gomenth.—C.

"Ch.20, 19, 15, 524, 146 12, 27, 21, 28, 27, 33, 30, 16, 22, 22, Ho, 9, 26, Mal.

Lu.12.20. ch.10.21, 22, 20.8,0

F.ze. 21.25. UD. 12. cn. 1.

13-10.

6 His day of visitation and judgment.

They that went before him his presence, his contemporaries.—C.

They divide with his contemporaries.—C.

him.

8 Heb. laid hold on horror. * ver.6,14-16, a Ex. 5.2. Ju. 2. 10. r Sa. 2. 12. ch.21.14. Ps. 79.6.2 Th.1.8. Tit.1.16.

CHAP. XIX

CHAP. XIX.

a ch.td.z.

b 1 Sa.1.6. Ps.42.10;

c st Sp. 10 Sp. 10

e Ps. 38.16;41.11. Mi. 7.8.2 Co.2,6.7. FS. 66.71, 72; 44.71, La. 1. 13; 3.9. Ho.7.12, ch.18.8,9. Eze.5.12-17. g Jc. 20. 8. Ps. 22. 2; 80.4. Hab.1.2. La.3.8.

² Or, violence. h ch. 3. 23. Ho. 2. 6. La.3.7.9.

I.a.3.7.9. f. th. 29, 7.14,20. Ge. 31.1. Ps. 19.10, f. 77, 15.64. 6. Ho. 9. II. Pr. 14. 24; 17.6. f. Ho. 9. II. Pr. 14. 24; 17.6. f. ch. 1.13-1912. 7. Ps. 88, 38, 16.71, 2 Co. 4. 8. La.2.5,6. f. ch. 6. II; 17, 15; 24. 20; 18. 14. 3. Kenoved—plucked up.—Boothroyd.

m De. 32, 22, Ps. 89.

46. n ch. 33. 8,10; 13. 24. La.2.5. PS.34.19. ch.30.12, IS.51.23. PS.31.11; 38.11; 69. 8;88.8,18.

q Pr. 18. 24. Mi. 7. 5. Mat. 10. 21. Ps. 69. 8, with Pr. 17. 17.

Mat. 10. 21. Ps. 69. 8, with Pr.17.17.

Denot 8, 19. 0. 13.

2. ch. 12. 5, Ps. 123. 3.4.

4 It is to be noted that, the probable of the other had not lost much of the perty; and the remarkable alienation of friends, and inattention of servants, render it probable that they held his pladgment impaired by his misfortunes.

7 Pr. 20. 30; 30. 22.

3. ch. 17. 12. 5, 10.

Col.3.22.

Sch.y.1.12.9.10.

Sche will not listen to my words and I was compelled to become a suppliant to the children of mine own body-most probably his grandchildren of the children of more probably his grandchildren of the states; for the staded of the states; for the staded of the states of

5 If indeed ye will magnify yourselves against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, ^gI cry out of wrong,² but I am not heard: I cry aloud, but there is no judgment. 8 He hath fenced up my way that I cannot

pass, and he hath set darkness in my paths.

He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me ton every side, and I am gone; and mine hope hath he removed like a tree.

11 He hath also *kindled his wrath against me, and he "counteth me unto him as one of his enemies.

12 His *troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath *put my brethre far from me, and mine acquaintance are verily es

14 My kinsfolk have failed, and my familiar friends have forgotten mc.

15 They that 'dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant,4 and the gave me no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though

positors to stand for many times. This loose method of speaking seems, however, rather inconsistent with the unparalleled and necessary accuracy of Scripture, as a divine revelation. Is not the expression ten time. as a divine reversion. Is not the expression ten ames literally true? Job now had spoken five times (ch. 3. 1; 6, 1; 9, 1; 12, 1; 16, 1), and his friends five times (ch.

1; 6. 1; 9. 1; 12. 1; 16. 1), and his friends five times (ch. 4. 1; 8. 1; 11. 1; 15. 1; 18. 1), in all, ten times. C.]

Ver. 6. [Job's visitors had traced all his calamities to sins which, according to them, he had hypocritically concealed. Job, however, indignantly denies that in this respect he is guilty. He traces all his sufferings to God; he can assign no cause for them; he leaves the impression on the mind that he is hardly, if not unjustly, dealt with. Job's friends were unquestionably in error, and they were harsh and cruel: but Job himself was far and they were harsh and cruel; but Job himself was far from the truth. P.]

Ver. 17. [In aggravated forms of elephantiasis, the mouth and throat become ulcerated; breathing is difficult, and the breath is foul. In fact, as the disease progresses the limbs decay, and the half-putrid mem-

progresses the limbs decay, and the man-patrix members emit a most offensive odour. P.]

Ver. 22. [The meaning of this reproachful question is, that ob regarded his persecutors as usurping to themselves a judicial divine authority over him. They were at best only his equals; they were not infallible; they might be mistaken; they had no right therefore to condemn him. P.]

Ver. 25. [From the depth of his affliction and despair, so far as regards earthly happiness and even life, the faith of the patriarch rises clear and triumphant, and finds utterance in these noble words:—'And I know, my Redeemer (my judge and vindicator) liveth thow, my reducement (my junge and will save me), and (he is in existence; he knows, and will save me), and he will arise the last one (the final judge and disposer of all things) from (or over) the dust (of the grave, to call from it those who sleep, and to raise the mortal to

call from it those who sieep, and to raise the amountality). P.]

Ver. 26. [Yet in my flesh shall I see God. 'Worms' and 'body' are not in the original, so that we are not bound to contemplate them in the exposition. May not the verse be paraphrased thus: 'Though as my skin is destroyed by disease, this flesh beneath it be destroyed by death, vet in my (resurrection) flesh shall destroyed by death, yet in my (resurrection) flesh shall I see God, I Jn. 3. 2. C.]

Ver. 27. [These words may be rendered as follows.

them, such as characterize the most ancient literature of the Shemitic race:—'And after my skin (after its decay—after death), thus destroyed (rent and torn by the ravages of my loathsome disease), and without my flesh (in a disembodied state, when my soul is freed from this vile body), I shall see God (I shall see him with my spirit); whom I shall behold for myself (for my good, for my vindication from the unjust and cruel accusations of those now before me), and mine eyes shall see him and no other (no accuser, no stranger, but my own redeeming God)—my reins consume within me (i.e. I languish and pine here for that glorious vision).' P.—Not another—not estranged as you, my friends, nor ashamed to call me brother, He I.

Ver. 29. [There is a threat implied in this verse. God, in whom Job trusts, and who will in the end vindicate him, will prove a judge to those who now persecute him.

ersecute him. P.J. REFLECTIONS. -Hard is the trial when inward vexation and outward reproach meet together; and distressing the situation when those who ought to comfort us, again and again reproach and disquiet us; and esus, again and again reproduct and disquict as, and co-pecially when men abuse us with revilings, and God shuts out our prayer, and loads us with trouble! But when God strikes a saint, almost every person and thing is ready to second his blow; and then the sparing of his relations becomes a heavier cross than the removal of them by death. It is hard to discern God's love and endeared affection amidst many and heavy strokes of endeared anection amidst many and heavy strokes of paternal wrath. But happy are those who, when earth is turned into a kind of hell to them, can by faith solace themselves with the views of a future judgment; and of being for ever with Jesus Christ—their Relation, their Husband, their Deliverer, their Lord! It is dangerous to persecute the saints while their Kinsman-Redeemer lives and sees and shall quickly judge the Redeemer lives and sees, and shall quickly judge the world. But here let me stand still, and with pleasure remark, that there is a Kinsman-Redeemer provided for fallen men; that he is a living and divine Redeemer; that I have a new-covenant interest in him, and know that I have it; that there will be a last day, when time wat ye may know to your cost that God vandicates mis own people and punishes their enemies.

Ver. 27. [These words may be rendered as follows.]

Ver. 27. [These words may be rendered as follows.]

Ver. 27. [There is a terseness and concentration of thought in Lord; I shall be like him, for I shall see him as he is!

her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18. The very children, and ignorant people about, following the example of the rest, despise me, and treat me with the most abusive language. 19. The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20. I am wested with afflictions till I am most distinguished tokens of my affection, abhor and hate me. 20. I am wasted with afflictions till I am little more than skin and bone; I am bruised till the teeth have fallen out of my head; and I have scarcely left me a mouth to complain. 21. O my friends, have pity upon me, when God's afflicting hand has so grieven an avenging God? Why, as if unsatisfied with my external calamities, do ye cruelly torment my spirit?—23. O that my protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book of public records, for my vindication, and for the encouragement of other upright persons under sore troubles! 24. O that they were registered in the most indelible manner in some marble rock or pillar, to continue legible to all generations! 25. For, notwithstanding these present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself; and shall victoriously stand as the last Adam, upon the dust of the earth, in his incarnation, resurrection, and appearance to judgment. 26. And though these vermin, bred or breeding in my afflicted body, should quickly devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I see God in my nature. 27. Whom I shall see for my own particular comfort, in my own person, when raised from the dead—though at present I am at the point of death hate me. 20. I am wasted with afflictions till I am in my nature.

27. Whom I shall see for my own particular comfort, in my own person, when raised from the dead—though at present I am at the point of death through sore trouble, and earnestly longing for deliverance.

28. Ye should therefore say, Why do we persent the one in whom there is such coundress and strength. cute one in whom there is such soundness and strength cute one in whom there is such soundness and strength of faith, and who hath the right cause in the present debate? 29. Beware lest God punish your inhuman cruelty to me with some terrible judgments. Such rage as yours deserves, and such wrath as God's, provoked by your sin, will bring fearful calamities upon you, that we may know to your cost that God vindicates his that ye may know to your cost that God vindicates his

I entreated for the children's sake of mine own body.6

18 Yea, young children despised me; I arose, and they spake against me.

19 All 'my inward friends' abhorred me; and

19 All 'my inward friends' abhorred me; and they whom I loved are turned against me.

20 My 'bone cleaveth to my skin and's to my flesh, and I am escaped with the skin of my teeth.'

21 Have 'pity upon me, have pity upon me, of the white changed with the skin of God hath touched 'me.

touched 'me.

22 Why do ye depersecute me as God,1 and we not satisfied with my flesh?

23 Oh that my words were now written!2 oh that they were printed in a book!3

24 That they were graven with an iron pen and lead in the rock for ever!

25 For 'I know that my Redeemer liveth, and that he shall "stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:4

27 Whom I shall see *for myself, and mine eyes shall behold, and not another;5 though my

reins be consumed ⁶within me.

28 But ye should say, Why ¹persecute we him, seeing the root of the matter is found in me?⁸

afraid of the sword: for wrath

La* sword, **ment

Aba sword, **ment

may know there is a judgment.

CHAPTER XX.

Zophar showeth in his turn the certain downfal and portion of the worked.

THEN answered Zophar the Naamathite, and said,
2 Therefore ado my thoughts cause me to answer, and for this I make haste.

3 I have bheard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou not this of old, since man

4 Knowest^d thou not this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short,² and the joy of the hypocrite but for a

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;³

7 Yet he shall perish for ever, like his own

x ch.1.2,19.
6 Heb. my belly.
y Or, the wicked,
ch.30.1.2 Ki.2.23.
z Ps. 41.9; 55.13, 14. 7 Heb. the men of

He value 2. Ch. 14. No. 12. S. Ch. 2. 10. Ps. 38.2. ch. 2. 10. Ps. 38.2. ch. 2. 12. S. Ch. 2. 10. Ps. 38.2. ch. 10. 16. Mi. 3.3 Re. 17.15. no 16. Mi. 3.3 Re. 17.15. mi. 3 Recorded in a book. with an iron style and least—than in a rock for ever! The ancient practice of writing upon rolls of lead is testified by Pliny, i. xitt. c. 11. For an account of the an account of the chartes and account of the chartes and account of the chartes an account of the chartes and the c

The Mat. 7 i No.144 | 12.411 i Mat. 7 i No.144 | 13.411 i No.142 | 14.411 i No.102 |

A.M. cir. 2484. B.C. cir. 1520.

4 Is.14.16,17. Ps.37. # 18.44.10, # Ps. 73. 20; 90. 5. Is. 29.7,8.ch.18.18. # ch.7,8,10; 8.18. Ps. 103.15.16. # Pr. 28.3; 14.19. Ps.

100,0.10.

4 Or, the poor shall oppress his children, Fr.28.3.

m Ex.12.26. Le.6.4, Syer.18.

children and his branches be involved in lis iniquity.—M. Good in lis iniquity.—M. Good in lis iniquity.—M. Good in lis iniquity.—M. Fr.5.7, Ch.13.26. Lze. 42.113.22.7 o Fr. 9. 17. Ps. 10. 7. Ro.13.26.h.13. fo. 34. pr. 28. 13. 6 Heb. in the midst of his padate.

g [C.2.10; 4.18. 6.26.

Mat 5.20, 30. Ro. 8. 13. Pr. 83. 13.

6 Heb. in the midst of his padate.

g [C.2.10; 4.18. 6.26.

Mat 5.20, 57. Fr. 1.32.14.

Mat 5.20, 30. Ro. 8. 13. Pr. 28. 13.

6 Heb. in the midst of his padate.

g [C.2.10; 4.18. 6.26.

Mat 5.20, 57. Fr. 1.32.14.

Mat 5.20, 30. Ro. 8. 13. Pr. 28. 13.

height because token the boson, as Pliny testines. Anatomy, however, has discovered that the poison lies beneath some of the teeth; and poison should therefore be substituted for gall.

-C, r Pr.23 8. Mat.27.3, 4 ver.10.18.

22.19.ch.18.19;1.21.

5 Not even a crumb to feed a dog or abeggar during his life, nor anything for heirs or creditor: after his death.—C.

alter his death.—C.

a l.u.12.19, Re.18.8.
ch.18.7.
b Or, troublesome,
ch.1.75.17.
c Nu.11.32, Ps.78.30,
31;11.6.ch.1.13-19. Ge.
19.24. De.32.34.33. Lu.
17.28.29.

dung: they which have seen him shall say, Where is he?

8 He ishall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The keye also which saw him shall see him no more; neither shall his place any more be-

hold him.

10 His 'children shall seek to please the 'poor. and his hands shall "restore their goods."

11 His "bones are full of the sin of his youth. which shall lie down with him in the dust.

12 Though wickedness be 'sweet in his mouth, though he hide it under his tongue;

13 Though he pspare it, and forsake it not. but keep it still within his mouth;

14 Yet whis meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and 'he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps; the viper's tongue shall slay him.

17 He 'shall not see the rivers, the 'floods, the brooks9 of honey and butter.

18 That "which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because* he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat4 be *left;5 therefore shall no man look for his goods.

22 In^a the fulness of his sufficiency he shall be in straits: every hand of the bwicked shall come upon him.

23 When 'he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 Hed shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It' is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall:6 terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown8 shall consume him; it

-Let me blush to behold an ancient patriarch, amidst his darkest nights of trouble, with clearer views of Jesus and eternal things, and his happy interest therein, than I, upon whom the light of the glorious gospel hath so clearly shined.

CHAPTER XX. Interrupting Job, Zophar the Naamathite in no small fury replied, 2. My thoughts make me burn and swell with matter of refutation, and oblige me to answer; therefore, highly provoked with thy speech, I make haste to the dispute, as a person fully prepared. 3. I have indeed heard a most re-proachful answer to my own and my friend's, former speeches, but my heart enables me to answer in the

most prudent and considerate manner. 4, 5. Knowest thou not, that all along from the creation the prosperity of a wicked man and hypocrite has been very short-lived and momentary. 6. Though his high-towering lived and momentary. 6. Though his high-towering excellency mount up to heaven, and his temporal honours and happiness be advanced to the highest pitch, 7-9. He shall quickly perish in the most disgraceful and contemptible manner, without any hope of recovery.

10. His children, in their wretchedness, shall court the favour of the meanest, or attempt to satisfy them for the wrongs done to them by their father; and the works of his hands shall render him sorrow for his reward. 11. His youthful and secret wickedness shall bring such distempers upon him as shall hasten him to his grave,

and shall attend him to hell. 12-14. If he with great fondness and pleasure indulged himself in his wickedness, it shall prove most bitter, unwholesome, painful, and destructive to him in the fearful miseries attending it. 15. The riches which he has greedily and unjustly got into his possession, he shall be forced to restore with great shame and torment. God shall so torment him with trouble and anguish of mind that he shall be sick of them. 16. That which he has been so eager in getting shall bring upon him the most terrible, painful, and destructive judgments. 17. Never shall he enjoy the least real comfort in all his plenty of outward things.

18. He shall be obliged to restore the hire which he unjustly withheld; nay, even what he laboured for shall' go ill with him that is left in his taber-

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.9

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by

CHAPTER XXI.

1 Job showeth that even in the judgment of man he hath reason to be 1 400 showen that even in the juagment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper that they are tempted to despise God. 16 Sometimes their destruction is manifest. 23 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said, 2 Heara diligently my speech, and let this be your bconsolations.1

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, dis my complaint to man? and, if it were so, why should not my spirit be troubled?2

5 Mark me, s and be astonished, and lay your hand upon your mouth.

o Even when I remember ⁹I am afraid, and ^{4,4}
^{4,4}
^{4,4}
^{4,4}
^{4,5}
^{4,5}
^{4,6}
^{4,7}
^{4,7} trembling taketh hold on my flesh.

yea, are 'mighty in power?

k ver.23; ch.5.2. De. 29.20,21. l ch.27.13; 18.21; 31. 2.PS.11.5.6. Mat.24.51. Ro.2,8,9;6.23. 1 Heb. of his decree from God.

CHAP. XXI. a ch.33.1,31;34.2.Ja.

19. b ch.15.11. b ch.x5.xx.

1 Let this produce your retractations, for the word translated consolations signifies also to change a man's mind.

—C. -C. cch.12.4,5; 16. 9, 10;

c ch. 12.4,5 16. 9, 10.

d 2 K.16.26,37 Ps.22.

d 2 K.16.26,37 Ps.22.

-13-102. title.

2 Heb. skortened.
That is, Why should
1 not be impatient?
your vain wome, and
1 am wearied and
1 am wearied and
1 am wearied and
2 mechanism of the sease. I feel unable,
therefore, longer to endure your reproaches.—7'
3 Heb. Look sento

met.

e ch.17.8.Ps,119.120. Ro.11.33.

A.C. CH. 1520.

4 Pr. 17, 6 with ch. 20,510,23,6,28.

4 Hebrare peace from fear.

4 Ps. 73,5 ch. 9,34.

m Ps. 144,13,14. Fix. 23,26.

n Ps. 107,41;127,3-5;

24 Ge. 4,21. Am. 6,5,6.

15 T. 36,12 to Boothery of Control of

Mat. 24. 38. 39. L.u. 12. 10. 6 Orr, in mirrik.
7 That is, without lengthened sickness or any ardent and continued infliction to mark the divine displeasure—C.
9 Ch. 22. 17. L.u. 19. 14.
Mal. 3-14. 15 51. 13. 3. E.
12.2. 27. 2. 27. 30 o.ch.

1 Heb steatern away. 2 That is, the pun-ishment of his ini-quity, Ex.20.5 Ps.109. 9-15. Is. 14.21. Re. 18.6. Eze. 18.14.

8 Their *seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They" send forth their little ones like a flock, and their children dance.

12 They otake the timbrel and harp, and rejoice at the sound of the organ.5

13 They pspend their days in wealth,6 and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked 'is far from me.8

17 How "oft is the candle" of the wicked put out? and how oft cometh their destruction upon them? God *distributeth sorrows in his

18 They are as "stubble before the wind, and as chaff that the storm carrieth away.1

19 God layeth up 'his iniquity for his children: he rewardeth him, and he shall know it.

shall be cursed to him, and quickly lost along with his unjust gain; and he shall have no comfort in anything he has.

19. Because he furiously oppressed the poor till he rendered them destitute, and violently seized houses which he built not. 20. Therefore shall he have no solid satisfaction in his own mind, but be in nave no solid satisfaction in his own mind, but be in pain, as a travailing woman; and shall be deprived of all his desirable things. 21. He shall scarcely have wherewith to sustain himself in life, and shall have no goods left for any to look after. 22. In the very height of his prosperity he shall be terribly distressed; and even his fellows in impiety shall concur to render him miserable. 23. Whenever he shall attempt to satisfy himself in what he has, some extraordinary judgment shall of a sudden overtake him. 24. When he shall attempt to avoid one danger, another more dreadful shall overtake him; 25. And terribly shall the judgments of God torment and destroy him. Horrors of conscience shall seize upon him, as one who cannot live, and who dares not die. 26. Every kind of fearful calamities shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself. Some awful judgment, which comes none knows how, shall consume him. His posterity and family shall, for his sake, be cursed of God, and entirely wasted and ruined. 27. God, by remarkable judgments of thunder, lightning, or the like, shall discover his notorious wickedness; and all creatures on earth shall exert themselves for his ruin. 28. His estate, which he had got by the labour of his family, shall quickly be taken from him, or destroyed, in the day when God manifests his wrath against him. 29. This is the portion and reward which God has allotted to impious and insolent sinners. science shall seize upon him, as one who cannot live,

Ver. 16. [The pethen and epheh are the two serpents mentioned; most probably the batan and effah of the Arabians, both remarkable for the rapid and fatal

effects of their poison. C.]

REFLECTIONS.—Alas! the most confident and forward in a dispute are seldom in the right: and with such the kindest warning is interpreted into an affront, such the kindest warning is interpreted into an affront, and returned with insolence; and the dictates of passion pass for the arguments of reason. The truths of God are often, as here, excellently explained, but miserably applied. Short-lived is a wicked man's prosperity and a hypocrite's profession. If not in this life, sin and ruin shall in the next appear certainly inseparable. And the higher men tower in sinful prosperity, their

fall into the pit of destruction shall be the more dreadful. What terrible consequences have the often unthought-of sins of youth! Bitter are the issues of those sins which are reckoned sweet; and inexpressible the loss of those which are reckoned gainful. Where God's curse lies there can be no real felicity. But dreadful shall it be to the wicked when all their dreams of happiness shall be disappointed, their secret sins revealed, and the wrath of God shall take an everlasting hold of them! Let the sound of destruction—terrible destruction—everlasting destruction, that is in my ears, drive me to Jesus Christ, and the everlasting redemption through his blood, even the forgiveness of my sins, according to the riches of his grace.

CHAPTER XXI. Job immediately replied, 2. Instead of pretending to comfort me, patiently and attentively hear my speech. 3. Permit me freely to declare my mind without interrupting me; and when a have finished my pertinent reasoning mock on as long as you please. 4. I have made my appeal to God: as you please. 4 I have made my appeal to God; and had it been to man, I could not but be vexed to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fear-fully afflicted, might overwhelm you with the most confounding astonishment at the awfully dark providence of God, and at least make you willing to hold your peace while I speak. 6. For truly, when I think on it, I am filled with the most terrifying awe of his awful judgments. 7. But if wicked men always meet with such fearful calamitles as you have pretended, whence is it that many of them, for a long time, flour-ish in uncommon prosperity and power? 8. Nay, live to see their children, and children's children, settled and prosperous? 9. Their habitations and families live in peace and security, and are not loaded with any afflictions; 10. While their cattle are extremely healthful, prosperous, and fruitful, 11, 12. Their wives with the greatest ease bring forth multitudes of children, who employ themselves in nothing but carnal joy and mirth. employ themselves in nothing but carnal joy and mirth.

13. Even unto old age they spend their days in earthly prosperity and carnal induigence, and at last die very easily, without any sense of pain.

14, 15. Gratified and puffed up with their prosperity, they in the most daring manner testify their dislike and contempt of the knowledge, service, and worship of God.

16. It is God, however, not themselves, who renders them wealthy and powerful. Ver tay he is from metal into

with them in their impiety; 17. But let facts speak for themselves. How often are wicked men's shining prosperity and honour extinguished by fearful judgments and justly merited destruction? How often does God, as by lot, distribute to them entangling bonds of trouble and sorrow in his anger? 18. How often are they of a sudden fearfully carried away before the sweeping whirlwinds of his awful judgments? 19.

How often are either wicked men's children or themselves rewarded with fearful punishments? 20. How often do wicked men on earth experience the distinguishing judgments and hot burning wrath of the Almighty? 21. And though their children should prosmignty? 21. And though their children should prosper, what pain, care, or pleasure can they have about their house and family when they are cut off by an early death? 22. Dare any of you pretend to teach God how to govern the world, and whom to prosper and whom nots or to prescribe rules by which he must which held or to prescribe rules by which he must judge men, who, even the highest, are in death but the food of worms? 23, 24. Some men, both good and bad, die in the very prime of their life, and height of their prosperity, and in a very easy manner. 25. Others die amidst torments of body and anguish of mind, with the property of their prosperity of the property out ever partaking of earthly happiness or pleasure:
26. They lie down together in the same condition in
the grave, and the vermin make an equal prey of both; so that none can tell who is good or who is bad by any external events.

27. I can indeed easily foresee what you, in your reproachful speeches and imaginations, will think and say. 28. You will ask, What is become of my own once princely family and of the dwellings of my children? And if Providence hath not plainly of my children? And if Providence nam not planny marked us out for wicked by the fearful judgments which have befallen us? 29, 30. But cannot even the most common passenger tell you that they have observed that wicked men are often preserved, as in a served that wicked men are often preserved, as in a served that wicked men are often preserved, as in a served that wicked men are often preserved. served that wicked men are often preserved, as in a secret place, amidst destructive judgments, and are carried forth with pomp in the day of overflowing wrath, and the punishment of their crimes reserved for the other world? 31. Their power is often so great on earth that nobody dare reprove or can punish them for their crimes. 32. Nay, they are brought in pomp to the grave, and honourably and quietly rest in their tombs. 32 They sleep as quietly in their graves as tombs. 33. They sleep as quietly in their graves as the best; and all men, whether good or bad, by little and little follow them into that state of the dead, with out any visible difference betwirt them. 34. Why then wealthy and powerful. Yet far be it from me to join attempt ye to comfort me with unsubstantial hopes of 963

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26 Hisa eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what beleasure hath he in his house ter him, when the number of his months is at off in the midst?

22 Shall any teach God knowledge? seeing tring of the in his very strength of his perfection, or in the condition, change of the condition of the perfection, or included the condition of the perfection of the perfection, or included the perfection of the perfection 21 For what bpleasure hath he in his house after him, when the number of his months is cut off in the midst?

he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet:

24 His breasts are full of milk, and his bones are moistened with marrow:

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down 'alike in the dust, and the kworms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against

28 For ye say, Where is the "house of the prince? and where are the dwelling-places of the wicked?3

29 Have ye not asked them that "go by the way?4 and do ye not know their tokens,

30 That the wicked ois reserved to the day of destruction? they shall be brought forth to the day5 of wrath.6

and who shall repay him what he hath done?

and shall remain in the tomb.8

unto him, and every man shall draw after him, as there are innumerable before him.9

in your answers there remaineth falsehood?1

A.M. cir. 2484. B.C. cir. 1520.

irreage to this period to the control of the contro

the tabernactes of the wicked.

n chi, 1; 2, P. R. 1; 3, 8.

n chi, 1; 3, P. R. 1; 3, 9.

uited or you of inquired or you of inquired or you on the low their remarks (Boothroyd, Good).—C.

o Pr. 1: 64, 511, 31: 2

Pe. 2, 9ch 3; 5.

heb. the day of wraths. evidence unquestionable that Job
believed in the rourrection and future judgment. See Ro.2.
5.—C.

CHAP. XXII. a ch.35. 2. Ps. 16. 2 u.17. 10. 1 Ch. 29. 14

Ro.11.35,36.

1 Or, If he may be profitable, doth his good success depend thereon?

b Pr.9.12. De. 10.13.
Ga.6.9.1 Co.15.58.
c ch.35.6.7. Is. 65. 5.
Lu.18.9-14.
d Ps. 39.11; 76. 6; 80.
16. He.11.6.7.
e Ge.13.13;19.13. Ps.
19.1375,11.25a.24.10.
FEX.22.56,7.1De.24.

fEx.22,26,27.De.24 10-13. Eze, 18, 16, ch 31.16-22. ² Heb. stripped the clothes off the naked.

g Pr.3.27. Ja.2.15,16. Is.58.7. 3 Heb. the man o arm.

h Ps.12.8; 17.14. Ja.
2.1-3.

2.1-3.

4 Heb. eminent, or accepted for counter-ance.

5 You did not interfere against the powerful, and as a judge you accepted the persons of men, and decided in their favour without due investigation.—C.

5 De 20 Per 0.4.

investigation.—C. f De.27.19. Ps. 94. 6. ch.24.3.21, with 29.12-17;31.16-22. & ch. 18. 8-10; 19. 6. Ps.11.6. f 1 Sa.28. 20. He. 10. 6,27. ch. 9.28;31.23. Is. 24.17,18.

50.77.ch.9.28;31.23. 1s. 24.17;18. mch. 18. 6-18; 20.5-92. La. 3.1.2. 1s. 8:2. n Ps. 69.1, 2; 42.7;32. 6. 1s. 43.1.2. o Ps. 115. 3.1s. 65. 1;14. 6 Heb. the head of the stars. p Ps. 73.11, 12; 94. 7; 10. 11, 14. 2ep. 2. 22. Eze. 8. 123.9. 7 Or. What, 9 Ps. 139. 1239. 2a. ch. 34 Eze. 8. 123.9. 9, with Ps. 14. 2; 33. 13, 14 Is. 40.22. 2 S Walketh only in the circuit of heaven, and so far from the mspection of the world. This was the very occurne of ceruphilosophers, who did not deay the being of a God or gods, but placed. him (rather them) above the cares of a particular providence.—C.

CHAPTER XXII.

1 Eliphaz showeth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercu.

THEN Eliphaz the Temanite answered and

2 Cana a man be profitable unto God, as he that is wise may be profitable bunto himself?

3 Is "it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

4 Will he dreprove thee for fear of thee? will he enter with thee into judgment?

5 Is not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing:2

7 Thoug hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But as for the mighty man,3 he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore *snares are round about thee, and sudden 'fear troubleth thee;

11 Or "darkness, that thou canst not see; and abundance of waters cover thee.

12 Iso not God in the height of heaven? and behold the height of the stars,6 how high they are!

13 And thou sayest, PHow7 doth God know? can he judge through the dark cloud?

14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of sheaven.

future happiness? And why doth the vilest prevarica-tion, inconsistent with the cause of God or your duty, continue to be the whole sum of your discourses?

Ver. 7. [Job here meets his accusers on their own ground. He shows them that the patent facts of the divine government do not harmonize with the prindivine government do not harmonize with the principles laid down by them. According to their theory the wicked alone are judged and punished. But Job points them to the case of wicked men who, notwithstanding notorious wickedness, are yet rich, prosperous, joyous, and full of children. P.]

Ver. 19. [God layeth up his iniquity for his children. Not an unjust, but a most merciful dispensation of God; for many who disregarded themselves have been moved to conversion by seeing the evil consequences.

God; for many who disregarded themselves have been moved to conversion by seeing the evil consequences their wicked examples and principles were entailing upon their offspring. C.]

Ver. 22. [High. He ruleth those that are on high, the principalities and powers in heaven; who then on earth shall instruct him in its government? C.]

Ver. 26. [All this being true—the wicked, whether in the enjoyment of full temporal prosperity, or pinched by poverty and wasted by disease, come to the same end, and are laid in the same grave. Such being the case, what is become of the law of retribution in this world, as maintained by the friends? P.]

case, what is become of the law of retribution in this world, as maintained by the friends? P.]

Ver. 34. [This is the summing up—the application of the whole argument. Seeing your arguments are so fallacious, your words so illogical, why do ye attempt to comfort me? It is a mockery and an insult. P.]

REFLECTIONS.—Those who are once engaged in head insults of the local best their way through want of

in hot disputes often lose their way through want of attention to their opponents. But what a mercy it is that saints have a gracious God to complain to when their friends refuse to hear what they say, or to regard their distress! And though the present dispensations of Providence sometimes stagger the faith and hope of

the best of men, the last judgment will make all clear and plain. What a certain fact, and often a sad stumb-ling-block to the godly, is the prosperity of wicked men! It often hardens them in presumptuous impiety to their own destruction; but it will never reconcile a tender saint to their manner of life. It entails upon themselves and families at last the greatest misery. And however different their lot on earth or the manner of ishment in hell shall be their final portion. Let therefore their heart, their counsel, their practice, be far from me. And while I adore the high wisdom of God in his providence, let me never comfort myself with vain words! Where there is no truth there can be no solid comfort.

CHAPTER XXII. Imagining that Job had accused God of injustice, in suffering the wicked to prosper and the righteous to be afflicted, Eliphaz, in great anger, replied, 2. Darest thou imagine that God is a gainer by our virtue, as we ourselves are, and so bound to reward us for it? 3. Can it add anything to his joy or profit that thou art ever so righteous and perfect? 4. Dost thou imagine that he corrects thee out of reverence to thee, or for fear thou shouldest hurt him? will be, for fear of thee, either punish thee or give thee an account of his conduct? 5. Are not thy own monstrous and unnumbered iniquities the true cause of thy strong and unumbered inquiries the true cause of thy fearful sufferings? 6. For without any just cause thou hast taken pledges from thy very brethren, and hast in the cruelest manner deprived the poor of their small remains of the preservatives of life. 7. Most inhumanly thou hast withheld from the weary and starving, the

9. Thou hast spoiled widows of their just property, and cruelly oppressed, broken, and crushed the orphans, depriving them of all their supports and comforts. 10. Therefore entangling troubles and dangers are every-where round about thee, and sudden fears and terrible judgments affright thee. II. Fearful troubles and per-plexities so overwhelm thee that thou hast neither a comfortable sense nor hope of relief left; and multi-tudes of afflictions have with violence burst forth upon thee. 12. Is not God higher in place and dignity than the loftiest stars which thou observest? 13, 14. But like an atheist, you seem to think that God cannot know, or doth not care, what is done upon earth, but merely amuses himself in walking round the heavens. 15. Hast thou not eagerly followed, rather than pru-15. Hast thou not eagerly followed, rather than prudently observed, the conduct or fate of those companions of vanity and wickedness who lived before the flood? 16. To whose horrid impieties God put a stop, by destroying them before their time, and carrying them off the earth by an overflowing deluge. 17. Who, in the most insolent manner, wished to have nothing to do with God, and imagined that nothing he could do for them could really profit them? 18. Yet it was he who granted them their whole prosperity. But God forbid that I should ever join in either principles, purposes, or practices with such abandoned ciples, purposes, or practices with such abandoned wretches. 19. The righteous shall with pleasure behold the destruction of such men, as a vindication of the honour, holiness, and justice of God; and shall deride their folly in taking such courses as issue there in. 20. While the estates of such as are truly pions. 20. While the estates of such as are truly pious and virtuous remain unhurt by the providence of God, those who imitate these ancient sinners are consumed most cheap and common supports of their life. But the man who was high-born, wealthy, and honoured, was thy favourite, and had thy land and estate at his service, and was sure to carry his cause at thy tribunal.

Service, and was sure to carry his cause at thy tribunal.

- 15 Hast thou marked the 'old way which wicked men have trodden?
- 16 Which twere cut down out of time, whose foundation "was overflown with a flood;
- 17 Which said unto God, Depart from us; and what can the Almighty do for them?9
- 18 Yet he 'filled their houses with good things: but "the counsel of the wicked is far from me.1
- 19 The 'righteous see it,' and are glad; and the innocent laugh them to scorn:
- 20 Whereas our substance³ is not cut down, but the remnant of them the bire consumeth.5
- 21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

 22 Receive, I pray thee, the law from his
- mouth, and glay up his words in thine heart.
- 23 Ifh thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.
- 24 Then ishalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.
- 25 Yea, the Almighty shall be thy *defence, and thou shalt have plenty of silver.
- 26 For then shalt thou have thy delight in the Almighty, and shalt "lift up thy face unto God.
- 27 Thou "shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy
- 28 Thou shalt also 'decree a thing, and it shall be established unto thee; and the plight shall shine upon thy ways.
 - 29 When men are cast down, then thou shalt • Ps.20.4;21.4.Pr.16.3.Is.45.21.2 Sa.7.29.Mat.21.22,

 § Ps.9.1-10.ch.5.19-26. ₱ Ps.1.3;80.3,19;119.105

- s Ge, 6, 5, 11-13, or ch.34.7,8. f ch.15.32. Ps.55.23; 37.35;36;129.5,6. Ec. 7.
- u Heb. foundation was a flood poured out,Gc.7.10-24.2 Pe.2. 5. xch.21.14.Mat.8.29,
- 9 Or, to them. 9 PS.17.14 Ac.14.15 -17.1e.12.1,2. Z Ch.21.16.PS.1.1. 1 See note on ch.21.
- 16.—C, a Ps. 107.42;58.10;48. 11;91.8;97.8. Re.18,20; 19.1-3.

 2 Let the righteous see it.—M. Good.
- 4 Or, their exceltent of their excel
 tent of t
- C. c1 Ch. 28.9. Ps. 46. 10.
 6 That is, with God.
 7 Instead of questioning his omniscience (ver. 13), or bidding him depart, ver. 17.—C.
- ver.17.—C. d Mat.5.25. Is. 27.5. Phi.47. e Mat.6.33. 1 Ti.4.8.
- e Mat 6.33. v Ti.48.
 18.1109.100

 f Ete 3.17. De 4.11.2

 f P 8.119.11. Pr.4.21.
 Mat 130. Lu. 2.19.51.
 ch. 2.12.

 i Ti.2.19.
 i Ch. 11. 13.
 i Ch

- A.M. cir. 2484. B.C. cir. 1520.
- r Ja. 4.6 x Pe. 5.5.
 Lu.1a.11.
 s Heb. him that
 hath low eyes, Ps. 138.
 6.18.62.2
 t Or, The innocent
 shall deliver the
 sitana, 6.42.8.6e.18.
 32. Je. 51. Eze. 22.30.
- 32. Je. 5. 1. Eze. 22. 30.

 2 The house may have been called 'island', as commonly insulated by a forse or other defence, in a country so exposed to predactory incursions as the land of Uz in the days of Job.—C.
- CHAP, XXIII.
- a Ps.77.2-9. b ch.10.1; 6.2,3. La. 3.10,20.

 1 Heb. hand.
 2 That is, the stroke whereby I am suitten. The Septuagint accordingly reads 'his (God's) stroke.—C.
- stroke.'—C.
 cch. 31. 35-37; 13. 3;
 f.21; 17. 3 Ps. 77; 1 Jn.
 20. 15. Ca. 1. 2; 3. 1-3, 1s.
 26.8; 55. 6,7
 dch. 13. 3, 18. Ps. 35,
 1. 23. 43. 15. 3, 1s. 43. 20,
 ech. 10. 2; 13. 22, 23, 1
 Co. 4. 3.
- e ch.10.2; 13.22,23. 1 Co.4.3. f Is.27.4,8; 57.16.ch. 9.3.9.19;13.21. Je.10.24. Ho.12.3,4. g He.4.16;10.22. Ro. 8.33,34 Is.1.18. Ho.14.
- 8 By my judge. ** Sy my judge."
 ** Boodtroyd: A ch.0.1134-99.17.
 ** A ch.0.1134-99.17.
 ** A ch.0.1131-9344** 41 Cannot comprebend the objects of
 his providence—no
 uncommon state with
 finited men. The
 knowledge of Jossa
 Christ, and him cruChrist, and
- 5 Approveth, Ps. t.
 The way of a godly man is Jesus alone. See Jn. 14.6. 6 Heb. the way that is with me.

- |say, There is lifting up; and he shall save the humble person.
- 30 Het shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER XXIII.

1 Job longeth to appear before God, 6 in confidence of being heard with mercy and acquitted. 8 God, though invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,

- 2 Even ato-day is my complaint bitter: my 1stroke2 is heavier than my groaning.
- 3 Oho that I knew where I might find him! that I might come even to his seat!
- 4 I dwould order my cause before him, and fill my mouth with arguments.
- 5 I would know the words which he would answer me, and understand what he would say
- 6 Will he plead against me with his great power? No; but he would put strength in me.
- 7 There the righteous might dispute with him; so should I be delivered for ever from my judge.3
- 8 Beheld, I go forward, but he is not there; and backward, but I cannot perceive him:4
- 9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.
- 10 But the knoweth the way⁵ that I take: when he hath tried me, I shall come forth as
- # Heb. stiver of strength.

 1 Mountains of still with me.

 1 Ps.17,3366.10.1 Pe.

 2 Ps.37.4.Ca.23, ch.

 2 Ps.37.4.Ca.23, ch.

 2 M. Ep. S.1. Ps. 18. 21.

 2 M

peated supplications; receive peace from him; and quietly submit to him by an unfeigned repentance. Thus shall all manner of blessings, temporal and eternal, come to thee. 22. Receive, and duly meditate on, the instructive revelations which he may be pleased to afford thee. 23. If by a true faith and sincere repentance thou turn to the Lord, thou shalt be again advanced to thy former honours and prosperity; and the punishment which thy sins have brought upon thee shall be removed far from thee and whatever belongs shall be removed far from thee and whatever belongs to thee. 24. Then shalt thou lay up gold, and fine gold, in such amazing plenty, and with such ease, as if they were the most common things. 25. For the all-sufficient and almighty God shall be thy portion and the protector of thy treasures; and thou shalt have astonishing heaps of silver. 26. Thou shalt delight thyself in the enjoyment of God's love and favour; and shalt with confidence and comfort present thyself at his throne of grace, and hope for his eternal felicity. his throne of grace, and hope for his eternal felicity. 27. With sweet pleasure shall he hear thy prayers; and thou shalt pay thy vows of gratitude to him with the warmest affection. 28. Whatever thou hast purposed shall be accomplished; and divine direction, success, and comfort shall attend all thy proceedings. 29. When wicked men around thee are distressed or destroyed thou shalt confidently expect honour and felicity; and God shall bring to eminent and extensive happiness the person who is cast down in his own eyes.

30 Nay, at thy request he shall marvellously deliver not only many innocents, but even the guitty, and their country, by means of thy prayers, piety, and virtue.

Ver. z. [Eliphaz charges Job with presumption. He accuses him of magnifying himself in the sight of God. His argument is to this effect:—"Can even a great man.

His argument is to this effect:- 'Can even a great man (such is the meaning of the Hebrew term) be profitable pose that thou art righteous, wouldst thou thus be conferring a favour on God? No; by righteousness a wise man is profitable to himself. But I affirm that

wise man is profitable to himself. But I affirm that thou art not righteous, and that thou art injuring thyself by unrighteousness' (Wordsworth). P.]

Ver. 6. [This being a grievous and direct charge, it is probable that Job, in the midst of his charities which his friends cannot deny (ch. 29. 15; 31. 16-22), had, as a man of business, been careful of his rights, righteous eventing being to the root themselves frequently better. exacting being to the poor themselves frequently better than promiscuous and inconsiderate giving, and that Eliphaz now exaggerates this carefulness and justice into

this hideous picture of unfeeling oppression. C.]

Ver. 7. [A charge of inhospitality, one of the most rievous in the estimation of the Arabians and their

kindred nations. C.1

REFLECTIONS.—Nothing can be more absurd than to imagine that we can make God our debtor by anything which we can do. We have nothing good in us, or done by us, but what is God's gift. None are us, or done by us, but what is God's gift. None are too great for God to humble. And if he spare the wicked, it is not for fear of them, but in patient pity towards them. Even good men, from a pretended regard to God, are apt to charge their neighbour with things which he heartily abhors. But if God's greatness, omniscience, and equity should deter men from crimes, they should also deter us from unjustly charging our neighbour with them. He that condemns the righteeus is an abomination to the Lord. How tremendous are the judgments of Heaven, and happy they who can safely rejoice amidst them; or who, in a Christian manner, take warning from them! Through ignorance of and enmity against God, through neglect and contempt of his word, and through obstinate continuous in the contempt of the cont tinuance in sin, men lose the greatest blessings and incur the greatest evils. But oh the delight in God, to God? Thou seemest to think that God is thy incur the greatest evils. But oh the delight in God, debtor, on the ground of thy righteousness. But sup-

ship with him, the satisfaction even in managing outward affairs, the safety in times of common calamity, and usefulness towards others—that knowledge of and peace with God, spiritual improvement of God's word, and sincere repentance do produce!

CHAPTER XXIII. Job replied, 2. Notwith-standing all your pretended advices and comforts, I have as much reason for bitter complaints as ever, and my sufferings far exceed my expressions of grief. 3. O that I were admitted into God's own immediate presence, and allowed to present myself before his judgment-seat! 4. I would, in an orderly manner, set the justice of my cause before him, and fully support it with arguments, vindicating myself, and confuting your reproachful allegations. 5. I would insist for his decision whether I be a hypocrite or not; and that he would show me plainly why he hath so afflicted me. 6. Would he employ his infinite power and majesty to bear me down? No; but would mercifully strengthen bear me down? No; but would mercitully strengthen and encourage me to plead with him. And suppose he should plead against me in the multitude of his strength, he certainly would lay no false charge against me, nor make any hostile attack upon me. 7. For at his throne of grace a righteous person, such as I am, may argue the matter with him; and by this means I should fully and for ever escape condemnation, being should fully and for ever escape condemnation, being should fully and for ever escape condemnation, being acquitted by him as my Judge. 8, 9. I have tried all methods to obtain a fair hearing for my cause before methods to obtain a fair hearing for my cause before him, but have not hitherto been able to procure it. 10. But he knows the integrity of my heart and life; and whenever I am tried at his bar I shall come off sufficiently vindicated; and it is to render me more holy and pure that he tries me in this furnace of affliction. II. I have always, in the most fixed and steady manner, followed his pattern and guidance. I have steadfastly observed his commandments without even

words of his mouth more than my "necessary"

- 13 But he is in one mind, and "who can turn him? and what his soul desireth, even that he
- 14 For he performeth the thing that is Pappointed for me: and amany such things are with him.
- 15 Therefore 'am I troubled at his presence: when I consider, I am afraid of him.
- 16 For God 'maketh my heart soft, and the mighty troubleth me:

 17 Because I was not cut off before the large of the large Almighty troubleth me:
- darkness, neither hath he covered the "darkness from my face.2

CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

WHY, seeing atimes are not hidden from the Almighty,1 do they that know him not see his days?2

- 2 Some remove the land-marks; they violently take away flocks, and feed there
- 3 They drive away the ass of the fatherless; they take the widow's ox for a pledge;
- 4 They turn the needy out of the way: the poor of the earth hide themselves together.4
- 5 Behold, as 'wild asses in the desert, go they forth to their work, rising betimes for a hoard for the form the form the form the form of the fo

m Je.15.16. 8 Or, my appointed portion.

n ch.9.12, 13; 11. 10;
21.14. Nu.23.19. Mal. 3.
6.1 Sa.15.29. Ja.1.17.
6 Ps.115.3. Da. 4.34.
35. Ma'. 20.15.
p 1 Th. 3-3. Mi. 6.9.
q Da. 4.34, 35. Ps. 115.

9 Such additional judgments, should God please to inflict them.—C.
r Hab. 3. 16. ch. 31. 23.

Ps. 119. 120;99. 1;77. 3 s Ru 1, 20, 21, 1 Sa, 28.20. Ps. 22. 14; 88, 16.

Is.57.16.

I Faint.—C.

! Is.57.7.

u ch.1.13-19;2.7; 10.

CHAP. XXIV.

a Ac.1.6.7.Ps, 31.15.

1 The Cear'd state of public me. 15;
and events per. 16;
cally cittaining to the control of the control o CHAP, XXIV.

5.8.72.20,7, 150.12.
3.4

ever.14 [15.10.2. Ps.
100,16 Eze. 18. 12; 22.

30.P7 30.14; 28.28. Am.

8.46.

4 Fleeing to the desert to escape punishment, slavery, or death.—C.

fch.11.12. Je. 2. 24.

Ho.8.0.

5 Heb. mingled orn, or dredge, corn, or dredge.

8 Yet are thair own fields sown and reaped, so that they are under no tempta it into tor ob because of want; nay, in their wickedness (see marginal reading) they were. It, and enjoy all that luxury could desire.—C.

7 Heb. the wriked gather the wintage.

h ch.22.6. Ge. 31.40. ver. 11. 38.

7 Ca.5.2.La.4.5. He 11.38. & 2 Ki.4.1. Ex.22.26 27.ch.22.6. 27.Cn.22.6. / ch.22.6;ver.7. 1 Jn. 3. 17. Ja. 2. 15, 16; 5.4. De.25.4; 23. 25. Je. 22. 13. with De.24.19. I.u

13. with De.24.79. Lu

5. Between they make them toil at noon-day; they make them tread their wats, yet suffer thirs' (M. Gooc). They compel them to toil between their walls, they make them to toil between their walls, or make the suffer the heat almost in:

"", ortable."

"MEX.22337.PS.12

S.EC.; 16. N. PS.50.71. E. S.I.

n Ps.50.21, Ec, 8.11. Mai.2.17. 9 Regardeth not the supplication,— M. Good. ø Jn. 3. 20. Tit. 1. 16 Ro.1.32;2.1-6;3.10-18.

PS. 10.8-11. Mi.2.1. Pr. 4.16. Ep. 5.7,11. Ro. Pr.4.16. Ep.5.7,11.Ro.
3.15.

\$\text{9}\$ Pr.7,8-27(5):17. Ps.
10.11.2 Pc.2.14.

\$r\$ Heb. setteth his face in secret. Ge. 38.
14.15.1 K.1.4.2; 20. 38;
22.30.

\$\text{s}\$ Ex. 22. 2. Mat. 24.
43.44. The walls of many eastern houses being composed of sun-burned brick or mud. \$-C\$.

prey, the wilderness yieldeth food for them and for their children.

- 6 They reap every one his corn⁵ in the field: and they gather the vintage of the wicked:7
- 7 They cause the naked to lodge without clothing, that they have no covering in the
- 8 They are wet with the showers of the mountains, and embrace the rock for want of shelter:
- 9 They *pluck the fatheriess from the breast. and take a pledge of the poor:
- 10 They cause him to go naked without clothing, and they take away the sheaf from

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.8

- 12 Men^m groan from out of the city, and the soul of the wounded crieth out; yet God "layeth not folly to them.
- 13 They are of those that 'rebel against the light; they know not the ways thereof, nor abide in the paths thereof.
- 14 The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.
- 15 Theq eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face.
 - 16 In the dark they dig through houses,

swerving from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought, more highly prized, more heartily delighted in, and more carefully stored up his words of revelation, than my necessary food, or most valuable and precious things. 13. But his purposes are un-changeable, and he immovably persists in afflicting me, and does whatever he pleases, without giving to any a reason for his conduct. 14. Whatever trouble he has intended for me he will inflict; and in his purposes and providential conduct there are many instances of deep mystery, of which, though both wise and just, we cannot see the reason. 15. In consideration of his infinite majesty and wondrous and infinite power, I am troubled at the tokens of his anger; and when I leisurely consider his hard dealings with me I am afraid of him. 16. For in his infinite power he hath quite broken and melted my heart with fiery tribulations; and I am in perpetual terror of his inflicting still heavier strokes. 17. For he keeps me still alive under these terrible troubles and perplexities, and refuses me the favour of dying by his fearful and confounding

REFLECTIONS.—Our groanings should never be eavier than our strokes. God allows us to complain heavier than our strokes. of our troubles, but never to murmur at them. becoming for saints to be earnestly desirous of close dealing with God; and to be particular and impor-tunate in their requests at his throne of grace. How-ever men abuse us, God will not only deal in equity, but even in great mercy, with his people. And it is proper always to keep up kind and exalted thoughts of They who fly to him in distress shall find their spiritual strength increased by every application; and if he acquit us, we need neither fear nor care who con-If he acquires, we need neither rear nor care who con-deminus. But O what dark and perplexing nights of desertion and perplexity are God's choicest saints often afflicted with! Happy are those who, amidst all, cleave to his commandments, walk uprightly in his way, and feed daily by faith on his word! Their trials shall ussue to their lasting honour and advantage. But it is sad when the mystery of God's counsels, and the deep wisdom of them, the greatness of his power, and ordinary methods of providence, disquiet instead of composing our minds. Let him do what he will, he cannot but do right. However terrible he is in himself, in Christ he is infinitely engaging. Let us therefore always acquiesce in his works and delight in himself. There is no reason rashly to wish for death when God can so quickly render life a comfort to us and a service to his church.

CHAPTER XXIV. But if God always punishes the wicked in this world, as you pretend, why are not particular seasons of it fixed by him? And why do And why do not those who are best acquainted with him observe those days of judgment of his enemies? 2. Certain it is that in this world some are notoriously covetous and unjust, and even open robbers. 3. Toppress widows and fatherless children. 3. They cruelly oppress widows and fatheriess children. 4. They harass, terrify, or even imprison the meek, poor, and afflicted. 5. In the most unconcerned manner they carry on their oppressions, and by rapine and violence maintain themselves and families in the desert. 6. They reap fields and gather vintages not their own. 7, 8. They force from the poor whatever they have, till they reduce them to absolute misery, in a state similar to that of wild beasts. 9-II. While they inhumanly deprive infants of their provision, that the enslaved mothers may work, and deprive their poor underlings of the meanest necessaries of life, they force them to labour in the hardest services. 12. Those whom they have oppressed, wounded, or unjustly condemned, mightily cry to God for judgment against them; yet mightily cry to God for judgment against them; yet he punshes them not, even in the slightest manner.

13. They sin impudently in the face of the sun, and against the light of nature, conscience, and revelation: they do not approve, delight in, or observe God's laws; and if at any time they stumble on a good action they quickly give it over, however easy and reasonable.

14-17. Hating the light, robbers and unclean persons, in defiance of an all-seeing God, earnestly carry on their murder and whoredom in the night season.

18. their murder and whoredom in the night season. Lighter than froth, they rush on every opportunity of uncleanness or bloodshed; their inheritance is spent in the most accursed manner; and they quite disregard the management of the vineyards or other most profitable business. 19. After all the grave, in a quick and easy manner, consumes these notorious sinners. Their very mothers easily forget their death, it is apparently so pleasant. Rottenness shall be sweet to them. They do not become infamous in the world,

but their crimes are quickly and altogether forgotten. 21, 22. They abuse barren women, injure widows, and 21, 22. They abuse barren women, injure widows, and with great activity, craft, and cruelty oppress everybody around. 23. And though men give them presents, that they may have their protection and friendship, they still watch for opportunities to injure these dependants. 24. After being exalted a while they come to their graves as seasonably in appearance, and as easily, as their neighbours. 25. But if you will insist that the wicked are always fearfully punished in this life, I dare challenge the whole world to find me the person who can disprove the facts which I have now stated.

N.B. Ver. 18-20, 23, 24, may be interpreted as a representation of the miserable state of wicked men

representation of the miserable state of wicked men after all their prosperity.

Ver. 5. [The wild ass—intractable, untamable, re-joicing in its freedom—is an emblem of the nomad Ishmaelite of the Arabian desert. Such too as are poor, who are driven from settled habitations by oppression, seek a refuge in the wide and free desert. It is often the case in the present day that those who are ground down by the tyranny and avarice of Turkish rulers, desert their homes in the agricultural districts of eastern Syria, and escape to the wilderness. P.——Go they forth. Who? Not the poor (ver. 4), but the unjust oppressors described in ver. 2, 3, &c., whose work becomes the robber of the caravans in the wilderness. comes the robbery of the caravans in the wilderness, as it has continued downwards through all their generations. C.]

Ver. 18. [The general idea here is the quickness ith which the wicked man passes away. True he with which the wicked man passes away. True he may live to an old age; yet at length he must return to dust. There is no hope for him. P.]

REFLECTIONS.—There is no doubt but that

all sin will be punished; and none can know either love or hatred by all that is before him in his outward lot. While the saints and poor, who are in the mind of God, are remarkably afflicted, the most daring sinners are often remarkably prosperous in this world. But the Lord has not forsaken the earth: he takes notice of every injury done to his children. And however long his patience may bear with the presumptuous insult of sinners to his character and government, he will resent their wickedness at last. Even when they are most secure they are least safe. Though their success promise them impunity a while, which they had marked for themselves in the day-time:2 they know not the light.

17 For the morning is to them even "as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.4

19 Drought and heat consume⁵ the snowwaters; so doth the grave those which have

20 The womb shall forget him;6 the worm shall efeed sweetly on him; he bshall be no more remembered; and wickedness shall be broken

21 Ho devil-entreateth the barren that beareth ne'; and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.7

23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

24 They are exalted for a little while, but are gone⁹ and brought low; they are taken¹ out of the way as all other, and cut off kas the

tops of the ears of corn.²

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

A Heb. Gord and A. Phs. 55-37 Lut.20 as all the corn, and subble, at harvest; or cut of the cars by the action of the thrashing. The corn, and the cor

20. De.28.16-19. Pr. 3.

3 He disappears like evaporated waters.
Compare ver. 19.—C.

y Ps.37.36103.16.
4 He lives in deserts, and avoids through fear the cultivated districts of the vineyards.—C.

5 Heb. violently take.

yards.—C. 5 Heb. violently take.

x ch.17.14;21.23. Ps. 58.868.2;49.14;73.4

6 The mother that bare him shall yield him no affectionate remembrance.—C. a Ps.49.14; ch.19.26; 21.22.

b Ec.8.10.18.26.14.

c Ps.37.35,36;104.35. ch.18.16,17.Pr.10.7. d I Sa.1.6.7.Ob.12. e ver.3;ch.29.13.

/Es 3.8. Re. 16.14;
17.2,3. Pr. 4. 16; 28. 28.
Ps.10.9. De. 28.66.

Ps. 10.9. De: 28.66.

70. the trusteth not his own tyfe.

g Ps. 73.3. Je. 12.1-3.
Ge. 6.3.

A God's, He. 4. 13.

Am. 9. 8: 8.7. Ps. 10.13.

14. Pr. 5.2-12.

8 The eyes of him by whom it is given: and as it is the Lord who giveth, his eyes mean the Lord's eyes.

—C.

-C. s ch.20.5.Ps.37.1-10, 35.36;73.3-20;39.5. Ec. 9.1,2.1 Th.5.3. 9 Heb. are not, 1 Heb. closed up.

CHAP. XXV. a Da.4.3.34 Mat.28.
18. Je. 70.7. Re.6.16.ch.
22.4. Jude 25.
b Ep.L. 10. Col. 1. 20.
1 Amongst the high
and mighty of the
earth he causes wars
to cease when he
pleases. See Ps.46.9.
—C.

-C. c Da. 7.10. Re. 5.11, 13.Ge.2.1;32.1,2.Ps.68, 17.Joel 2.11.Ju. 5.20. d Mat. 5.45.Jn. 1.4,9.

17-Joel 2.11. Ju. 5.20.

d Mat. 5.46, Ju. 1.49.
Ja. 1.77.
2 The glory of our empire is, that the marker sets upon the marker sets upon the set of the set

51.5.Ro.5.1,21.

/ Zec. 13. 1, 1 Co. 6.
11.1 In.1.9 Re.1.5.

g ch.15. 15; 4 17-19.
15.24.23.

/ ch.4.19; 15.16. Ps.
22.6. Is.41.14.

CHAP. XXVI. a Pr.25.11. Ec.12.10,
11.ch. 4.3.4. Is.40.14.
1 This is no irony,
but a solenn question—a question that
strongly denies the
thing after which it
inquires—c thing after which inquires.—C. b ch.11.2,3;13.2,4;16.
2,3.
c Ac. 20.20. I Co.2.4.
2 Ti. 3.15-17.
d ch.12.3,4. Eze. 13.

29. Ec. 12,7, e Ec. 12,7, e Ec. 12,7, e Ec. 12,7, e That of God or man? affirming it, by the question, to be the spirit, not of God, but of man, by which they had spoken.—C.

78-88. 10. 15. 14,926.
14. 19. with Re. 20. 13.
17. Or, with the inhabitants, Ps. 104, 25.

CHAPTER XXV.

Bildad asserteth the sovereignty of God, before whom man cannot be

THEN answered Bildad the Shuhite, and said, 2 Dominion and fear are with him; he maketh peace in his high places.1

3 Is there any number of his armies? and dupon whom doth not his light arise?2

4 How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold geven to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, that is a worm; and the son of man, which is a worm?

CHAPTER XXVI.

1 Job, reproving the nacharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

OUT Job answered and said,

2 How hast thou ahelped him that is without power? how savest thou the arm that hath no strength?

3 How hast bthou counselled him that hath no wisdom? and chow hast thou plentifully declared the thing as it is?

4 Tod whom hast thou uttered words? and whose spirit came from thee?

5 Dead things are formed from under the waters, gand the inhabitants thereof.

and though their crimes should be concealed on earth, they will be openly discovered at last and punished for ever. Amidst the perpetration of crimes terror often seizes them; but how much more in sharing the certain, the fearful, the eternal punishment of them!

CHAPTER XXV. Bildad replied, 2. To God belongs that supreme authority over all things in heaven and earth, and that infinite majesty which strikes every beholder into solemn awe. strikes every beholder into solemn awe. In perfect quietness and order he rules all the luminaries in the firmament, and all the angels and glorified saints above. Why then darest thou pretend to find fault with him? 3. His creatures are absolutely innumerable to us, and severy one shares of his light, his benefits of nature or grace;—why then contend with him? 4. And how then can a poor wretched man stand as righteous before God? And he that is born of a sinful woman be pure before him? 5. In his view the bright luminaries of heaven are spotted and dark. 6. How mean and vile then must the frail and dying children of a corrupted progenitor and federal head be in his sight!

progenitor and rederai nead De in his signit.

Ver. 6. [This closing speech of Bildad is beautiful and true, but it does not touch the point at issue. The friends had argued that Job was punished because of his sin—his sin was great, though concealed the state of the program therefore his punish. beneath a cloak of hypocrisy, therefore his punishment was great. In reply Job affirmed a great fact, namely, that the ungodly often live happily and prosperous; and from this he argues with conclusive force that punishment does not always overtake the single. sinner. Consequently the fact of his being greatly afflicted was no certain proof of his having grievously sinned. P. — Worm. This word rather signifies a

maggat, a creature bred of corruption. C.]

REFLECTIONS.—After long and hot disputing, people often come to see that there was less difference between them than they thought. Job's friends were obliged to acknowledge that wicked persons might prosper for a time and Joh wordthet. prosper for a time, and Job owned that they would be destroyed at last. It were a great mercy for religious disputants to have their hearts always filled with awful thoughts of God and humble thoughts of themselves. But how infinite is the condescension of God to hold

love hath the Father bestowed on us in thus sending forth his own Son in the likeness of sinful flesh, that we, sinful worms, might, through his blood, become the sons of God!

CHAPTER XXVI. To this Job, in a derisive manner, answered, 2, 3. To what purpose serve these hints, either to support the cause of the Almighty, or to direct him in his government of the world, or to comfort a dispirited and instruct an ignorant soul? Who can be a whit bettered by aught you have so confidently uttered, that is quite foreign to the point in hand? 4. Do you imagine that I need to be instructed in these points? or that you, as one inspired of God, can by such hints revive and refresh my spirit? 5. I myself can discourse to far better purpose concerning God. While terrible monsters, minerals, pearl, coral, and the like, are formed in the bottom of the sea or and the like, are formed in the bottom of the sea or heart of the earth, and fishes and animals on the surface of it, the departed ghosts tremble and travail in pain in the deep and dark regions of misery. 6. The whole state of the dead, whether of soul or body, is perfectly obvious to God's all-seeing eye; and all the depths and miseries of hell are perpetually visible to him. The expends the heaven over the convention 7. He spreads the heavens over the apparently empty regions of air; and so balances the earth by his power, that it hangs like a ball in the air supported by nothing. 8. He binds up large collections of water in the clouds (by which he covers his glory, and on which he rides in majesty) as in firm bags, till he please to make them distil in dew, rain, snow, or hail. 9. He conceals his own glorious abodes; he firmly fixes the visible heavens, and spreads his veiling collection of clouds over them, to conceal his glory and restrain the scorching beams of the sun. 10. Everywhere, while the revolutions of day and night continue, he has fixed the shores and boundaries of the sea, that, rage as it will, it cannot exceed them. II. The lofty mountains, which seem the supporting pillars of heaven, tremble and shake when he corrects men by earthquakes, thun-ders, or tempests. 12. By his power he tosses the sea into a terrible fury, and as it were divides it into ridges and mountainous billows; and by his wise government he again calms it at pleasure, and mortally wounds the fellowship with men, so mean, so loathsome! Let me never forget how Jehovah assumed my nature, and in it, for me, became a worm and no man; a reproach of men, and despised of the people! What manner of Milky Way and all their winding constellations. By

his wind he clears up the sky; and his almighty power strikes prostrate the most direful and destructive mon-sters of sea or land. 14. Nay, behold, these are but the outlines and a very small parcel of his works. It is but very little that we either hear or know concerning him; but the thunder-like declarations of his prevailing,

him; but the thunder-like declarations of his prevailing, his infinite excellency, who can comprehend?

Ver. 5. [The mighty dead (the giants of the antediluvian world, Ge. 6. 4) are laid open from below, and the (living) inhabitants thereof 'are naked before God.' C.—Job's object in this sublime speech is to show that his view of the power, wisdom, and goodness of God is far more comprehensive than that of Bilded. God's dominion is not confined to the heavens. Bildad. God's dominion is not confined to the heavens,

Bildad. God's dominion is not confined to the neavens, it extends to the grave, to the world of spirits:—in universal nature, in fact, Jehovah reigns supreme. P.]

Ver. 13. ['By his Spirit (his creative, omnipotent Spirit) the heavens are beautiful; i.e. it was the Spirit's work which made them so. P.—The crooked serpent. The zodiac, whose constellations mark the apparent annual place of the sun in the heavens. C. parent annual place of the sun in the heavens. C.

Others think reference is made either to the Greater and Lesser Bears, and winds round a great part of the Polar Circle; others, again, suppose the

Milky Way is meant. P.]

REFLECTIONS.—Sometimes self-conceited persons may be ridiculed out of their notions when reasoning is not effectual: and in disputes much is ordinarily said that is not to the present purpose; and not the edification of their neighbour, but victory over him, is the great aim of the disputants. Little is it remembered, that not the displays of God's highness, but of But it is happy when disputes end in men's glorifying God with one mind and one mouth. The perfections of the Deity are plainly marked in all his works of nature and grace; and all things must be well done where God himself is the sole or principal agent. Let me therefore in all behold his hand, his face. If he conceal the glories of his throne from this lower world, let me walk by faith, not by sight. If he has garnished the heavens, let me set my affections on things above and not on things of the earth. If his perfections are

6 Hell3 is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He 'holdeth back the face of his throne,5

and spreadeth his cloud upon it.

10 He "hath compassed the waters with bounds,6 until the day and night come to an

11 The *pillars* of heaven tremble, and are astonished at his reproof.

12 He 'divideth the sea' with his power, and by his understanding he smiteth through the proud.1

13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?2

CHAPTER XXVII.

1 Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked possess are sometimes turned into

MOREOVER, Job *continued1 his parable,2 and said,

2 As bGod liveth, who shath taken away my judgment; and the Almighty, who hath evexed

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor

my tongue utter deceit.

5 God forbid that I should justify you: till I die I bwill not remove mine integrity from

5 God forbid that I should justify you:

Il I die I will not remove mine integrity from

ie:

6 My righteousness I hold fast, and will not

t it go: my heart shall not reproach me so

ng as I live.

7 Let mine enemy be as the wicked, and

2 the mine enemy be as the wicked, and

3 that riseth up against me as the unrighteous.

8 For mwhat is the hope of the hypocrite,

8 For mwhat is the hope of the hypocrite,

9 Shall passed away

23 Men shall kclap their

23 Men shall kclap their

24 Justical Control of the mightiest conguerors and empires, shall hiss him out of his pire of coverous empire of c let it go: my heart shall not reproach me so long as I live.4

he that riseth up against me as the unrighteous.

sch.2.3.Ps.18.21-23. Ac.24.16.2 Co.1.12.1 Jb.3.20.21. 4 Heb. from my days. 1 Sa.25. 26.2 Sa.28.32.Da.4.19.ch.42.7.ls.55.7. mch.13.15.16;8.14;11.20.Mat.16.26.Lu.12.20.ls.33.14.

A.M. cir. 2484. B.C. cir. 1520,

h Pr.15.11. Ps.139.8,
11.He.4.13,
8 Sheol, the invisible world of the dead,
covered from our
eyes, is naked before
him.—C.

m.--c. z ch.9.8.Ps.24.2;104. 4 The northern hemisphere, in which Job resided; and if the one hemisphere was so supported, so was the whole earth.

—C. j Pr. 30. 4. Je. 10. 13. ch. 36. 27-29; 37. 11, 16; 38. 37. Ge. 1.6, 7. Pr. 30. 4. & Ps. 18. 11:97. 2. De. 33.26.1s. 19. 1. Ils. 66. 1. Ps. 18. 11; 97.

5 Heaven is his throne (Is. 66. 1), and this he covers with the veil of clouds.—C. m ch. 38.8—11. Ps. 33. 7; 104.9. Pr. 8.29. Je. 5. 22.

770049. Pr.8.my Je. 5.
20 He hath set a down upon the face of the waters—that is, the waters—that is, the waters in the clouds sign of the gracious sovenant with Noah, Ge. 8:19:19-17.—C.

Heth. smrit the water for the same that the same tha

o Is.51.15; 63, 11−13. Je.31.35.Ps.29.10;93.3,

cople.—C. g Ge.1.2.Ps.33.6;104.

9 Ge.1.2, Ps. 33, 62, 104, 30, 118, 71. Ch. 13, 74, 13, 14, 47 Co. 13, 9-43, 20, ch.11.7, 40.9, Ja. 16.12, Ps. 20, 3-9. 21 M. Good renders it, "And the mere whisper we can hear of him thut the thunder" (the full heaven-lyvoice! "of his power who can under." a Fs. 30.9; 73. 10-20; 37.36. a ch.18.11. Is. 33.14. Am.5.24. Ps. 42.7. /Ps.11.5; 6. Lu.12.20. Ex. 12. 39. a Ki. 19.35. Da.5.30.ch.34.20.

CHAP. XXVII.

a Nu.23.7; 24.3, 15. Ps.40.4; 8.2. Pr.26.7.

1 Heb. added to take up.
2 The Hebrew for parable is derived

A.M. cir. 2484. B.C. cir. 1520.

or religion.—C. n Pr.1.28;28.9. Is. 1, 15. Eze. 8, 18. Mi. 3.4. Ps.18.41; 109. 7; 66. 18. Jn.9.31. Ja.4.3. ch. 35.

15.18.41; 119.7; 10 o. to.
119.31; 13.43; ch. 35.
10.53; 13.47.83; ch. 35.
10.53; 13.47.83; d. 15.8.
2. Mat. 13.31;
2. f. ch. 34.46; s. o. Ac.
2. Mat. 13.31;
2. f. ch. 34.46; s. o. Ac.
2. f. ch. 35.46; s. o. Ac.
2. f. ch. 36.46; s. o. Ac

7,8.

& I Ki.14.10;16.3;21.
21. Je.22.18,30.

\$\sim\$ P.S.78.64.

\$\cdot\$ Hab.2.6. Lu.12.18,
19.1 Ki.10.21,35,27. Ps.
39.6. ch.22.24;25. Zec.
3.

The collection of raisment is quite a passion with rich men in the East.—C. 12,32; a8.8. Ec. 2.6. E. 12,35. Ach. 8.39–15. Is. 51.8. Mat. 7.26,27. The temporary both of a watchman in a vineyard or garden.—C. E

den.—C, ¢ ch.30.23. Ec. 12.7. Lu.16.22,23. c Nu.20,26. 2 Ki. 22. 20. Je. 8.2. Ps. 49.15,16 20. Je. 8.2. ra. ... z Ti. 6.7. d Ps. 58.9; 73. 18-20;

Ex. 12. 39, 3 and 39, 30. 5, 30. 61, 34. 20, 2 HO.13.15, Ps.90.7; 103.16. A Ps.58.9. 5 Ex.9.14. De.32.23. 5 Ex.9.14. De.32.23. 4 Ex.14.25, Am. 2.14.

3 Heb. iss fleeing he would flee.

A Exe. 25.6. La. 2.5. Ke. 28.0. Na. 2. 2.1. Ki. 9.8. Mi. 6.16.

A Just description of the nightiest conquerors and empires. Samples of the nightiest conquerors and empires. See the seed of the nightiest conquerors and empired congression of the empire of covetous and imperial Rome.—C.

though he hath gained,5 when God taketh away his soul?

9 Will "God hear his cry when trouble cometh upon him?

10 Will 'he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand6 of 7God: that which is with the Almighty will I not con-

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?9

13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment1 as the clay;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth² that the keeper maketh.

19 The rich man shall blie down, but he hall not be gathered: he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, 'a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth; and as a astorm hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would 'fain flee' out of his hand.

23 Men shall *clap their hands at him, and shall hiss him out of his place.4

CHAPTER XXVIII.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

NURELY there is a vein for the silver, and a place for gold, where bthey fine it.

2 Iron is taken out of the cearth, and brass

course, saying, 2. I protest by the Almighty God, who refuses me an opportunity of clearing myself before him, and who has tormented me with all these fearful strokes of his judgment. 3, 4. That while I live I will never utter an untruth, either to vindicate myself where I am guilty, or to condemn myself where I am innocent. 5, 6. God forbid that ever I should justify your opinions and censures, deny my own sincerity, and confess myself to be a hypocrite! 7. It is mine enemies and opposers whom God will condemn and punish as wicked. And indeed I could wish nothing worse to my greatest enemy and injurer than nothing worse to my greatest enemy and injurer than to be wicked. So much I detest it. 8. For what avails the firmest hopes of a hypocrite in all his covetously-gained prosperity, or even inward tranquillity of soul, when he comes to die? 9. Will God always hear his prayers in the time of trouble and death? 10. Or will he find comfort in God when the world affords none? or will he in prosperity, as well as in adversity, continue in the earnest worship and service of God?

11. Attend, therefore, while, by God's assistance, I

candiday inform you of some of the mysteries of his almighty providence. 12. Certain it is that every one of you knows from experience the truth of what I am of you knows from experience the truth of what I am to say. Why then should you thus absurdly attempt to prove the contrary? 13. Far be it from me to imagine that God loves hypocrites and oppressors. No; though for a time they prosper, the Almighty has reserved treasures of judgment for them and their poserved treasured of their misladeness. terity as the just reward of their wickedness. 14. Their numerous and once flourishing families are condemned to destruction by the sword of justice or war, or to be starved by famine. 15. Such as escape the sword and famine shall be cut off by the noisome pestilence. amme shall be cut off by the noisome pestilence. And none adventuring to bury them, they shall lie unburied, or be interred in an ignominious manner; and their widows shall either want affection, or not be in life, to bewail their unhappy end. 16, 17. Though these wicked men should treasure up ever so much wealth or costly apparel, they shall have only the labour of procuring it; for God shall destroy them, and bestow their wealth upon such as will do more good

with it. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument on earth. 20. Manifold terrors seize upon them; and some surprising calamity often hurries them unexand some surprising calamity often hurries them unex-pectedly into the other world, where the terrors of God shall overwhelm them, as the waters did the old world shall overwhelm them, as the waters did the old world; and in that eternal night shall the sweeping tempest of infinite wrath unexpectedly seize on and ruin them.

21. Some violent and pestilential affliction, some raging and burning storm of God's just judgment, hurls them out of their wonted felicity, residence, and life, and deprives them of all the good which they expected.

22, 23. While God pursues them with manifold forms of unmixed and unavoidable judgment, men, who are thereby delivered from their oppressions, shall return thanks to God for their deliverance. thanks to God for their deliverance.

- 3 He setteth an end to darkness,2 and dsearcheth out all perfection; the stones of darkness, and the shadow of death.
- the shadow of death.

 4 The flood breaketh out from the inhabitint; even the waters "forgotten of the foot: at the waters forgotten of the foot: at the waters for the library of the miners foot foot: at the water of the water of the foot: at the water of 4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from
- 5 As for the earth, out of it cometh bread; and under it is turned up as it were fire.
- and it hath dust of gold.4
- and which the vulture's eye hath not seen:
- the fierce lion passed by it.
- he overturneth the mountains by the roots.
- and his eye seeth every precious thing.
- and the thing that is hid bringeth he forth to
- where is the place of understanding?

A.M. cir. 2484. B.C. cir. 1520.

- 2 He (the rich man. ch. 27. 13-23) diggeth into the region of darkness in search of

- o ver. 14-19. 1 Co. 2. t4.Pr.3.13-15. p ver.14,21,22. q Ro. 11. 33, 34. ver.

- 13 Man *knoweth not the price thereof; neither is it pround in the land of the living.
- 14 The depth saith, It is not in me; and the sea saith, It is not with me.
- 15 It reannot be gotten for gold,6 neither shall silver be weighed for the price thereof.
- 16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
- 17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of
- 18 No mention shall be made of toral, or of pearls: for the price of wisdom is above rubies.
- 19 The topaz⁸ of Ethiopia⁹ shall not equal it, neither shall it be valued with pure gold.
- 20 Whence then cometh wisdom? and where is the place of understanding?
- 21 Seeing *it is hid from the eyes of all living, and kept close from the fowls of the
- 22 Destruction and death say, We have heard the fame thereof with our ears.
- 23 Gods understandeth the way thereof, and he knoweth the place thereof.

Ver. 7. [Let mine enemy be as the wicked. This is not an imprecation of evil, but a description of character, and assertion of Job's total want of sympathy

with the wicked or unrighteous, as the only persons he counted his enemies. C.]

Ver. 18. [As a moth. The moth builds the most beautiful but the most frail mansion, of which the silk-worm is a remarkable example. Neither does silk-worm is a remarkable example. Neither does any moth remain long in its house, for it soon under-goes a change, and casts aside its useless cover-

REFLECTIONS.—Appeals to God ought to be necessary, deliberate, serious, and in matters of importance. Prevarication or concealment is as much jury before God as direct falsehood asserted. But how often our high praises of God are mingled with something unkindly and disparaging! Not our most solemn vows, but Jesus' blood and Spirit, must chiefly maintain our purity of conscience and integrity of life. while he enables to exercise a conscience void of offence towards God and men, we ought never to believe either devils or men suggesting that we are hypocrites. it is best to refute the calumnies cast upon us by living well. Miserable indeed are hypocrites, whose hopes will never be crowned with enjoyment, their prayers never accepted nor graciously answered, and whose religion is neither comfortable nor constant! And yet, alas! how many such, amidst a glare of profession, continue with hearts unrenewed! Miserable is the Miserable is the condition of the wicked, even at its best, in this life: and what then must it be in hell? When once dead, their riches strangely vanish, and even fall into the hands of the godly, whom they hated: nor is any habitation secure and lasting but that which is not made with hands, eternal in the heavens. And in the most alarming forms of death God often ushers wicked men into eternal fire.

CHAPTER XXVIII. No wonder that I cannot tell you the reasons why God punishes some wicked men in this world and not all, when, after all our researches, we have so scanty a knowledge of natural things. There are secret mines for the silver, and a country for gold, which men melt and refine. 2. And iron is, with art and labour, dragged from the dust, and stones are melted into brass; 3. The miners, in the most earnest and daring manner, dig till they have quite lost the light of day, and bring their ore from the dark caverns of the earth, where pestilential damps and other dangers often prove mortal. 4. While, with infinite labour, they drain off the springs that disturb them, they break into veins of metal about the bottom of mountains; and, unheeded by the men who walk above them, they wander in the dark bowels of the

earth. 5, 6. While the surface of the ground produces herbs and corn for food to animals; lime, brimstone, and such other combustibles are found in its bowels: may, the most precious stones and gold in some parts of it. 7, 8. So mysterious are the passages of these miners that the most quick-sighted fowls never looked into them, and the most fierce and courageous animals never dared to enter them.

9. But the miners artfully cut their way through rocks of flint, and dig to the bottoms of mountains, to come at the precious metals.

10. They make passages for draining off the water that breaks in upon them, and cleave asunder the veins of ore, and earnestly discover the precious stones and metals. 11. They stop the springs from overflowing their mine, turning them another way, and bring up these precious gems or metals which had been long up in the heart of the earth. 12. But to find out solid wisdom, or obtain the knowledge of God's reasons in his providential conduct, is still more difficult.

13. God hath so disposed it that no man knows the order, method, or importance of his procedure and no man on earth can attain to it. 14. No search into the depths of the earth or sea can procure it. into the depths of the earth or sea can procure it. 15-19. Not all the precious metals or gems in the world can purchase it. 20, 21. No, not the most quick-sighted creatures on earth can point out a method to obtain it. 22. The solid consideration of death and hell are a proper introduction to true wisdom; and yet in death and damnation there are manifold instances of God's wise procedure which are not sufficiently comprehended in the reasons of them. 23-27. God alone—who is infinite in wisdom and knowledge, and who rules and governs all things for the Lest--who manages winds, waters, rains, and thunders in all their circumstances, degree, time, place, or form—properly understands the reasons of whatever he does, particularly his dealings with men. 28. But what he inculcates and bestows upon men as their proper wisdom is such a knowledge and filial awe of his unbounded excellencies, as makes them to flee to him as their only refuge and portion; and, hating everything sinful, to love him and keep his commandments.

Ver. I. [The general scope of this address on mining operations is well indicated by Delitzsch: - 'According to the most natural connection Job desires to show that the final lot of the rich man is well merited, because the treasures which he made the object of his because the treasures which he made the object of insavarice and pride, though ever so costly, are still earthly in their nature and origin.' It is interesting to inquire where Job got his knowledge of mining. There is monumental evidence that mining operations were carried on in the peninsula of Sinai long before the exodus. The remains of smelting furnaces, the dwellings of the miners, the temples they erected, and the

works they undertook, may be seen on the spot to this day; and they are testimonies to the scientific acquire-ments and enterprising spirit of some great primeval nation. With these or kindred works Job must have

been acquainted. P.]

Ver. 4. [Delitzsch's translation of this difficult passage is as follows:—'He breaketh away a shaft from sage is as follows:—'He breaketh away a shalf from those who tarry above; there, forgotten by every foot, they hang and swing far from men.' Allusion is manifestly made to the operations of the miner, especially in the copper-mines. 'The shaft' is the perpendicular aperture to the mine. Down it the miners are let by a rope, on which they hang and swing unseen by those

Ver. 5. [That is, the surface of the earth is heaved up and tossed by the operations of the miner, just as

volcanic fire heaves up a mountain. P.]

Ver. 11. [Bindeth the floods. It is probable the reference of Job is to the ingenious methods and gigantic efforts whereby mines were drained in his days; but of the literal binding of the floods, many parts of the Low Countries of the European continent, rescued by embankment from the sea, afford the most triking examples. Roberts in his *litustrations* refers the greater part of this chapter to the eastern works for irrigation; but we can see no good reason for supposing them so obscurely combined with the evident refer-

ver. 25. [The writer here refers to those great fixed laws which regulate all physical nature. These laws are divine in origin. God appointed them. He appointed to the wind the measure of its force; he distributed the season of the corner who appointed to the wind the measure of its force; he distributed the season of the corner who appointed

buted the seas and oceans by measure; he appointed to the rains, the lightning, and the thunder their laws. God thus rules the world in every department. P.]

REFLECTIONS.—Alas! how men rack their wits, and toil their members, to obtain riches, which, while enjoyed, are unsubstantial, and which quickly take to enjoyed, are unsubstantial, and which quickly take to themselves wings and fly away, as an eagle towards heaven! Why are we not more industrious in digging for Jesus' hidden treasures, which answer all things and endure for ever! Surely Jesus and his mysteries, Jesus and his grace, must be strangely mistaken when men can thus prefer created trifles and rarities of dust! But how great is that God where are qualled and But how great is that God whose eye overlooks all, whose power effects all whose purpose rules all things! Let me never dare to pry into his private counsels, whereby he regulates his conduct. Let me leave the secrets of other men's hearts and the deep mysteries of providence to the Lord. And let me and my children study what he has revealed to us as the standard of our faith and practice. Let us learn the wisdom which comes from above, which is pure and peaceable, manifested in fearing the Lord and departing from evil.

24 For the looketh to the ends of the earth, and seeth under the whole heaven;

he weigheth the waters by measure.

and seeth under the whole heaven;

25 To bmake the weight for the winds; and weigheth the waters by measure.

26 When he made a decree for the rain, and way for the lightning of the thunder:

27 Then did he see it, and declare it; he repared it, yea, and searched it out. a way for the lightning of the thunder:

prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, sthat is wisdom; and to depart from evil is understanding.

CHAPTER XXIX.

Job calleth to mind his former prosperity and honour, and the worthy use he had made of it.

OREOVER, Job continued his parable,

2 Oh that I were as in bmonths past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the descret of God2 was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When oI washed my steps with butter, and the rock poured me3 out rivers of oil;4

7 When I went out "to the gate through the city; when I prepared my seat in the street!

8 The young men saw me, and 'hid themselves; and the aged arose, and stood up.

their hand on their mouth.

lves; and the aged *arose, and stood up.

9 The princes 'refrained talking, and laid eir hand on their mouth.

10 The nobles held their peace, and their mouth.

11 When the ear heard me, then it blessed with the content of the cont tongue "cleaved to the roof of their mouth.6

10 The nobles held their peace, 5 and their ngue "cleaved to the roof of their mouth. 6"

11 When the ear heard me, then it blessed e; and when the eye saw me, it gave witness me:

12 Because I delivered the poor that cried,

13 The nobles was hid, 18,10 me; and when the eye saw me, it gave witness to me:

C. c Am. 4.7. Je. 5, 22. Zec. 10.1. ch. 38.22-26; 37.2-22; 36.27-33. Pr. 8. 27-31. d Or, number it, Ps. 19.1. Ro. 1.20. e De. 29. 29. 2 Ti. 3. 15-17. FDE. 29. 29. 2 11. 3. 15-17. FPS. 111. 10. Ch. 4. 6. PT.1. 7; 9. 10. EC. 12. 13. De. 4. 6.

Pr.17, 5.
De.46.

£ Ja.3.17.

£ Ps.34.14; 37.27. Is.
1.16. 3 Jll. 11. Pr. 8. 13;
16.6. ch. 1.1,8.

CHAP. XXIX. a Heb. added to take up, ch.27.1. b ch.1.1-5. Ps. 42.6; 77.11. Je.2.2;31.3. ver.

och 1.1-5- Fs. 42.6;
77.11 Je.2:373.3 ver.

6 Or, lamp, ch. 18.
5,6:21.17, 18.2.5 Fs. 18.
28.23.4.

1 Aliuding to the eastern method of suspending lamps at festivals.—C.

28 Fs. 17:224,42.2.

28 Even as the Shechinah glory marked the presence of the invisible God in the wilderness.—C.

2 Ju.6.12, De.33.-27.

35, Ca.2.3-5.

24 Fs. 81.76.

24 Heb. with me.

4 When his flocks were so abundant that their rich milk washed his very steps, amount on the colory of the

In to those here mentioned paid twentoned paid twen

with Mat.11.5. Ac. 26.
18. Ps. 72.4,12,13.] a.1.
27.De.10.18.
18. De.13.14. Pr. 25. 2;
29.731.8.
17 The cause of
the unknown, of the
stranger and friendless. Ps. 2,758.6, with
Pr. 30.1.58.6, with
Pr. 30.1.758. A. 31.
21.
22.
25. Sa. 17.35. Am. 312.
27. Ps. 30.6.7. ch. 22. 10.

18a.17.35 Am.3.

P Ps.30.6,7. Ch.42.10

19 As an eagle on the fortress of her lofty rock, maccessible to any invasion. -C. # Ge.41.49(32.12.Ps. 91.16. Is. 44-3.4 Ho. 14-6.8 Is. 44-3.4 Ho. 14-6.8 Is. 44-3.4 Is. 14-16.0 period.

J Ge.40.24 Is.40.31.

Ps.103.5

A Tec. Opened.

Ge. 49,24 1,34,93.

P. 1935.

P. 1935.

B. 194.

B. 195.

B

/Ps.72.6.ch.8.10.Pr.

16.10. Z Lu. 24.41. Ge. 45. 26. Ps. 126. 1, with Ge. 6. ጵ Mat.8.9.Ge.4x.40, 44. Ac.14.12. 2 ch.4.3,4. Is.35.3,4; 61.2-10. 2Co.7.4,6;1.3, 4 Ro. 12. 15. Ga. 6. 2. He.13.3.

CHAP. XXX.

and the fatherless, and him that had none to help him.

13 The pblessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 Iq put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was reyes to the blind, and feet was

16 I was a father to the poor: and the cause which I knew not I searched out.

17 And I *brake the jaws of the wicked, and "plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 My "root was spread" out by the waters, and the dew lay all night upon my branch.

20 My bglory was freshe in me, and my bow was renewed³ in my hand.⁴

21 Unto me men gave ear, and waited, and kept silence at my counsel.

22 Afterd my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 Ih chose out their way, and sat chief, and dwelt as a king in the army, as one that 'comforteth the mourners.

CHAPTER XXX.

1 Job's honour is turned into extreme contempt. 15 His prosperity into the deepest distress

BUT now they that are younger than I have me in derision, whose fathers I would have bdisdained to have set with the dogs of my 2flock.

CHAPTER XXIX. After another pause, Job proceeded in his spirited vindication of himself, saying, 2. O that God would re-establish me in my former prosperity of person, family, and estate, as in the days wherein he watched over and protected me! 3. When his blessing and favour directed and prospered me in his blessing and favour directed and prospered me in all my affairs, and made me to pass untouched through all the troubles and inconveniences of life, and the various dangers, difficulties, and calamities which befel others around me. 4. When I was in the days of my ripe prosperity, and had the authority, the oracles, and secrets of God with me; 5. When God Almighty continued so kind to and familiar with me, and my children and servants were round about me; 6. When whithersoever I turned myself I abounded in all sorts of the choicest blessings; 7. When I took my seat in the places of judicature and concourse, 8. The young men stood in the most profound awe of me, and the men stood in the most profound awe of me, and the aged stood up in reverence and ceased to speak. 9, 10. Nay, from a regard to my superior authority, princes, the most noble not excepted, refrained from speaking.

11. They who heard me judge in a cause pronounced me highly favoured of God, and richly endowed with his gifts and grace, and prayed for his distinguished blessings upon me: and they who observed my just procedure attested my pious, just, and blameless conversation; 12. Because I never failed to redress the grievances of poor, fatherless, and destitute persons who complained to me. 13. Many blessed me as the instrument of delivering them when they were upon the point of being ruined by false accusations; and I eaused the widow's heart to sing with joy for her great

and unexpected deliverances, and the favours which I granted her. 14. In all my sentences I fixed my attention on what was just and upright: and the decisions I gave were an honour to me. 15. I instructed, directed, and assisted such as could not manage their I gave were an honour to me. own affairs; and was ever ready to help and comfort such as could not help themselves. 16. I was a kind steacher, provider, and protector to the poor; and carefully inquired into their circumstances, as well as into their difficult and obscure pleas. 17. By proper punishments and restraints I rendered the wicked incapable of oppressing, and forced them to restore that which they had violently extorted. 18. Then I vainly imagined that, after a long life of amazing prosperity, I should die quietly in my own house among my children and friends; 19. That my remarkable happiness should certainly continue, as I had every mean of preserving and securing it; 20. That the honour and respect which I had from others, and my abilities and powers, should still continue with me; 21, 22. That men should still regard my advices and decisions with the profoundest respect; 23. That they should always be exceedingly desirous to hear my opinion and judgment on a point; 24. That, though I carried myself familiarly towards them, they should still stand in awe, and carefully avoid everything which might deprive them of my favour; 25. And that I should still be regarded as their principal director in their conduct, and affectionate comforter under their troubles

N B. Ver. 20-25 may also be read in the past tense, as in our translation.

justice in the forum or market-place. C .in his own house, or on his own property among his own servants and retainers, was he respected and

own servants and retainers, was ne respected and took his accustomed place in the public market, all men honoured him as a prince. P.]

Ver. 24. [If I laughed on them, they believed it not.

'If I smiled upon them they became not confident; that is, my utmost familiarity never bred contempt; a result ever difficult to attain, and requiring the most exact tempering of affection with firmness, of conde-scension with dignity, and of rebuke with tenderness a result of which polish may produce an imitation, while grace alone can exhibit the original. C.]

Ver. 25. [There is an amount of self-glorification in this passage which would be offensive in western society. The customs and feelings of the East, however, are very different from ours. Such language as this would not be considered egotistic when uttered by

this would not be considered egotistic when uttered by eastern magnates. P.]

REFLECTIONS.—What holiness, comfort, and honour God bestows upon all believers when it is for his glory and their good! But those who prosper in youth know little what dark and cloudy days may be in reserve for them. It is pleasant, however, to commemorate our early intimacies with God, and his kind protective of vertextions. protection of us, or communications of light, life, and comfort to our heart: and if they be lost, God allows us to pray for the restoration of our mercies, spiritual Faith in God, and intimate fellowship with him, remarkably contribute to render men truly Ver. 7. [Seat. His seat for the administration of honourable and useful in this world. And it is comely

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

3 For want and famine they were solitary;3 fleeinge into the wilderness in former time4 desolate and waste:

4 Who dcut up mallows by the bushes, and juniper-roots for their meat.

5 They were driven forth from among men, (they cried after them as after a thief,)

6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles8 they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song; yea, I am their bv-word.h

10 They abhor me, they flee far from me,

and spare not to spit in my face.1

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle

12 Upon my "right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path; they set forward my

calamity; they have no helper.4

14 They came upon me as a wide breakingin of waters: in the desolation they rolled themselves upon me.

15 Terrors^p are turned upon me: they pursue my soul⁵ as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me;6 the days of affliction have taken hold upon me.

8 Or, hard as a flint. c He. 11. 37, 38, with 2.23.21. 4 Heb. yesternight.

**Heb. yesternight.

**d Meb. yesternight.

**d Mun.7.14.2 Ki.4.39.

**Li 15.16.

**b By some supposed to be the Sotior
**nia Frantosia, Or the Midst of aridity and surrounding barrenness. It is eaten in Africa by the Hottentos.—C.

**The word in The Word in The Word in The Word in The Hottentos.—C.

**polied to a species of broom.—C.

**e Ge. 21. 101. 4. 13.14.

plied to a species of broom.—C. e Ge. 21. 10; 4. 12, 14. PS. 109; 10. 7 Heb. holes. f Ja. 4. 2. Ge. 16. 12. ch. 11. 12. Lu. 14. 23. 8 'Under the briars. -M. Good. 9 Heb. men of no name, Ps. 49. 10-13. [F. 5.35; 15.6; 6.9. 12. La. 3, 14. 63. ch. 14. 6. Res. 10, 17. 6.

Re. il.,0.70.

A ch.17.6.

f ch.19.13,14. Is.3.5:
49.71.53.3 Am. 5.10.
Zec.11.8.

1 Heb. and withhold not spitte from
De.25.9. Is. 15.

Mat. 26.67.27.30.

2 ch.12.18.

A ch.12.18.Ps.39.9.

2 He(God) hath left
me as a bow unstrung, and dissolved
my former influence
and authority for
people. Compare ch.
xxix. throughout, and
especially ver. 20.
with Ps.2.3—C.

J Ps.35.15.16.79.21.

3 Cast off all restraint, and took their
own course, as an unbridled horse.—C.
m Ps.10,6.2 ver. 1.

Is. Ac. 13.20.

4 They need no
assistance, so cordially do they combine
to do me injury.—C.

6 Ps. 18, 4; 22. Iz. 13,
1656,3.12; 15.8.7, 18.

¢ ch.4. 6; 9. 27, 28; 7. 14;10.16. Ps. 88,15. Je.

A.M. cir. 2484. B.C. cir. 1520.

s ch.33.19. Ps. 6.2,6. ls.38.13.
7 'My gnawing pains suffer me not to rest.'—M. Good.

any fire the will of the control of the 2,77,5,55,03.

8 'With irresistible violence he taketh hold of my garment, and infolds me by the collar of the colla

9 Heb. the strength of thy hand.
a Ps. 55. 8. Is. 27.8. Exe.5.2. ch. 1.19. Ho. 13.15. Je.4.11.12.
1 'Thou tossest me,' like some light thistle-down, into the eddying whirlwind.'
-C.

deliying whirlwind.

2 Or, wisdom.

5 Ec. 12.5. He 9. 27.

Ge. 319.2 Sa. 14.14.

4 Heb. Aeopt. At 13.2.

3 "Surely then in run there is freedom [M. Good].cu. 3.

5 Heb. 23.3 ch. 31.77.

CG. 5.2.

4 Heb. For him that was hard of day.

6 Heb. Surned, 2 Co. 11.93. ch. 31.17.

6 Should I not then weep for the inex.

6 Should I not then weep for the inex.

6 Heb. Surned, 2 Co. 11.29. ch. 31.10. 20.

6 Heb. Good and a control of the control of

17 My bones are pierced in me in the nightseason: and my sinews take no rest.7

18 Byt the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.8

19 He hath "cast me into the mire, and I am become like *dust and ashes.

20 Iy cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not.

21 Thou art become cruel to me: with thy strong hand, thou opposest thyself against me.

22 Thou aliftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.2

23 For I know that thou wilt bring me to death, and bto the house appointed for all living.

24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.8

25 Didd not I weep for him that was in trouble?4 was not my soul grieved for the poor?5

26 When I looked for good, then evil came unto me; and when I waited for light, there came darkness.

27 My bowels boiled, and rested not; the days of affliction prevented me.

28 I went *mourning without the sun; I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.7

30 Myk skin is black upon me, and my bones are burnt with heat.

73. 13. 15. 28. 15. 15. 28. 15. 15. 28. 15. 15. 28. 15 31 My harp also is turned to mourning, and

in a state when judges are grave, solemn and impar-tial helpers to the poor, and terrors to the oppressors; and when people are modest, submissive, and grateful: but when men have great wealth at home, and are regarded as the oracle, the darling sovereign, and comforter of their country, how apt are they to suppose their fallight regarded, and to forget the could deat their felicity secured, and to forget the evil day!

CHAPLER XXX. But now, alas! the youths, who durst scarcely look me in the face, mock and deride me, even those whose infamous parents I would have disdained to have employed in attending my dogs, or in other of the vilest services; 2. Being indeed so m other of the vilest services; 2. Being indeed so lazy, listless, and weak, that it was in vain to employ them in anything, after they had lived so long abandoning themselves to wickedness; 3-8. Base and beggarly fellows, who, ashamed of their poverty, and to prevent the punishment of their wickedness, had fled into deserts; and there, like wild beasts, lived apon roots and herbs, and lodged in dens, caves, and bushes. 9. But now they triumph over me, and make my calamities the subject of their songs and merry conversation. 10. Heartily abhorring me, they disdain to come near me, unless it be contemp tously to spit in my face. II. Because God has deprived me of my my tace. 11. Decause God has deprived the of my authority, wealth, and honour, and has grievously afficted me, they take an unrestrained liberty in their insolent behaviour towards me. 12. The very boys place themselves as my accusers; they insolently abuse me; and attempt, by different methods, to destroy me. The understand to the table to all means of comfort. 13. They endeavour to obstruct all means of comfort and relief to me. They so disturb my mind that I know not what to do. Without having or needing any assistance, they in the most presumptuous manner increase my calamities. 14. With the most furious and destructive violence they assault me; and when God has deprived me of my substance, family and health,

they insult me in the most noisy forms. 15. Terrors directed by God against me, seize upon me in the most violent and irresistible manner; and my abundant prosperity is quickly, in a moment, over and gone. 16. By reason of my terrible afflictions my courage and resolution are quite exhausted, and the powers of my soul so wasted that I can do nothing but melt into tears and faint away with grief. 17. In the night, when others rest, my bones are, as it were, pierced and bruised with pain; and the worms, terrors, and agonies that torment me never take rest. 18. By their fearful force my boils, which cover me all over, are like an outer the conduction of the cover me all over, are like an outer the conduction of the cover me all over, are like an outer the cover me all over, are like an outer the cover me all over, are like an outer the cover me all over, are like an outer the cover me all over, are like an outer the cover of the garment to me, and gird me round about; and their filthy matter stains my clothes, and glues them fast to my skin, that I can scarcely get them changed. am fearfully plunged into filthy troubles. N My foul sores render me like dust and ashes, and reduce me to the point of death. 20. When I present myself before thee, O God, and continue instant in the most fervent supplications, thou dost but contemn me. 21, 22. Acting as an implacable enemy to me, thou exercisest thy almighty power to destroy me. Thou liftest me up to the wind of thy judgment, and makest me to ride upon it as stubble driven to and fro. My body ride upon it as stubble driven to and fro. My body is consumed by the violence of my trouble; and my firmest things are made to reel as the waters of the sea tossed with a storm. 23. Truly by thy thus dealing with me I see that I need look for nothing but death and the grave, that common sanctuary of mankind.
24. And I hope God will neither exert his almighty power to receive me from the grave, regulating in my power to rescue me from the grave, nor let me in my power to rescue me from the grave, nor fet me in my passage cry out of pains, let friends entreat for my life as they will; nor use it to molest me there, but give me refreshing ease in the state of the dead. 25. Did not I always sympathize with others in their distress and poverty? And do not I now weep as one condemned to a period of trouble? Does not my soul,

as a poor distressed object, pine away with grief? 26. For when I firmly expected great and lasting prosperity terrible miseries came upon me. 27. How insupportable are the inward torments of my body and the anguish of my soul! Days of fearful affliction have rushed upon me before I was aware. 28. I spend my days without any comfort; and sadness makes me quite unconcerned about light or any other agreeable object. My trouble forces me to cry out, be as many around me My trouble forces me to cry out, be as many around me as will. 29. I can do nothing but seek to be alone, and hiss and howl over my dreadful case. 30. The and miss and now over my dreadul case. 30. The hot moisture 'my boils has rendered my skin black, and has inflamed all my bones. 31. All my joy and mirth are laid aside; and nothing but weeping and wailing are come in their stead.

Ver. 2. ['In whom old age (untaught by experience) had become profligate.'—Note, However melancholy be the sight of a thoughtless young man, still there is hope that time may teach him a better lesson; but of an abandoned old man, lost to all experience, what can we hope? Grace alone can teach either the young or the old; but the aged sinner is surely the more fright-

Ver. 24. [The 'stretching out' of God's hand, signifies his afflicting judgments. See Is. 9. 12, 17, 21.

They will not pursue to the grave. C.]

Ver. 31. [That is, of them that weep for the dead.

Of the plaintive and doleful cries for the dead, eastern travellers assure us that Europeans can form no con-

ception without the actual hearing. C.]
REFLECTIONS.—Unsubstantial, uncertain, and transient are all things but God and the spiritual blessings of his blessed word. But sin, even on earth, makes many the most base and miserable of wretches, the youngest in age, the meanest in extraction, the poorest in property, and the most scandalous in character, are generally the most ready to contemn, insuit,

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties. MADE^a a covenant with mine eyes: why

then should I think upon a maid?

2 For bwhat portion of God is there from above? and what inheritance of the Almighty from on high?

3 1sc not destruction to the wicked? and a range punishment to the workers of iniquity?
4 Dothd not he see my ways, and count all ysteps?
5 Ifc I have walked with vanity, or if my ot hath hasted to deceit;
6 Let me be weighed in an even balance, at God may know mine integrity.

7 If a more state better the workers of iniquity?

1 If a more state better to the workers of iniquity?

2 If a more state better workers of iniquity?

2 If a more state better workers of iniquity?

3 If a more state better workers of iniquity?

4 If a more state better workers of iniquity?

5 If a more state better workers of iniquity?

5 If a more state better workers of iniquity?

6 In the workers of iniquity?

7 If a more state better workers of iniquity?

8 In the state of the workers of iniquity?

9 In the state of the state o 3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

foot hath hasted to deceit;

that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes,2 and if any blot hath cleaved to mine hands;

8 Then helet me sow, and let another eat;

vea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman,3 or if I have laid wait at my neighbour's door;

10 Then let my wife *grind unto another,* and let others bow down upon her.

11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

struction, and would root out all mine increase.

iniquity to be punished by the judges.

12 For it is a "fire that consumeth to decruction, and would root out all mine increase.

13 If I "did despise the cause of my manary and the servant or of my maid-servant, when they consended with me;

14 What then shall I do when "God riseth p?" and when he visiteth, what shall I answer im?

15 Did not he that made me in the womb nake him? and did not one fashion us in the comb?"

16 If I have withheld the poor from their all silved solitary and inhospically and the servant of the solitary and inhospically and the servant of the solitary and inhospically and the solitary and inhospical solitary and inhospical solitary. servant or of my maid-servant, when they contended with me;

up?5 and when he visiteth, what shall I answer

make him? and did not one fashion us in the womb?6

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to

17 Or have reaten my morsel myself alone,7 and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as with a father, and I have guided her8 from my mother's womb,)9

CHAP. XXXI. a Mat. 5.28,29. Pr. 4-25;6.25;23, 33. Ge. 34-2-2 Sa. 11.2.

ė ch. 20.29;27.13.Ep. 5.5.1 Co.6.9,10.

5.5.1 Co.6.9,10.

1 What portion does God, from above, allot to those whoe purpose any act of wickedness !—C. c Ps 11.5,6. Is.28.21. Jude 7. He.13.4. Mat.

A Le,26,16.De,28,30 -33.ch,18.16-20, -33.ch,18.r6-20. r Ec.7.26.ch, 24. 15, r6. Je.5.8. Pr.7.8,19,21; 5.8. 3 Allured towards another man's wife. --Sestuagent.

Septengenet.

& Ex.11. S. Is. 47. 2.

Mat.24.41. La.17.35. 2

Sa.13.11.

d Be made a slave
unto acother: grindgrind be handmill
for the daily bread of
the family being a
common and almost
constant erreloyment
of female slaves. See

Mat.24.41.—C.

Pp. 6.a. 9.a. (6.2.0.0)

/Рт.6.39,33. Ge.20.9; 39.9; 38. 24. Le. 20. 10. De.22.22. Еж.20.14.

m Pr.6.27,29, 34, 35; 5.10.He.13.4. Re.21.8. Ge.38.24. Je.29, 22, 23. Mal.3.5.

Ja.1.27.E20.18.16, 17.ch.29.13.16. 8 That is, the wi-

dow.

9 'He,' that is, my
man-servant, or the
poor (ver.13,16), 'was
brought up with me'
as my brother, 'I
have guided her,'
that is, my maid-servant, or the widow
(ver.13,16), and treated each as a sister or
mother.—C.

/ Mat.25.43. Ja.2.16. ch.22.6. 10 De.24.13. Mat.25. 36.2 Ti.1.16. 15.58.6 ch.29.12. 15.7.5;137.5,6.1 Ki 13.4 ch.22.9. 10r, the channel

bleness and injustice toward his fellow men.—P. b Es. 5. 11. Ho. 12.8 Lu. 12.19;16.19. Ja. 5.5.

8 Heb. found much

3 Heb. found much.
c De. 4. 1917, 3 2 Kl.
21., Eze. 8, 1918, 1918
debt. the light,
6 The worship of
the sun, moon, and
stars was one of the
earliest formsof idolatry; the splendour of
these bodies, and the
benefits derived from
them, being morshippung the creature and
longetting the Creator.—C.
Theb man ham?

ong the treat and forgetting the Creator—C.

A theb. my hand hands histed my hand hands histed my hand hands histed my hand hands history hand hands history hand hand, whence the word adoration, literally signifying to the mouths, was the common form of worship paid to the statues of the heathen idols—C.

the heathen idols.—C.
e ver.11.De.13.1-17;
17.3-7. 2 Ch.13.13. Re.
21.8.

| Ex.20.3.5. Is. 42.8.
| Mat.4.10.
| Pr.24.17; 17.5. Ps.
35.13.14
| 9 Heb.

9 Heb. my palate. 9 Heb. my palate.
A Mat. 5, 44 Ro. 12.
14 Ec. 5.6.
1 Ver. 17, 18, 32 He.
13.2. Fe. 4.9, 1 Tl. 3.3;
2.10. Ce. 18.2-8; 19.2, 3
Ju. 50.20, 31.
1 If my own dependants or relatives could ever say they had wanted anything I could afford to bestow.—C.
J Is. 58.7.

f Is.58.7. 2 Or, to the way. 8 Or, after the ma ser of men, Ho.6.7.

ner of men, Ho.6.7,
I.Ge.3.7.8,tz. Pr. 28,
13, Ac.5.8
m Ex.32.2.Pr.29,25,
4 Then let me dread the great assembly, let the contempt of the tribes truck dumb, and
never venture from my door.—C. my door.—C.
7 nch.9.37-5;110.213,
232.2217,337.3-7;33.3-7;33.8

6.

8 Or, behold my sign is that the Al-mighty will answer

6 A charge against me journalizing all my steps, ver. 37.—C. ø With Is.9.6; 22.22. # 1 Pe.3.15. Pr.28.1. him.

19 If I have tseen any perish for want of clothing, or any poor without covering;

20 If "his loins have not blessed me, and if he were not warmed with the fleece of my

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 Then *let mine arm fall from my shoulderblade, and mine arm be broken from the 1bone.

23 For destruction from God was a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

25 If I brejoiced because my wealth was great, and because mine hand had gotten 3much;

26 If I beheld the sun when it shined, or the moon walking in 5brightness;6

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 (Neither have I suffered my mouth to sin, by wishing ha curse to his soul;)

31 If the men of my tabernacle said not, Oh that we had of his flesh!1 we cannot be satisfied:

32 The stranger did not lodge in the streetbut I opened my doors to the traveller;2

33 If I covered my transgressions as 3Adam,

by hiding mine iniquity in my bosom: 34 Did "I fear a great multitude, or did the contempt of families terrify me, that I kept

silence, and went not out of the door? 35 Oh" that one would hear me! behold, my desire is, that the Almighty would answer 5me, and that mine adversary had written a book:6

36 Surely I would take it oupon my shoulder,

and bind it as a crown to me:

37 I Pwould declare unto him the number of my steps; as a prince would I go near unto

and abuse the greatest and best, when Providence once frowns upon them. And it is hard for wounded spirits to bear up under complicated troubles, terrors of mind, loathsome and painful diseases of body, and frowns of God. But happy are they who can by faith take up the eternal enjoyment of God as a full balance to all the troubles which they can suffer on earth! Happy are they who have the testimony of a good conscience, that in simplicity and godly sincerity they have had their conversation in this world!

CHAPTER XXXI. Ver. 6. Let me be tried by an upright impartial judge, that God may acknowledge and approve mine integrity. 7, 8. If I have knowingly, willingly, and ordinarily wandered out of the way of my duty, have indulged my heart in covetousness or my duty, nave induged my neart in coverousness of lust, or my hands in bribery and injustice, let all that I have be bestowed on others, and my children, plants, and trees be rooted up. 9, 10. If I have been enticed to unclean.lust by any woman, or if I have watched

for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others. 26, 27. If I have beheld the sun or moon with any idolatrous regard, or have had any inward inclination to esteem them as deities, or have given them any external worship.

34. Did ever fear of men terrify me from candid confession of my sin or from any other duty? or if I have concealed my faults, let me be overwhelmed with the terror and contempt of men till I be ashamed to be seen. 35-37. O that I had but an impartial judge, and that my accuser would give me a written charge! I should prize it as an honour, since every article would then be proved false: I would, with undaunted courage and confidence of success, give a candid account of my past conduct, to see of what he would accuse me.

Ver. I. [Job was charged with the commission of secret sins. His friends alleged that he would not have been so heavily punished had he not been guilty of grievous offences. In reply Job reviews his whole conduct, both public and private. He enters into parti-

culars so as to show that the charge preferred against him was entirely false. It may be noted that while Job indignantly repudiates the charge of hypocrisy, he is wanting in that humility which must ever characterize the true child of God. Paul boasted of his faith, and endurance, and labours; but he ascribed all his

power and grace to Christ, I Co. 15. 10; Phi. 2. 13. Job speaks only of himself. P.]

Ver. 15. [Job here means that he had been kind and indulgent as a master. He admitted the great principle that all men are by nature equal. No man has a right to rule or tyrannize over his fellows. In all his dealings with his servants he acted in accordance with

this principle. P.]

Ver. 22. [This imprecatory conclusion has reference to all the hypothetical expressions from ver. 16. Job adopts this strong mode of affirming his innocence and purity of heart, as well as of life. P.]

Ver. 35. ['Job refers to the procedure in ancient courts of justice, where the accused party appended his

38 If my land acry against me, or that the furrows likewise thereof complain;7

39 If I have eaten the fruits thereof8 without money, or have caused the owners thereof to lose their life:9

40 Let thistles grow instead of wheat, and cockle¹ instead of barley. The words² of Job are ended.

CHAPTER XXXII.

1 Elihu is angry with Job and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproveth them for not satisfying of Job. 16 His zeal to speak.

CO these three men ceased to answer Job. because he was arighteous in his own eyes.

2 Then was bkindled the wrath of Elihu2 the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, because the justified himself3 rather than God.

3 Also against his three friends was his wrath kindled,4 because they had found no answer, and yet had condemned 'Job.

4 Now Elihu had waited till Job had spoken,

because they were helder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am 'young, and ye are very old; wherefore I was afraid, and jdurst not show you mine opinion.

· 7 I said, *Days should speak, and multitude

of years should teach wisdom.

8 But there is a spirit in man; and "the inspiration of the Almighty giveth them understanding.

r Ja.5.4. 8 Heb. the strength

CHAP. XXXII.

1 Heb. from an-

3 Heb. his soul.

A ha a wicked hypocrite, ch. 5. 1, 2;
8.6:15.34;2. 5.

I Heb expected Job in words. f Heb expected for in words.

g'After Job for a reply.—M. Good.

h Heb. etder for days, ch.15.0.

i Heb. few of days.

j Heb. feared, Tit.

2.46.1 Pe.5.5.

h ch.8.8,9,12.12.He.

512.

wrath to destroy, but a righteous and holy displeasure at their weakness and injustice. Even so Jesus was angry, being grieved at the hardness of men's hearts, Mar.3.5.—C. o 1 Co. 1. 21, 26, 27. Mat. 11. 25. Jn.7.48; 3.

p ver.3,12. 5 Heb. understand

o HeD, understand-ings.
6 Heb. words.
g Pr.18. 13, with ch.
22.5-9.
r Je.9.23; 10. 23. ch.
28.12.13.20,28.
s ch.5.1-4; 8.3-6; 11.
5; 15. 2-25; 1viii. xx.
xxii. with 2 Co.2.6,7.

8 Or, ordered his words. A condered his words. Jeech. they remove a species from the spirit within him given of the Eather without measure, Jn. 3:44—C. 8 Heb. the spirit of my belly, 4 20.5:14 Ps. 39.3. Je. 20.9. Ac. 4. 2017. 16. 4 Heb. is not operad. MMt. 9:17. 8 Like skin bottles of new wine. —Booth.

ch.8.8,9;12.12.He.
5.12. # Pr.20.27;
ch.38.36;35.11.Pr.
2.0. Ec.2.30. Da.1.17;
2.21. Ja.1.5. 1 Co.2.1012;12.8-10. Jn.20.22;
4 Not a burning # Ac.12.23 PS.12.2,3.

9 Great omen are not always wise; neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons,5 whilst ve searched out what to say.6

12 Yea, qI attended unto you; and, behold, there was none of you that convinced Job, or that answered his words;

13 Lest* ye should say, We have found out wisdom: 'God thrusteth him down, not man.'

14 Now he hath not directed his swords against me: neither will I answer him with your

15 They were amazed; they answered no

more; they left off speaking.9

16 When I had waited, (for they spake not, but stood still, and answered no more,)

17 I said, I will answer also my part; I also will show mine opinion.

18 For I am full of 'matter;' the spirit within ⁸me ^tconstraineth me.

19 Behold, my belly is as wine which hath no vent: it is ready to burst like "new bottles.5

20 I will speak, that I may be refreshed:6 I will open my lips and answer.

21 Let me not, I pray you, "accept any man's person, neither let me give flattering titles unto

22 For I know not to "give flattering titles: in so doing my Maker would soon take me

mark to the legal instruments in the cause, and he means that he would gladly affix his signature to ar-ticles of impeachment laid against him, in token of his desire to debate the question of his own integrity (Wordsworth). Job feels strong in the consciousness of his innocence. He has now put the three friends to of his innocence. He has now put the three friends to silence; and he makes a general appeal to any one who will hear him. He boldly appeals to God himself to try and judge him. Seeing only with human eye, comparing himself only with a human standard, Job forgets man's frail and guilty nature. P.]

REFLECTIONS.—How diversified are the forms

in which inward corruption breaks forth among man-kind! And there is great need of purifying the heart, of solemn dedication to God, of watchfulness over both of solemn dedication to God, of watchfulness over both soul and senses, and of constant, awful, and engaging impressions of God, to promote a holy and circumspect life. It is highly honourable to be followers of those ancient patriarchs who through faith and patience inherited the promises. But, alas! that many things, by them held horrid and detestable, are now become common and fashionable!—What dangerous enemies to our souls are fleshly lusts! And they call for especial watchfulness. If we would keep our heart pure our eye must be single. However unexceptionable our outward conduct appear, there is a God who marks our secret sins; and no impurity of temper can consist with the enjoyment of him. Such as will lodge sin in with the enjoyment of him. Such as will lodge sin in their heart now must lodge in hell for ever. How rare truly honest men are in this world! None are more to be suspected of fraud than such as are full of talk in their worldly dealings. Honesty needs no varnish. The gains of covetousness, however secret, leave a blot in the sight of God, which nothing but Jesus' atoning blood can wash away. The fruits of injustice must either be restored or they will damn us: and they who are conscious of integrity never shun a trial. crying sin is adultery; and how damning!—Great hu-

manity and tenderness is due to servants and the poor, who have the same Maker and God as ourselves: and who have the same Maker and God as otherwes: and there is great need of grace to wean our heart from this world and from every rival of God. It is a hard task to forgive injuries without reluctance. But to rejoice in the fall of an enemy is malicious and murderous. The greatest provocation will never justify our revenge. The greatest provocation will never justify our revenge.

Hypocritically to hide our sins is destructive to our souls. And it is very dangerous to be partakers with other men in their sins. Let us therefore avoid the fear of man, which causeth a snare. Let us never hear a good cause run down without vindicating it, nor see injustice committed without remonstrating against it. In all our conduct let us study to approve ourselves

CHAPTER XXXII. Ver. 1. He was resolutely bent to justify himself, let them say what they would.

2. He insisted too much upon his own vindication.

Yea, not without reflecting upon the severity of God. 8. Old men ought to instruct their inferiors in age in the matters of God. But I find that, whatever advan-tage old age may give for knowledge and experience, it is chiefly men's own rational soul, and the inspiring Spirit of God, which qualify them to apprehend the mysteries of religion and providence. 13. Lest you should think you have said all that needs to be said in the cause, and that God's immediate strokes upon Job the cause, and that God's immediate strokes upon Job are an evidence that he is a hypocrite.—14. Job hath given me no provocation to speak; nor will I use such weak reasoning and provoking language as you have done.—21. Do not expect that I should flatter you in your errors and mistakes out of respect to your age, gravity, or the like; for I am resolved to deal freely, slainly, and importable with your

gravity, or the fike; for 1 am resolved to deal freely, plainly, and impartially with you.

Ver. I. [The first three verses of this chapter are introductory. They explain the appearance of the new speaker upon the scene. Elihu, as it appears, had

heard the whole controversy—alike the charges brought against Job and his reply. He observed both the illogical reasoning and its effect. Job was confirmed in his high idea of his integrity, while the friends were silenced. Elihu waited to the end of the discussion in hopes of hearing something calculated to convince Job of his real error. It was in vain. He heard nothing. The three friends failed to reply to Job; and Job justified himself in the sight of God. P.]

Ver. 8. ['But the Spirit in man it is, and the inspiration of the Almighty, that giveth him understand-

ing.' Whatever opinion may be entertained regarding the person and character of Elihu, there can be no doubt that he here lays claim to divine inspiration. He acknowledges that all wisdom must come from

REFLECTIONS.—In angry disputes there is or-dinarily much to reprove on both sides. But when the disputants are warm they are loath to own that they have lost the cause. Yet it is much better to say nothing than to talk error and nonsense. When we have fault to find, it should be done before men, not behind their backs. A gracious heart is jealous for the honour of God, and cannot, unmoved, see him slighted. And it is highly commendable to show a holy indignation against sin and warmth in the cause of truth. In disputes it is proper that each should speak in his own order, and that each be animated by a true and discreet zeal for God. And it is extremely agreeable when great sense and courage are directed by great humility and modesty. In matters of doubt-ful disputation we ought to be diffident of our own judgment, and to be more swift to hear than to speak. Yet after we have given othersa long and patient hearing it is but reasonable that we should be heard in our And by-standers, who hear without prejudice, often see further into a dispute than those who have their minds blinded by passion. God deals very sove-

CHAPTER XXXIII.

1 Elihu offereth himself instead of God, with sincerity and meekness to renson with Job. 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afficions, 23 and by his ministers. 31 He inciteth Job to attention

WHEREFORE, Job, I pray thee, chear my speeches, and hearken to all my words.

2 Behold, now b I have opened my mouth, my

tongue hath spoken in my mouth.

3 My words shall be of the cuprightness of my heart; and my lips shall dutter knowledge clearly.3

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me, stand up.

6 Behold, I am according to thy wish in God's stead; I also am formed out of the clay.6

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon

8 Surely thou hast spoken hin mine hearing, and I have heard the voice of thy words,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold he findeth occasions against me. he counteth me for his enemy;

11 He *putteth my feet in the stocks, he marketh all my paths.7

12 Behold, in this thou art not just: I will answer thee, that "God is greater than man.8

13 Why "dost thou strive against him? for he giveth not account of any of his matters.

14 For pGod speaketh once, yea twice, yet man perceiveth it not.

A M. cir. 2484. B C. cir. 1520.

CHAP, XXXIII.

CHAP. XXXIII.

a ch.34.3; 73.6, Ja. 1.

b ch.31.Mat.5.2.

l Heb. to wift paste.

1 Heb. to wift paste.

1 Heb. to wift paste.

2 Had Eihu Been

a mere man, this account of his attainments in knowledge
and uprightness had been a proof of self remains of self-knowledge; but if the

Word of the Lord' in human form, then
is the account ine
point of the consonance of the con

e Ps.33.6; 149.2 Ge.
2.7, ch.32.8; 10.12 Ec.
12.1.
f Ch.9.32-35; 13.3,21,
2223-3.4; 31.35.2 Co.5
20.4.7.15.0.4; 13.35.2 Co.5
20.4.7.15.0.4; 13.35.2 Co.5
and the bar of the bar

person: 11e.1. The card of the card out of the card out of the card out of the card out of the card. De. 32.4.

A Heb. in mine card. De. 32.4.

i ch.9.17;10.7;13.23;

16.17;23.00.1227,519.

17.20.14.17; 13.24,26;

A ch.13.27;10.14;14.

17. See notes on ch. 13.27;10.5.

16:31.4.

7 See notes on ch.
13.27.—C.
7 1 Ki. 8.46. Ec.7.20.
Ja. 21.7 13.18.
Ja. 21.7 13.
Ja. 2

The Lays and the control of the cont

2Sa. 24.16. Ps.88.3.107.

7. Mail.3.r. I. Sci. 1.-3.

7. Mail.3.r. I. Mail.3.

8. Mail.3.r. I. Mail.3.r.

9. Mail.3.r. I. Mail.3.r.

9 9.26;10.14.—C. 7 Heb. than child-

ε Ps.103.5.H0.2.15.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man1 from his purpose,2 and thide pride from man.

18 He "keepeth back his soul from the pit, and his life from perishing by the sword.3

19 He vis chastened also with pain upon his bed, and the multitude of his bones with strong

20 So* that his life abhorreth bread, and his soul dainty meat.4

21 His yflesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul *draweth near unto the grave, and his life to the destrovers.

23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a 5ransom.6

25 His flesh shall be fresher than a 'child's; he shall 'return to the days of his youth:

26 He dshall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his

27 He looketh upon men; and if any say, I have sinned, and perverted that which was

right, and it profited me not,
28 He will deliver his soul from going into

reignly in the disposal of knowledge or other gifts. Men may have rational souls and yet know little: but they ought to cultivate this distinguished privilege. All the wisdom of fallen men in spiritual matters is but darkness till the Spirit of God enlighten their mind.—And, alas! how often disputes are closed before the question be rightly stated or impartially handled! And hence the issue is so seldom a seeing eye to eye in the truth. They have therefore good right to speak who can set the cause of truth in a more convincing and striking light than had been formerly done. And they who speak for God ought to be earnest in their discourses, inflamed with zeal for his glory and the good of souls; and to be so impressed with his perfections and laws as to regard neither the fear nor the favour of men.

CHAPTER XXXIII. Ver. 3. I shall not speak from passion or prejudice, as others have done before me; but from a sincere desire of doing thee good, and in such a clear manner that thou mayest be fully conrinced of the truth of what I say. 4-6. I am a man like thyself, fit to reason with thee on equal terms, and inclined to plead the cause of God against thee. 7. There is nothing about me to terrify or torment thee. 8-11. Nor do I intend to charge thee with hypocrisy, but with uttering of self-justifying language, dishonourable to God, as if he had dealt more severely than was able to God, as if he had dealt more severely than was just with thee. 12, 13. Let thy former life be as holy and unblamable as it will, yet thou art certainly culpable in quarrelling with the dispensations of God, who is infinitely superior to thee in every respect, and accountable to none for his conduct. 14, 18. Nay, so dull are men that, when God takes repeated pains in dreams, visions, or the like, to instruct them effectually

for their humiliation and eternal salvation, they do not for their humilation and eternal salvation, they do not take notice of, or do not understand, his meaning. 19-22. Hence, for their awakening to a proper attention, he severely afflicts them, till they are brought to the very point of death. 23, 24. If then, by the instruction of some faithful minister, and especially by the instruction of Jesus Christ, the unparalleled Angel and Interpreter of the new kingdom, the afflicted man be brought, not only to discern the equity of God in afflictine him but to discern, and by faith anply. Lesus? afflicting him, but to discern, and by faith apply, Jesus blessed righteousness to himself, God intimates to his soul a full and free redemption through that all-inclusive at one ment. 25,26. In consequence hereof not only the man's body and mind recover their wonted health and alacrity, but he is enabled, with boldness and success, to pour forth his requests before God, who allows him the comfortable sense and gracious reward of that righteousness imparted to or implanted in him. 27, 28. While God exactly observes, the man, all influenced by cordial gratitude, shall publicly confess his sinfulness of heart and life, and that the due reward of his deeds has never been rendered unto him; and shall profess his full assurance of faith, that God has re-deemed him by the mighty power of his Son's blood, and will bestow his fulness of grace and glory upon

his own motives and form of address with those of the three friends who had preceded him. They spake ignorantly, bitterly, and reproachfully; Elihu, on the other hand, addresses Job in words of well-meaning kindness and sincerity. Delitzsch translates the verse

cated—the material organization and the spiritual soul.
The Spirit of God made—moulded and framed—the body of clay; then the breath of the Almighty breathed into the moulded framework gave it life. The body was made, not created; the soul was created, not made. The spirit of man was a direct emanation from God. P.1

Ver. 6. [Yet though in God's stead, a body is pre-

Ver. 6. [Vet though in God's stead, a body is prepared for me of clay like thine own, so that while my arguments convince, my terrors may not affiright, alluding to what Job had said, ch. 9. 34. C.]

Ver. 23. [A messenger—Christ the Angel of the covenant, Mal. 3. I. An interpreter—Christ as a prophet, preaching the gospel to the poor and afflicted, Lu. 4. 14-32. One among a thousand—Christ as a leader and commander, Is. 55. 4. His uprightness—his duty, as was shown to the jailer at Philippi, Ac. 16. 31. C.]

[Ver. 9-11 are the statements attributed by Elihu to They are substantially accurate, as may be seen

Job. They are substantially accurate, as may be seen by comparing them with ch. 9. 21; 16. 7; 12. 4. The tendency of Job's arguments was to indicate that as an innocent man he had been exceptionally if not unfairly treated. Elihu shows that there was a grand fundamental error in all his speeches, for God alone is

pure, and all men are guilty before him. P.]

Ver. 18. [The first object of God in putting man through a course of discipline is indicated in ver. 17, 18—it is to free him from the dangerous sin of carnal security and pride. God warns him in dreams and visions. P.]

[Ver. 19-22 indicate another mode in which God is pleased to instruct man. It is painful thus:—'Sincere as my heart are my utterances, and knowledge that is pure my lips declare.' P.]

Ver. 4. [The twofold nature of man is here individual in his parable of the vine:—'And every branch in me

29 Lo, all these things worketh God foftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the hlight of the living.

31 Mark' well, O Job; hearken unto me: hold thy peace, and I will speak.

32 If thou hast anything to say, janswer me: speak: for I desire to justify thee.3

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.4

CHAPTER XXXIV.

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself before God. 34 Job is blamed for his rash discourses.

URTHERMORE, Elihu answered and said, 2 Hear my words, O eye wise men; and give ear unto me, ye that have knowledge;

3 Forb the ear trieth words, as the mouth1

tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, dI am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound is incurable without transgression.2

7 What man is like Job, who drinketh up scorning like water?3

8 Which agoeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: 'Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

11 For the "work of a man shall he render

B.C. Cir. 1520.

f Heb. Twice and therice, In. 5-17; 8.12.
Mi.7-18, 19.
g 15. 38.17, Zec.9.11.
PS. 40.1-3/85.13:118.17; 18.1112.4

h PS. 50.13. AC.26.18.
1 ch. 13.50;21.2.3
1 ch. 13.50

3.11-20; 4.1-13, 5.1, 2, 1-14.

4 A promise not becoming in any mere man, but every way becoming him who is 'the wisdom of God,' ICO.1.24.—C.

CHAP. XXXIV.

A Pr.1.5,1 Ti.4.12, 1
Co.10.15;14.20, 5 ch.12.11:5.30, 1 Heb. palate, c Ju.19.30.1Th.5.21, ch.29.16, d ch.33.919.17; 10.7; 16.17;27.2, e ch. 9, 17; 16.17-20; 27.5.6

7.5.6.

**Heb.minearrow.*

Ch.6.4;16.13.

2 Several new translations of this passage have been passage have been the passage have be

Ge. 18. 25. Ex. 15.
11. Ps. 11. 7; 145. 17
Hab.1.12,13.Zep.3.5.

o 1 Ch. 29. 11. 2 Ch.
36.23. Da.4.34.35.

s 28a.23.3.Ge.10.25, R0.35.6. 7 If God were in-different to right, he could not be just; how then, if he hated right, could he go-vern?—C. 8 Heb. bind. f Ex.22.28. Ac.23.3-

f Ex.22 28. Ac.23.3-5. Ro.13.7, % He.12.28, v De.10.17.2 Ch.19.7. Ac.10.34. Ro.2.11. Ga.2.6. Ep.5.9. Col.3 25.1 Pe.1.17. x ch.31.15.1 Sa. 2.7. Pr.22.2.

25.1 Pe.1.17.
x ch.31.15 ISa 2.7.
Pr.22.2
y Ps. 73. 18-20. Lu
17.50-29. Ex.12. 29. Is.
37.84 cb. they shall
lake away the
nughty.
x Is.30.33. Da.2. 34.
328.25.ch.xviii.xx.
t is not this, meon
to the death of the
first-born in Egypt,
which took place at
midnight, without
any stroke of the
human hand!—cr.31.4.
Pr.5.22;15. 3, Je.16.7;
2.10, Ps.130.1-6.
b ch.3-5. Ps. 139. 12.
He.4.13. Am.23.
c Re.6.15.2.3.
c Re.6.15.2.3.
10.19.33. La.3.39. Ps.
110.19.31. La.4.2. Co.
10.19.
2 Behold I not to
2 Behold I not to
2 Behold I not to
2

119.137. IS. 42. 3. 1 Co.
10.13.

2 Behold! not to
man hath he intrusted the time of entering into judgment
with God.—M. Good. with God.—M. Good.
e Ps.2.9; 75.7; 113.7,
8. Da.2: 34.35
3 Heb. without
searching out.
f Ps.50.21.Am.8.7.
4 'For he knoweth.'—M. Good.

unto him, and cause every man to find according to his ways.

12 Yea, "surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If phe set his heart upon man, if he gather unto himself his spirit and his breath;

15 All aflesh shall perish together, and man shall turn again unto dust.

16 If now thou hast understanding, hear this; hearken to the voice of my words:

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 Ist it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

19 How "much less to him that "accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are "the work of his hands.

20 In va moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken 9away without hand.1

21 For ahis eyes are upon the ways of man, and he seeth all his goings.

22 There is bno darkness, nor shadow of death, where the workers of iniquity may chide themselves.

23 For the will not lay upon man more than right, that he should enter into judgment with God.2

24 He shall break in pieces mighty men without number,3 and set others in their stead.

25 Therefore he 'knoweth' their works, and

that beareth fruit, he purgeth it, that it may bring forth more fruit.' It is also embodied in the statement, 'Whom the Lord loveth he chasteneth.' P.]

Ver. 30. [This is a summary of God's gracious de sign in all the chastenings and afflictions which he sends upon his elect. It is to redeem them from sin's power. Elihu just develops the same principle which the apostle Paul enunciates; that 'all things work to-

gether for good to them that love God.' P.]

REFLECTIONS.—We ought seriously to hear out REFLECTIONS.—We ought seriously to hear out a discourse before we form a judgment on it. And they who speak for God ought to speak with great deliberation and plainness. Thos, who are in great trouble ought to be tenderly, as well as convincingly, dealt with. And yet a faithful testimony must be borne against the dishonours which we see or hear done to God by even the greatest of saints. In the rage of temptation or dispute, or in the depth of trouble, they often speak things very unadvisedly; and yet their words are apt to be taken in a worse sense than they meant them. To make us conceive aright of God's providence we must carefully keep in view his infinite greatness, sovereignty, grace, and wisdom. And there is great need to keep our heart with all diligence, that even in our dreams we may enjoy profitable fellowship with and instruction from God, which may humble our pride and secure the salvation of our soul. For God, at his pleasure, makes the most fearful changes upon the bodies or minds of men. But honourable to God and profitable to men are sanctified troubles. lead to Jesus and his word as our instructors; to Jesus and his blood as our atonement and ransom; to Jesus and his law as our way in which we must walk; in our grateful returns for his mercies. They render our sins b tter and heavy, and our deliverances admired, and resignate us to invite others to a share of his goodness. Ann often God brings men through great tribulation in a terrible manner, by earthquakes or the like, hurried

to their comforts on earth as well as to their glories in heaven. Departures from God issue in ruin unless he recover us by grace. And so manifold are his admonitions that, if we perish, our ruin lies at our own door. The wiser men are, they are the more humble and willing to learn; and the more desirous to be undeceived if they have been mistaken.

CHAPTER XXXIV. Ver. 2. I appeal to you, O men of sense, and I beseech you seriously to consider what I say. 3. For the mind can judge of the truth or falsehood of doctrines, as well as the mouth can judge of the taste of food. 4. Let us, without any passion or prejudice, thoroughly examine this cause: 5, 6. For Job has uttered some very dangerous expressions in his own justification, as if he could not vindicate himself without accusing God of unjust severity towards him, 7, 8. Did ever a good man deride, not only his friends, but even his God, with such greeding the state of th ness and delight? Did ever a good man under trouble speak and act so like the wicked? 10-12. It is impossible that God can deny justice to any, or punish without cause, or forbear to reward men according to their deeds, either in this life or in that which is to 13-17. Without supposing him perfectly just he could never govern the world; and men are so far from being able to give him his charge or directions, that their existence and life depend wholly upon his mere good pleasure and bounty. 18, 19. If it be improper rudely to charge earthly princes with wickedness and impiety, how daring is it to accuse him who formed all mankind equally subject to his power and pleasure, and therefore regards the greatest no more than the least, and can never do anything unjust to gain their favour or to avoid their anger. 20. At his pleasure whole nations, in their midnight security, are

into eternity; and the mightiest princes or warriors are, by his immediate influence, displaced from their station or deprived of their life. 21. His omniscient eye discerns enough in men for which he may justly punish them. 25. He takes a full and exact account of their works; and because they are wicked he rolls a night of destructive judgment upon them; and they are bruised, as in a mortar, under the weight of it. 26. He suddenly, and with shame, hisses away these eminent ones in the open view of unnumbered spectators. 27. Because of their manifest apostasy from and obstinate rebellion against him: 28. That he may encourage mean persons to apply to him for relief; and may graciously hear the plaintive cries of the poor and afflicted. 29. And if he give deliverance, rest, and comfort, none can make trouble. If he withhold his favourable smiles, none can procure help from him.

30. He also punishes wicked men, that their insolence may be controlled, and that their subjects may not be encouraged to imitate their impieties or be perpetually held in the fetters of tyranny and oppression. 31, 32.

Instead of quarrelling with God's afflictive providences, we should kindly submit to them, and with holy resolution to avoid it, beseech him to discover to us the sinful cause of them, however secret. 33. Has not God inflicted these troubles upon thee as a part of thy due reward, because thou hast grievously murmured against him? Since thou hast chosen what I never

would, declare plainly thy reason for it.

Ver. 8. [Not as if Job had ever practically or intentionally taken part with these, but that his doctrines finally coincided with theirs, and rendered him a party to all their erroneous conclusions.—Note, How easily may any one, through oversight, be found in the sight of God walking with the very men whom, in his judgment and heart, he fancies that he most abhors! C.]

Ver. 32. Helitzsch translates, For one, indeed.

he overturneth them in the night, so that they are destroyed.5

26 He striketh them as wicked men hin the open sight of others;

27 Because they turned back from him, and would not iconsider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.7

29 When "he giveth quietness, who then can make trouble? and when he "hideth his face." who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the

people be ensnared

31 Surely pit is meet to be said unto God, I have borne chastisement, I will not offend any

32 That which I see not, teach thou me: if I have done iniquity, 'I will do no more.

33 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I:3 therefore speak what thou knowest.

34 Let men tof understanding tell me, and

let a wise man hearken unto me.

35 Job *hath spoken without knowledge, and his words were without wisdom.

36 My* desire is, that Job may be tried unto the end, because of vhis answers for wicked men.4

ever.20.Ps.73.19,20 yver.20.72.73,19,20. 1 Th.5.2,3. 5 Heb. crushed h Heb. in the place of beholders, Ps. 58. 10;48.4-8. Ex. 14, 30. Is. 66.24. Re. xviii. x Ti. 5.

24. & De.11.16. Ps.40.4; 125.5;78.41.Je.11.10. 6 Heb. from after

him. f Ps.28.5.Is.5.12;1.3; 42.25.Pr.1.29,30.

42.25,Fr.1.29,30.

& Ja.5.4.8. Ex. 2.23, 24;3.7.9. Fs.1.25;34.6.

/ Ex. 22.27.

7 This seems still farther to confirm the idea of allusion to the judgments at the exodus. Compare Ex. 3.7.—C.

m 2 S 2.7. I. I. 26. 3; 32.77;14.3. 4. Ro.8.31-34.

32.17; 14-3; 4. Ro.8.3;
4. Ps. 30.7; 27. 9; 143;
4. Ps. 30.7; 27. 9; 143;
4. Ps. 30.7; 27. 9; 143;
5. Ps. 30.7; 27. 9; 143;
5. Ps. 30.7; 27. 9; 143;
6. Ps. 45; 145; 145; 145;
6. Ps. 45; 145;
6. Ps. 45;
6. P

from with thee!

2 Is God bound to judge according to the views and feelings!—C.

3 Am 3.2. Ps. 89, 39-32; 135.6. Mat. 20. 15. Da. 43. 35.

3 Not I. Christ came not in the flesh for condemnation, but for salvation, Jn. 3-17.—C.

3.17.-C. t Heb. of heart, ver.2,4,10. w ch.35.16; 38, 2; 42. 22. 1, Ps. 17. 3; 26. 1, 2;

139.23. / PS.42.1 y ch.xii.xxiv. / S.Ac.16.29 4 My Father, let m ch. 3 70b be tried—be-cause of his replies / 4.Je.8.7-9

A.M. cir. 2484. B.C. cir. 1520.

like wicked men.'— Boothroyd. The mar-ginal reading plainly presents an address of the Son of God to his Father in heaven.

z ch.27.23; 17. 8. Ps. 47.1. a ch.33.8-12;35.2,3; ver.5-7.

CHAP. XXXV.

α Ro.2.15, Lu.19.22.
δ ch. 16. 12-17; 19. 7;
27.2-6;9.17,34.
1 1 am righteous
before God.—Septuagunt.
c ch.9.22;10.15; 31.2.
Ps. 73.13. Pr. 28. 13. Is.

Ps.73.13. Pr. 26.13. Is.
55.7.
2 Or, by it more
than by my sin.
3 Heb. I will return to thee words.
d Ps.8.3.4 ch. 22.12;
25.2-6. Da.4.35.
4 The original conreys the idea of conflicting clouds, tossed
by the winds, and
ever changing shape.

over changing shape.

**e [2-, 13, ver.8, with

**5 Though thy sin

ful passions war and

change and be multi
glied as the cloud
God than the cloud
affect the sun—C.

*f ch. 22, \$P\$.16, 23,

\$6.11.35. \$1.61, 24-32.

*F. 10.22, \$P\$.16, 23,

\$7.11.35. \$1.61, 24-32.

*F. 10.22, \$P\$.16, 23,

\$7.11.35. \$1.61, 24-32.

*F. 10.22, \$P\$.16, 23,

\$7.11.48. \$1.13, 8.14.

*A ch.24.12. Lu.18.7,

*F. 12.51, 24, 31.55, 24, 30.

10.57, 45.91.2.

*By reason of the

multitude of oppressions they raise a cry;

they call for help by

the god at "(Deltazech).

*F. 10.14. \$1.85.12.

*Ho.7.14. \$1.85.12.

-P.
r Ho.7.14.ch.36.13.
A Makers, Is. 54. 5.
Ec.12.1.Ge.1.26.
/ PS.42.8;119.62;149.
S.Ac.16.25.
mch.32, 8. Ge. 2. 7.
I Jn.5.20, with Is. 1. 3,

37 For he addeth rebellion unto his sin: he *clappeth his hands among us, and *multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evidenment extend unto him. 9 Many cry in their afflictions, but are no. heard for want of faith.

LIHU spake moreover, and said,

2 Thinkest^a thou this to be right, that thou saidst. My righteousness is more than 'God's?

3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have if I be cleansed from my sin?2

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou 'against him? or if thy transgressions be 5 multiplied, what doest thou unto him?

7 Iff thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness may hurt ga man as thou art, and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty:6

10 But inone saith, Where is God my imaker, who 'giveth songs in the night;

11 Who "teacheth us more than the beasts of

saith to God, I have been proud, I will not do evil; what I see not, show thou me; if I have done wrong, I will do it no more. This is given by Elihu as a will do it no more.' This is given by Elihu as a model confession. It is not directly urged upon Job; but indirectly it is recommended to his consideration.

Job was proud of his own integrity. To humble him, and bring him a suppliant to the throne of grace, was the object of all Job's afflictions. P.]

Ver. 33. [Speak what thou knowest. What thou truly knowest upon divine evidence, and not what is

truly knowest upon divine evidence, and not what is the product of thine own dissatisfied feelings. C.]

Ver. 36. ['O would that Job were proved to the extreme on account of his answers after the manner of evil men' (Delitzsch). The Hebrew word translated in the text 'my desire,' and in the margin 'my father,' expects to be from an Archic root and is agriculant. sppears to be from an Arabic root, and is equivalent to our expression 'O that.' It expresses an earnest sh or petition. The wish here is that Job's trials

may continue until the whole controversy regarding his boasted uprightness be decided. P.]

REFLECTIONS.—Mutual assistance is necessary in searching out truth or convincing the mistaken. But often good men, in the heat of their spirit, speak worse than they mean; and reproach both themselves and their God, in speaking or acting like the profane world. Just views of God's perfections are requisite to prevent our sinful freedoms with him, or to render us penitent for them. The eye of God constantly ob-serves our hearts and ways. How foolish is it then to serves our hearts and ways. How foolish is it then to hide our sin! Rejection of his warnings, and obstinate disregard of his will, fill up men's iniquity. And they disregard of his will, int up men's iniquity. And they who will not be guided by his word shall be smitten with his rod of judgment: and quickly will he resent the groans of the poor and oppressed, and redress their grievances. What God gives to nations or persons none but himself can take from them. If a soul enjoy a sense of his favour through faith in Jesus, no accusations of sin, nor fears of death or hell, can any longer disturb him. And when God is our enemy the whole world cannot protect us. Let wicked men crouch as they will, and profess as they will, in order to obtain power, he can easily disappoint them in mercy to man-The more persons are humbled for sin the less they will complain of their sufferings; but, conscious of the depth of iniquity in their heart, and the spread of

it in their life, will search out the cause, and turn from it to God. Humble confessions of our ignorance and crimes, earnest supplications for necessary instructions and supplies of grace, and holy resolutions to walk in his way, are necessary in all our dealings with God. To struggle with him who best knows how to manage us, and does all things well, is at once extremely foolish But, alas! how often the best of men and criminal. when left to their own passions under heavy troubles, practically take part with God's enemies, insult his friends, and obstinately murmur against himself! And it is then a distinguished kindness faithfully to reprove them, and to help them to see and be affected with their offence.

CHAPTER XXXV. Ver. 9-13. Many, under terrible troubles and inhuman oppressions, cry to God for relief, and for vengeance on their oppressors: but as their prayers are mingled with no faith in God or kind sense of his goodness, but merely forced from them by the pressure of their distress and the haughty violence of their oppressors, God pays no regard to them. Therefore, although thou complainest that he hath not, and despairest that he will ever appear for thy relief, yet he still attends to wisdom and equity in every disyet ne still attends to wisdom and equity mate and ear-nestly look for him; and remember that it is because there is nothing of this in thy carriage that God has thus severely afflicted thee: and because of thy excessive pride he quite disregards thy former prosperity, and overlooks thy present extremity of trouble. 16.
And it is owing to thy ignorance or thoughtlessness of this that so many foolish and wicked words have proceeded out of thy mouth.

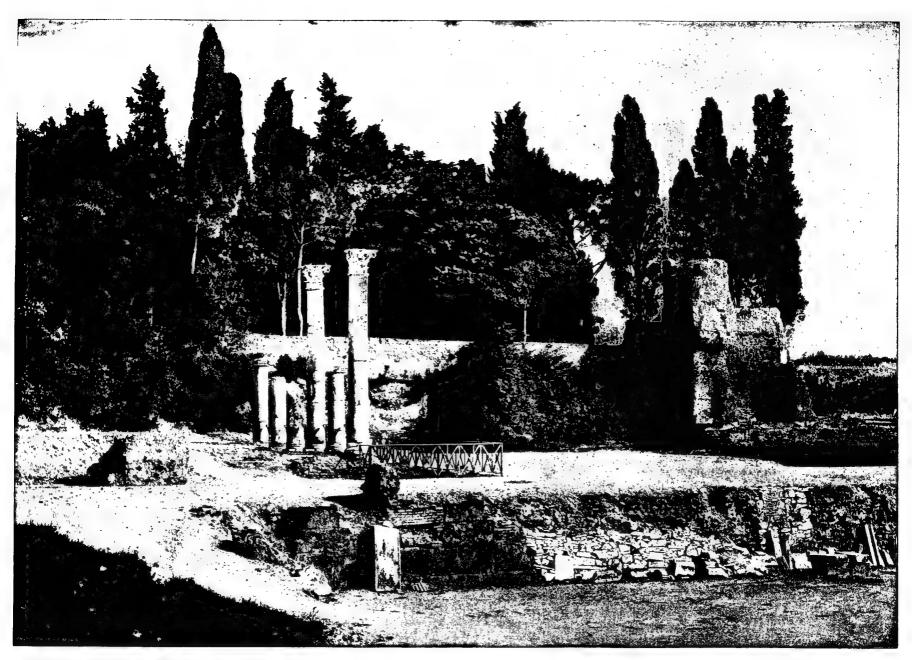
Ver. 10. [To glory in afflictions, and to render thanks for disappointments and persecutions, are undoubtedly beyond the power of 'flesh and blood,' but

are the constant evidences and products of divine grace. See Ps. 42. 8; 77. 6; Ac. 5. 41; Ro. 5. 3; Ep. 5. 20. C.]

Ver. 16. ['The sense is, And now, because his (God's) warath hath not visited (the wicked), but sometimes leaves them unpunished in this world, and because he (God) does not clearly take cognizance of guilt, . . . therefore Job will open his mouth in vanity, and will multiply words, without knowledge' (Wordsworth). P.]

REFLECTIONS .- There is great need to be well rooted in the knowledge and faith of God's infinite reatness and goodness, in order to prevent many fatal mistakes in principle or practice. We can never make him our debtor. The best we do is unworthy of his notice; and the worst he dispenses to us is less than our iniquities deserve. Whatever trouble now attends his service, it will appear infinitely profitable at last. But many groan under their troubles who never show any humiliation for sin or desire after God. Yet irre-ligious poverty and suffering is, of all human miseries on earth, one of the most deplorable. It cannot be on earth, one of the most deplorable. It cannot be expected that such men's selfish prayers, without any regard to God or the good of their soul, should issue in help from him. While they are insensible of the most distinguishing mercies they enjoy, they cannot reasonably expect deliverance from the evils they feel, or the experience of those divine joys which overbalance every sorrow and pain. While our unhumbled hearts only murmur and groan under our troubles, it is a mercy to be denied the removal of them. But when God corrects his saints severely for their humiliation, Satan is ever ready to drive them to despair. greatness of their sufferings makes them to overlook their unbelief, impatience, and rashness; by which means they lose the comforts and defer the removal of them. It is only strong faith in God that can guide us aright through temptations and trouble. Despair of relief is as high a reflection upon his power and grace as impatience is on his goodness and wisdom. And if our troubles are not removed but increased, it becomes us to look well if we have not provoked God by our insolent behaviour under them.

CHAPTER XXXVI. Ver. 2. Patiently permit me to inform thee a little further, for I have yet something more to speak on God's behalf. 3. While I thing more to speak on God's behalf. 3. While I treat of distant matters, and fetch my arguments from the inspiration of God's Spirit, or from his wonderfui works, I will maintain the justice of God in all his proceedings, and give him the glory thereof. 4. And assure thyself I will not attempt to baffle thee with sophistical arguments; but as I have thoroughly studied the point, I will make use of no reasoning but what is sincere and solid. 5. Behold, such is the infinite



IBRARY OF CÆSAR AUGUSTUS. [Job xxxv: 16.]—"He multiplieth words without knowledge." The above picture is of a scene on the Palatine hill, known as the Library of Cæsar Augustus. Reference is made in this sixteenth verse of the thirty-fifth chapter of Job to multiplying words without knowledge. It would be very materesting to go back through the centuries and look at the volumes in the library of

Cæsar Augustus. We would find, however, by comparing his library with one of the modern period, that the difference between ancient books and modern books consists in the fact that ancient books, especially outside of the range of history, were made up of words without knowledge, while it is characteristic of the books of modern times, that the words they contain must be based upon accurate knowledge of the facts which they describe.

the earth, and maketh us wiser than the fowls of heaven?

heaven?

12 There "they cry," but none giveth answer, cause of the pride of evil men.

13 Surely God will not hear "vanity, neither in some that giveth answer, opposition, but the compression, but the compression of the pride of the compression, but the compression, but the compression of the prior opposition, but the compression of the prior of th because of the pride of evil men.

will the Almightv regard it.

14 Although thou sayest pthou shalt not see him, yet quidgment is before him; therefore trust thou in him.

15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great' extremity:1

16 Therefore doth Job topen his mouth in vain: he multiplieth words without knowledge.

CHAPTER XXXVI.

1 Elihu showeth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

LIHU also proceeded, and said,

2 Suffer me a little, and I will show thee that I have yet to speak on God's behalf.1

3 I will bretch my knowledge from afar,2 and will cascribe righteousness to my Maker.

4 For truly my words shall not be false: he that is perfect in knowledge³ is with thee.4

5 Behold, God is mighty, and despiseth not⁵ any: he is 'mighty in strength and wisdom.6

6 He preserveth not the life of the wicked; but giveth right to the poor.7

7 He *withdraweth not his eyes from the righteous: but with kings are "they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if "they be bound in fetters, and be holden in cords of affliction,

9 Then "he showeth them their work, and their transgressions that they have exceeded.8

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

A.M. cir. 2484. B.C. cir. 1520.

answer.—C, o Pr.15.8;21.27; 28.9. Ec.5.2. Ps.4.6. Ja. 4.3. Is.1.15.

Ec. 5.2. Ps.46. Ja. 4.3 Ja. 175. p. ch. 9, 1712.8.6. p. ch. 9, 1712.8.6. p. ch. 9, 1712.8.6. p. ch. 1712.8.6. p. ch. 1712.8.7. Mi. 7.9. Nu. 20.12.2 Cp. 3.2. B. God. J. Distriction of the charge of the cha

CHAP, XXXVI. a ch.21.3.He.13.22. I Heb. that there are yet words for

are yet words for God.

62 Co.3.5. ch. 32. 8, 18,xxxvii.ver.24-33.
2 I will bring forth knowledge concerning him that is afar off.—4ber Ezra.

c De. 32.4. Re. 15. 3.
Da. 0.7. PS. 11.7. 145. 27.

d 2 Co. 2.17. Cul. 3.0.
cch. 37. 16, or 1 Co.
2.10, 12, with Pr. 25.14.

8 Or, 'one perfect in knowledge stand-before thee.' Eith was conscious of di-vine inspiration.—P.

vine inspiration.—P.
4 Is not this a personal character that
none but THE WORD
OF THE LORD could
legitimately claim?—
a character not essentially affected by
any proposed change
of translation.—C.

Ech you with Ps

fch. 10. 3, with Ps. 138.6;22.24;72.12-14. 5 Will not be despised.—*M. Good.*g ch.9.4;12.13,10;37.
23.Ps.99.4;147.5.Je.32.

6 Heb. *heart.* A 2 Pc.2.9. Ps.55.23; 4.35. s Ps.9.4,9; 72.2 4,12-

7 Or, afflicted. * Ps.34.15; 33.18; 11. 2 Ch.16.9. Zep. 3.17. 7. 2Ch.16.9. Zep. 3.17. He.13.5. I 1 Sa.2.8. Ps. 113.7, 8. Ge.41. 40-44. Es. ii. viii.

viii. # Ps. 107.10,17;116. 3;18.4,5. La.3.7. Ho. 2.

Is. 1. 19. Le. 26. 3-13. De. 28.1-14. ch. 42. 10-17.2 Ch.33.13.Ec.3. 10-17.2 Ch. 33.13.12.C.3. 9 Le. 26. 14-39. De. 28.15-68. Is.1.20; 3. 11. 2 Ch. 35.22-24.

2 Ch. 35. 22-24.

9 Heb. they shall pass away by the sword.

r Is. 33. 14. ch. 15.4.
Ro. 2. 5. 2 Ch. 28. 13, 22.

Ro.2.5.2(h.:28.13,:22.

1 They (the Apple-crites—the profigate) cry not to God as a merciful Father and righteous Judge, but rebel more and more. See Re.16.9.11.—C.

2 Heb. Their soul

55.23. t Ox, Sodomites, Ro. 1.27. 27. u Ps.12.5;22.24;72.4.

Ps.12.5;22.24;72.4, 12-14. 3 Or, afflicted. x ver.10, Ho.2.6, 14. Lu.15.16-19. 4 Gives them joy in tribulation, Ro.5.3. —C.

-C.
y Ps.40.1-3;18.19;31.
7.8 ch. 19.8, with 42.10
-17.
z Heb. the rest of thy table, Ps. 23.5;30.
8.ch.42.12.

thy lable, Ps. 25, 5136.

&ch.42.12.

a ch.348.36. Re, 18.

4. Pr.13.20. Am.3-2.

5 "Thou hast supported the judgment of the wicked," by questioning or arraigning the providence of God. C. 6 Or, judgment and justice should uphold thee.

b Ps. 21.2 Zec. 2.13.

"When there is wrather the second of providence should uphold thee.

The providence of Soc. 18. Soc. 18

wrath.'—C. 6 1's. 49. 7, 8; 89. 48. Ec.8.8.Mat.16.76. Lu. 12.20.He.10.26-29. 8 Heb. turn thee

As the street the stre

35.3 Ps.60.18.
A Ps.18.18, 191 40. T3113.7.8. Is.48.17. Da.
455.72.
1 *Who, like him,
can cast down?—M.
Good.

J Is.40.13.14. Ro.11.
44.1 Co.2.16.16.34.13.
£ ch.8.35 34.10. De.
32.4.2 Ch.19.7. Ro.9.
14.1 Jn.1.53.5. 14.1 Jh.1.5i3.5.

2 Re.15,3,4. Ps.86.8,
10; 72.18; 92.5; 104.24;
111.2-8.
22 Ps.19, 1-6. Ro. 1,
19,20.Ac.14.17;17.25.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures:

12 But qif they obey not, they shall perish by the sword, and they shall die without know-

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die 2 in 4 youth, and their life is among the tunclean.

15 He "delivereth the poor" in his affliction, and ropeneth their ears in oppression:4

16 Eveny so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

17 But thou hast afulfilled the judgment of the wicked:5 judgment and justice take hold on

18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.8

19 Will he desteem thy riches? no, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God *exalteth by his power; 'who teacheth like him?1

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every^m man may see it; man may behold it afar off.

26 Behold, "God is great, and we know him not: neither ocan the number of his years be searched out.

power and wisdom of God that he never despises any, however mean! 6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and continues, establishes, and exalts them therein. 8-10. Or if they be brought into and fixed in sore troubles, he by that means makes them to consider their ways, discern their sinfulness, and turn from it to himself. If their afflictions effect their reformation to piety and virtue, great and manifold shall be the blessings and comforts bestowed upon them here and hereafter. 12. But if, notwithstanding their troubles, they continue obstinate in wickedness, they shall be cut off by some fearful calamity, and shall perish in their ignorance, folly, and sin. 13. 14. Thus hypocrites heap up treasures of wrath for themselves; they neglect to implore God's help and deliverance in their troubles; therefore their life is early cut off, in a fearful storm of his wrath, by some exemplary judgment in death; and through eternity he reckons them with, and punishes them as, the cursed and abominable. 15. But he delivers the poor and humble in their affliction, and teaches them to know and practise their duty under it. 16. And hadst thou behaved thyself aright under thy pressures, he would even now have delivered thee from thy press ing and tormenting troubles into a state of freedom and affluence, in which there should be nothing to straiten thee; and that which fell from heaven upon thy table should be full of fatness. 17. But thou hast

earnestly pleaded the cause of the wicked, and justified earnestry preaded the cause of the whered, and pushed their reproachful murmurings against the providence of God: therefore his just indignation has already seized thee, and holds thee fast in bonds of fearful affliction. 18, 19. Since he is manifesting his hot displeasure 18, 19. Since he is manifesting his not displeasure against thee, take heed lest he cut thee off without remedy; and then no ransom, however great, can redeem thy life again; nor will all the united power and virtue in the world be able to deliver thee, if God resolve to destroy thee. 20. Never wish for a period of awful judgments, in which multitudes of men are often destroyed amidst all their comforts and enjoyments. 21. Never give way to sinning, particularly to rash and intemperate speeches concerning God's providential procedure. Thus shalt thou be chosen in, and plucked out of, the furnace of affliction. But, alas! hitherto thou hast preferred rash censuring of God's ways to a patient bearing of thy afflictions. who can effectually deliver and exalt men; and none can cast down, scourge, instruct, or govern like him.

Pretend not therefore to direct him. 23. None hath directed him how to govern the world, or can call him to account for his management. None can charge him with anything unjust or imprudent. Never therefore rashly complain of him. 24. Instead of censuring, always admire and speak honourably of his works of always admire and speak nonourably of his works of creation and providence, which men cheerfully behold, and should cordially celebrate. 25. There are scarcely any so ignorant but they must observe these, and ac knowledge his greatness and excellency in them. 26. fact, for even when the righteous are not on the throne Behold, such is the unbounded perfection of God, that in person, they are there by influence. See Mar. 6.20. G.]

we can never comprehend it; and such his eternal duration that w cannot search it out. How unfit are we then to judge of and censure his conduct? 27, 28. It is he who exhales from the sea, and forms the drops of rain which fall from the clouds. 29. How incomprehensible are his spreadings of the thick clouds all along the face of the heavens, and the crashing thunder of his cloudy residence! 30. How marvellously he extends the flashing lightning all over the sky, makes it penetrate to the bottom of, or vails it with the rainy waters exhaled from the sea! 31. By such rains, thunder, and lightning, he punishes wicked men for their sins; and by rendering the earth fruitful, makes liberal and magnificent provision for his creatures. 32. By his hollow clouds he conceals the thundering flash as well as the bright and scorching sun, and restrains it by their interposing influence. 33. Its crashing noise informs concerning it: as a red flaming treasure of wrath it hangs over the proud; or the noise of the clouds, as well as the motions of animals, portends the approach of the rain formed or vapours exhaled from

Ver. 7. [Good translates the first part thus:—'He withdraweth not his eyes from the judge, nor even from kings on the throne.' The authorized version, how ever, seems more consonant with Ps. 34. 15, and those ever, seems more consonant with Ps. 34. 15, and those promises of exaltation which are not given to kings, as such, but to the righteous of whatever rank, Ps. 89. 16; Ja. 1.9; I Pe. 5. 6, and also perfectly accordant with fact, for even when the righteous are not on the throne

27 For he pmaketh small the drops of water: they pour down rain according to the vapour thereof :

28 Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the aspreadings of the clouds, or the noise of his tabernacle?2

30 Behold, he spreadeth his *light* upon it, and tovereth the bottom4 of the sea.5

31 For by them "judgeth he the people; he givethe meat in abundance.

32 With vclouds he covereth the light:6 and commandeth it not to shine by the cloud that cometh betwixt.7

33 The *noise thereof showeth concerning it, the cattle also concerning the avapour.8

PS. 147.8.9;65.9.10; 68.9;135.7. Am.5.8.ch. 38.22-29. PS. 104.2;3.1 Ki.18. 44.45.ch.37.16;38.9. FIKI.18.41. PS. 18. 11,13;29.3-9;104.3.7.

11.1339.3-9104.3.7.
2 Modern observa-tion has discovered
many facts in mete-orology; but the
clouds and the thunder have mysteries
still as protoundly
secret as in the days
of job.—G. 18.77.48.
2 3-1.11.17.24.
3 4-1.11.17.24.
4 Heb. the roots.
5 He covers it with

CHAP. XXXVII. a ch.38.1; 36. 24. Ps. 89. 7; 119. 120. Je. 5. 22. Da.10.7,8 Mat.28.2-4. Ac. 16.26-29. 1 Heb. *Hear in*

hearing. b ch.38.1;40.9.Ps.29.
3-9;104.7;ver.5. Ex.19. Mat. 24. 27. Ps. 77.

CHAPTER XXXVII.

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

T this also my heart "trembleth, and is moved **A** out of his place.

2 Hear attentively the bnoise of his voice, and the sound that goeth out of his mouth.

3 He directeth it under the whole heaven. and his lightning2 unto the ends of the earth.3

secret as fin the days of Joh.—C.

s ch.37.3 Ps.77.8.2

s 23.4.1.17.24

Book Lightning:

Bo 4 After it a dvoice roareth: he thundereth with the voice of his excellency; and he will not stay "them when his voice is heard."

5 God thundereth marvellously with his voice; great things doeth he, which we cannot com-

6 For hhe saith to the snow, Be thou on the earth; likewise to the small rain, and to the

Ver. 18. ['Because of anger rebel not against his stroke; let not the greatness of the ransom (which you may be able to offer) tempt thee to sin.' P.]

Ver. 27. [Because rain is so common, men seldom

Ver. 27. [Decause rain is so common, men schools calculate the power exhibited in its production and distribution. Yet, lo! without hand, it waters and fructifies the whole earth, while all the men of the world could not so irrigate a single kingdom. C.]

Ver. 31. [Judgeth he the people. The old world

Ver. 31. [Judgeth he the people. The old world with the deluge; Sodom and Gomorrah with lightning, thunder, &c. Vet by them he also fructifies the earth and provides food for every living thing. So various

are the purposes for which his wisdom employs the same natural agency. C.]

REFLECTIONS.—Plain and important speeches for God deserve the most fixed attention. Faithful souls are always zealous to vindicate God's dispensations from men's foolish and sinful aspersions; and truth and simplicity of speech always become such as profess themselves teachers of God's good ways. It is proper that we should always retain exalted thoughts of God: that he thinks none below his notice, however mean; countenances none of the wicked, however great; is always ready to redress the injured; takes a peculiar pleasure to protect those that are good; and brings special ruin on hypocrites, as the treacherous enemies of his government. If God exalt me to honour, let me exert myself for the welfare of mankind, and prepare for giving my account to him. If he afflict me, let me thankfully believe it done to discover my past sins, and to dispose me to receive his sanctifying instructions; fully persuaded that deliverance and com-fort shall appear whenever his merciful end is gained. If my deliverance be delayed, my continued sin is the cause. But if I am not bettered by his rod, let me fear, lest my stupidity and dissimulation should issue in the suffering of his everlasting judgment. In afflic-tion let me never be secure or make light of his stroke. Let me never hope to find out ways of my own to with-stand or avoid it. Let me never dare to persevere in self-vindication or quarrelling with God;—never dare to prescribe to him who is an absolute ruler, an incomparable teacher, and unexceptionably just in all his procedure; and with whom neither riches can bribe nor darkness conceal. In the glory of his works let me discern the perfections of his nature. If he makes the clouds fountains to the lower world and vails to the upper, let me view everything formed in them—rain, hail, snow, or thunder—as his workmanship. And while I am here, let me live by faith, not by sight. Whom, having not seen, let me love; and in whom, though now I see him not, let me rejoice with joy un-speakable and full of glory.

CHAPTER XXXVII. Just now my heart trembles, and is like to start out of its place, at the thought or hearing of the terrible thunder. 2. Hear attentively the roaring noise of Jehovah's voice, and the breathing murmur that proceeds from his lips. 3. By his providence he guides the forcible and straight darting of the thunderbolts along the whole extent of the sky, and makes the blaze of lightning to fly over the confines of the earth. 4. After the blazing flash of light-

ning the noise roars. He thunders with the voice of his majesty: nor will he restrain the storm and rain when the roaring of his thunder is heard. 5. By thundering the mighty God produces many marvellous effects: he does many things in nature which we cannot comprehend. 6. At his command the snow falls, as also the gentle showers and the deluging rains, the impetuous showers and tempestuous storms. By the winter storm he restrains men from labour, and keeps them within doors, that they may have opportunity to consider his works. 8. The very wild beasts are obliged to shut up themselves in their thickets and dens. 9. The whirlwind is generated in the moist clouds of the south as in a chamber; and cold proceed from the country north wind. To By God's will from the scattering north wind. Io. By God's will and appointment the frost is produced, and the rivers are congealed that they cannot flow. II. As by pouring down continual showers he wearieth the thick cloud, so his clear brightness dispels it; and by his light he disperses the transparent duskiness of the sky. 12. While the clouds are carried hither and thither at his pleasure, he himself, on every side, holds the reins of their motions, that he may accomplish his own purposes by them all over the world; 13. Whether it be for punishing the guilty by pestilential vapours and storms, or for rendering the earth fruitful, or for graciously rewarding his people with remarkable plenty. 14. Stop therefore thy censures of, and murmurings at, the dispensations of God's providence; seriously consider his wondrous works; and think how little thou understandest of the most obvious of them. 15. Knowest thou how God lays his orders or impresses his powerful influence upon them? or how he makes the rainbow-light of the transparent cloud to shine? 16. Canst thou tell how, in his marvellous wisdom, he hangs the clouds in the air, as if balanced by one 17. Dost thou know how thy garments wax warm when the earth is calmed by the southern sun and the pleasant gale? 18. Hast thou assisted him in clearing the sky after rain; and in making it to stand fast by its own strength, as a mirror, in which we may behold his admirable wisdom, power, goodness, and glory? 19. Teach us, if thou canst, how to speak to or of God: for by reason of his incomprehensible excellencies, and our great ignorance, we cannot speak of him to any purpose. 20. Nothing which I have said is worthy of his notice or answerable to the subject. If any attempt to describe his excellencies he will be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of the sun in the sky when the wind has dispelled every cloud. 22. The godlike glancing sun shines clearly by the purifying north winds: and upon God is a robe of terrible majesty. 23. We cannot comprehend his essence, perfections, purposes, or works. His power indeed is infinite: but he will not afflict his people in strict judgment or severity of justice. 24. Men should therefore stand in awe of him and beware of quarrelling with his conduct; for he regards none who are wise in their own conceit, or who dare to contend with their Maker, or presume to censure his proceedings.

Ver. 2. [Man may speak by the mouth, by the trum-

pet, or other such instrument, and, in either case, the

utterance is called his voice, because his will is the moving cause, and the sound is the interpreter of his spirit. So whatever organ the will of God may select is called

So whatever organ the will of God may select is called his voice and mouth, because it speaks to the ear of reason, and interprets the secrets of his Spirit. C.]

Ver. 6. [Great rain. The rains of the tropical and bordering climates, such as that of Edom, are often such torrents, that they are justly characterized as the 'great rain of his strength.' C.]

Ver. 7. [The meaning of this verse is:—He sendeth cold so intense that man cannot perform his ordinary work in the field; and this he does that all men may

work in the field; and this he does that all men may

work in the head; and this he does that an men may be taught to see and acknowledge him and his work in everything. P.]

Ver. 9. [Out of the inmost recesses of the south—out of the depths of the great Arabian desert, come the burning strocco, and the sweeping and destructive whirlwind which often prove fatal to travellers. P.]

Ver. 11. ['Also by watering he wearieth the thick cloud'—or, 'He loadeth the dense clouds with water,' maketh them carry it through the air, and scatter it wherever he willeth. P.]

Ver. 15. [It is to the clouds, or vapours, more or

less densely commingling with the atmosphere, and not to direct light itself, that we are indebted for the chief beauties of the earth and sky. See Somerville's Physical Sciences, Herschel's Astron., Tomlinson's Nat. Phil. C.]
Ver. 16. [Balancings. So that they ascend and de-

scend in the exact proportion required. C.]

Ver. 17. [Delitzsch translates:- 'Those whose garver. 17. [Defits of translates:— Inose whose gar-ments become hot when the land is sultry from the south (that is, by the influence of the south wind); dost thou with him spread out the sky?' P.]

Ver. 21. [Even now we cannot look at the light when it is resplendent in the heavens, and a wind from the north hath swept along and cleared them. M.

Ver. 23. ['The Almighty—we cannot discover him; the excellent in power, judgment, and justice, he perverteth not.' This is one of the most sublime passages in the Bible. With equal clearness and beauty the

in the Bible. With equal clearness and beauty the speaker sets forth the majesty, the power, and the perfection of God in government. P.]

Ver. 24. ['In this last speech Elihu's chief aim is to defend God against Job's charge of injustice. He shows how omnipotence, love, and justice are all found in God. When judging of God's omnipotence, we are to beware of censuring him who is absolutely exalted above us and our comprehension; when judging of God's love, we are to beware of interpreting his afflictive dispensations, which are designed for our well-being, as the persecution of an enemy; when judging of his justice, we are to beware of maintaining our own righteousness at the cost of the divine, and of thus avoiding the penitent humbling of one's self under his well-meant chastisement' (*Delitzsch*). P.]

REFLECTIONS.—O how much of God is to be

een in the works of nature, in the forms of clouds, and in the changes and forms of weather! If all creatures thus fulfil his pleasure, why should men be rebels and refuse his direction and government! Why do we not improve his corrections and mercies! It is absurd for

7 He 'sealeth up the hand' of every man: that all men may know his work.

8 Then the beasts 'go into dens, and remain in their places.8

9 Out of the south cometh the whirlwind. and cold out of the mnorth.

10 By "the breath" of God frost is given; and the breadth of the waters is straitened.

11 Also by 'watering he wearieth the thick cloud: he pscattereth his bright2 cloud:3

12 And it is qurned round about by his counsels;4 that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction,5 or for his land, tor for mercy.6

14 Hearken unto this, O Job; "stand still, and consider the wondrous works of God.

15 Dost* thou know when God disposed them. and caused the light of his cloud to shine?

16 Dost thou know the "balancings of the clouds, the wondrous works of him which is perfect* in knowledge?

17 How ythy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky. which is strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for web cannot order our speech by reason of dark-

20 Shall it be told him that I speak? If a man speak, surely the shall be swallowed up.7

21 And now men dee not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair⁸ weather cometh out of the north: with God fis terrible majesty.9

23 Touching the Almighty, we cannot find him out: he is hexcellent in power, and in judgment, and in *plenty of justice: he will not afflict.1

24 Men do "therefore fear him: he "respecteth not any that are wise of heart.

CHAPTER XXXVIII.

1 God out of the whirlwind challengeth Job to answer. 4 God, his mighty works, convinceth Job of ignorance, 31 and of weakness. 4 God, by

THEN the Lord answered Job out of the ■ whirlwind,^a and said,

With ch. 5. 12. Ps. 7 An allusion to frost, as closing every man's hand as with a seal.—C.

seal.—C. j Ps.111.2; 19. 2; 109. 27. Ro.1.19,20.

JPS-111.3;19, 2; 109, 27, Rp.1, 13;00, 27, Rp.1, 13;00, 28, Alinding to the hybernation of the hybernation of the hybernation of the control of the control

och, 36.27, 28. Ps. 65 9.10.

P With ch. 36, 32. Is. 18.4. Juder 2. Zec. To. 1.

2 Heb. the cloud of his light dispelled the thick cloud, and his light disperse the extended Boothroy cloud.

9 Am. 47. Ps. x04. 24; 107, 25, 259, 55, 9, 10. Le. 15, 22, 10 el. 22, 2, 11. 42.

2. 4 'Thus revolveth

4 'Thus revolveth he the seasons by his counsels. —M. Good. * PS. 148 8. \$ Ex. 9. 18. 1 Sa. 12. 18. 19. Ezr. 10. 9. ch. 36. 31;38. 26, 27. 2 Sa. 21. 10. 1 Ki. 18. 45. Mat. 5. 45. AC. 14. 17.

I K. 18. 45. Mar. 5. 45.
AC.14.17.
5 Heb. a rod.
t loel 2.23
6 Whether for correction, or in mercy, he causeth it to come on the earth.—Booth-

on the eases.—

royd.

** PS.111.2.ch.36.24.

** IS.40.13.14. Ro.11.
34. PS.119.90.1 Co.2 16.

** ch.36.27, 32; 26. 8.

Je.10.13. PS.135.7; 104.

* Ps.104.24; 147. 5. 1 Sa.2.2 Sa. 2. 3. y Hag. 1. 6. ver. 9. Lil. 12.55. s Ch. 9. 8. Is. 40. 22: 44. 24. Ge. 1. 6. Ps. 150. 1; 19. I.

2. a ch.13.3,6;12.3. b Pr.30.3,4.Ps.73.21, 22.Ec.3.18.ch.38.2;42.

c ch.11. 7; 26, 14, Pr. 30.2,3.
7 Equivalent to destroyed. See ch. 2. 3.
marg. 2 Sa. 20. 20. — C.
d ch. 36.32;26.9.1Co.

13.9. 8 Heb. Cold.

8 Heb. Cold. # Pr. 25-23. * De 8-42; 28-58. Ps., 70-24-24; 28-58. Ps., 70-24-25. Ps., 19-2 Co.5-21. 9 Surely, then, there is splendour with God intolerable majesty! r Ti.6.10.—C. # Ch.11.7. Ps. 35-10. Ti.6.10. # Ch.0412-11-16:36.

Ti.6.16.

ch.9.412.13,16;36.

5. Ps. 147-5;62.11;66.3.

i Ps. 99-4.

4 Is. 45.21.

/ La. 3.33,39. Is. 27.8,

1 'Oppress.' - M. Good. m Mat. 10. 28. Je. 5.

2. Should fear him whom none of the wise in heart can see. —Boothroyd.
Ec. 9. 11. Mat. II. 25. Is. 5.21. Pr. 26. 12.

CHAP. XXXVIII. a ch.37.1,2,14;42.5.

đ ch. 42. 3; 35.16; 34. 35,37.1 Ti.1.7. 35,57.1 Ti.Fx. 12. 11. 2 Ki.4.29; 0x. 1, Ex. 17. (ch.40-7, Ex. 12. 11. 2 Ki.4.29; 0x. 1, Ex. 17. Act 12.6. Fel. 13. 4 With ch. 13.15,22; 23.3-10531.35:37. 1 Heb. make me know. e PS. 104.5;102.5 Pr. 30.4; 8 22-30. He. 1. 3. 2 Heb. if thou knowest understanding.

ing. f Pr. 8. 27. Is. 40.12.

22. # Ps.24.2: 104.3. ch. 20,7.Zec.12.1.
3 Heb. sockets.
4 Heb. made to sink.
h Ps.19.1;148.3;104.
4 Re.2.28;5.11. with Ext.3.10.Zec.47.

t ch.1.6;2.1, & Ps. 104.6,9;33.7.Pr 8.29.Ge.1.9.ch.26.10, l ch.36.29;37.16. Ge

1.2.

m Or, established

my decree upon it,
Ge.1.9,10.Je.5.22. % ch.26.1. Ø Je. 5. 22. Ps. 124. 5; 104.9.89.9. Pr.8.27,29.

5 Heb. the pride of thy waves. p Ps. 74. 16; 136. 7. 8; 148.5. ch. 37.3. Ge. 1.3-5.15.43.13.

18-5, Ch. 37, 3, Ce. 1, 3, 4, 2, 2, 3, 4, 1, 2, 4, 1, 2, 4, 1, 4,

and summer.—

f ch.18,5;244

7 That is, the light
of the moint and
day-spring (ver. 12)
are withholden from
the wicked. How?
From some reserved
in everlasting chains
under darkness, Jude
6; from others when
they dee to mide
they dee to mide
control of the control
servation or danger,
12,2,10,06,0,17; and
from others when
God rises to judgment, j.e.4,29-86.—C.

P. St. 10, 15; 37, 17,

P. St. 10, 15; 37, 17,

P. St. 10, 15; 37, 17,

Ps. to. 15; 37. 17 Eze.30,22,1s.14.10,12. # Ps.79.19; 74.13-15, ch.26.5,6. Pr.8.24. y Ps.9.13; 23.4. ch.3. 5;10.22.

y Ps.0.13123.4. ch.3.
5(10.22.
s Ps.8.9.11.1027,4.17.
18.40.12.23.8. ch.a67.
8 Man can geometrically and eractly measure the breadth of the earth, but who 'knoweth it all?' To understand this and some of the all?' To understand this and some of the promotical is unworthy of a divine discourse. The passage, so far from being ironical, contains a most solemn catechism.—C.
a Jn.3.8. Ps.7.4.6.17, a

a Jn. 3.8. Ps. 74. 16, 17. ver. 12, 13. 9 'Which is the way to where the light dwelleth; and darkness, where is its place? —P. 1 Or. at.

ð Ps. 19.4-6.

2 Whob is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I dwill demand of thee, and answer thou me.1

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.2

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line

6 Whereupon gare the foundations thereof fastened?4 or who laid the corner-stone thereof:

7 When hthe morning stars sang together, and all the sons of God shouted for joy?

8 Or *who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When 'I made the cloud the garment thereof, and thick darkness a swaddling-band

10 And "brake up for it my decreed place. and set *bars and doors,

11 And said, 'Hitherto shalt thou come, but no further: and here shall thy proud waves be staved?

12 Hast pthou commanded the morning since thy days; and caused the day-spring to know

his place,

13 That it might take hold of the qends of the earth, that the wicked might be shaken out

14 It is turned as clay to the seal; and they stand as a garment.6

15 And from the wicked their light is withholden, and the "high arm shall be broken.

16 Hast* thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast *thou perceived the breadth of the earth? declare if thou knowest it all.8

19 Where ais the way where light dwelleth? and as for darkness, where is the place othereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know bthe paths to the house thereof?

us to quarrel with him when we understand so little of his nature, or even of his most obvious works. And it is highly necessary to maintain the most awful, kind, and honourable thoughts of him, and the most cordial submission to everything which he does. But by what terrible harbingers doth he sometimes introduce him-self to his people? If clouds thicken, if thunders roar, if lightnings flash, if rains descend, and winds blow, let me hope that my God is near, my God that saveth

CHAPTER XXXVIII. Ushered in by a terrible whirlwind, to make Job more humble and attentive, God himself next addressed him, saying, 2. Who art thou that hast sought to eclipse, misrepresent, and censure the wisdom and justice of my providence, by discourses proceeding from ignorance, mistake, inconsiderateness, and passion? 3. Now, according to thy proud challenges, prepare thyself to debate the cause with me; nay, to answer me a few plain questions; that convinced by these of the weakness of thy understanding, thou mayest perceive how incapable thou art of judging as to my secret counsels or mysterious providences. 4-7. If thou art so skilful as thou pretendest, tell me how I laid the foundations of the earth: how I planned and adjusted the whole form and boundaries of it: how, without any foundation to stand on, I settled it upon its own centre, and firmly connected all the parts of it, while angels, whom I had previously created to be my honorary guard, celebrated the wisdom, goodness, and power which I therein manifested! 8-11. Tell me how with banks, or even sand, I set bounds to the newly formed ocean, which often rages as if it would cover the earth, from which its waters were

separated; how I covered it with thick mists and fogs, restraining its fury; how I made hollow places in the earth for it; and notwithstanding its furious raging, confined it in them! 12. Hast thou, before or since thy birth, governed the morning light, making it to observe its punctual time, and orderly to appear in its ever-varying place; 13. That it might suddenly spread itself over the whole hemisphere, that wicked men who rage in the night, being detected, might by condign punishment be restrained or cut off; 14. That the earth, as the wax beneath the seal, may put on a new form, and the things on it appear as its adorning garment; 15. And that by this light the wicked may be deprived of that success and comfort which they promised themselves in their crimes, and their tyrannical power may be repressed? 16. Hast thou ever per-sonally surveyed the springs and rough places in the

- 21 Knowest thou it, because thou wast then born? or because the number of thy days is great?
- 22 Hast thou entered into the etreasures of the snow; or hast thou seen the treasures of the hail;
- 23 Which dI have reserved against the time of trouble, against the day of battle and war?
- 24 By what way is the light parted,2 which scattereth 'the east wind upon the earth?
- 25 Who hath divided a water-course for the overflowing of waters; or a way for the lightning of thunder:
- 26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;
- no man;
 27 To *satisfy the desolate and waste ground;
 and to cause the bud of the tender herb to spring
 forth?

 28 Hath *the rain a father? or who hath begotten the drops of dew?

 29 Out * of whose womb came the ice? and
 the hoary frost of heaven, who hath gendered it?

 30 The waters are hid as with a stone, and
 the face of the deep is frozen.

 31 Canst *thou bind the sweet influences of

 *Pleiades, * or loose the bands of **Orion?

 32 Canst thou bring forth **Mazzaroth in
 his season? or canst thou **guide Arcturus with
 his sons?

 **Mathematical fine twelver
 is for timed, the water influences of
 the face of the deep is frozen.

 **Pleiades, * or loose the bands of **Orion?
 32 Canst thou bring forth **Mazzaroth in
 his season? or canst thou **guide Arcturus with
 his sons?

inmost corners of the deep, to know and direct every-

duct, perfectly known to thee? 19-21. Dost thou, by thy great experience and long observation, fully under-stand the orderly returns of light and darkness, day

and night? or canst thou direct their motions in a

proper manner? 22, 23. Art thou fully acquainted with the collections of snow and hail in the clouds? and canst thou, like me, regularly bring them forth in the winter season or in the seasons of wrathful calami-

ties? 24. How is the light of the sun, moon, or stars so equally and so widely diffused? How is the way prepared for the overflowing rains, or for the lightning and thunder? and how are their motions so regularly

directed? 26, 27. Is it by thy direction that the rain

waters those places of the earth where no one lives to

do it, or which, without seasonable rains, could pro-

duce nothing? 28-30. Canst thou form drops of rain or dew; or produce ice or hoar-frost; or tell how they are formed; and how the surface of the waters is con-

gealed into a kind of stone? 31. Canst thou alter the seasons of the year by restraining the influences of the

heat and summer-boding stars? or free the earth from the tempestuous influence of the winter and sloth-boding stars? 32. Canst thou make to appear, and lead round, the luminaries of the middle region of heaven

in their season? Canst thou direct the round whirling pole-stars and their attendants? 33. Knowest thou all the order and laws of the heavenly bodies? Could-

est thou settle the whole government of them, and their influence upon the earth? 34, 35. Canst thou, just now, by a call bring down an abundant rain on the

c Ps. 135. 7; 33.7. Je.

- d ch.36.3r. Ex.9.18, 24,25. Jos. 10.11. Is.30. 30. Re. 16.21. 2 The inseparable connection of sun-2 The inseparable connection of sunlight, heat, and the winds are, as facts, perfectly well known to every observer of nature. But the manner in which light and heat are derived from or produced by the sun, is beyond human knowledge.—C.
- -с. е Ge.41.6. Jonah 4.8.
- e Ge.41.6. Jonah 4.8.
 f ch. 28. 26; 36. 27, 28;
 37.3-6. P. 20, 3-9.
 g Mat. 5.45. Ps. 147, 8.
 Je. 142.2.
 k Ps. 107, 35; 65, 12,
 13; 104, 14, 14, 65, 7.
 j Je. 14, 22; 5, 24; 10,
 13, 153, 13, 17, 18, Ps.
 10.3. Mi.5.7.
 k Ps. 147, 16, 47, ch.6.
 16;37, 10.
- # 15.34,10.
 3 Heb. is taken.
 4 ch.9.9. Am.5.8. Is.
 40.26. Ju.5.20.
 4 Or, the seven
- stars.

 m Heb. Kesil.

 n Or, ine twelve

- period when this con-stellation became the leader of the spring, whereas the Pleiades, in the same latitude, might serve for cen-turies to be the most remarkable constel-lation of the spring. See this point still further established in Landseer's Sabean Researches, p. 115— C. P. v. v. Le. v.
- C.

 Ps. 119. 91. Je. 31.
 35,36;33.25.Ge.1.16.
- * Ps. 147. 4, with Is. 60.8. He. 12.1. Ge. 8, 1, 2;
- 9.15.
 7 Heb. who can
 cause to lie down?
- cause to tie down?

 8 Or, when the dust
 is turned into dust.
 9 Heb. is poured.
 4P. 34, 10; 104, 21;
 145, 15, 10.
 1 Heb. the life.
 4P. S. 10, 8-10, Na. 2.
 11, 12.
 9 PS. 147, 1914, 27, 28;
 145, 15, 16. Mat. 6. 26.
 Lu.12, 24.

CHAP XXXIX

a 1 Sa. 24. 2. Ps. 104.

18.

1 The wild goat (jaal) is a beautiful (Jaal) is a beautiful creature, commonly called the liver, dwelling and the common of the common of

- 33 Knowest thou the pordinances of heaven? canst thou set the dominion thereof in the earth?
- 34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
- 35 Canst thou 'send lightnings, that they may go, and say unto thee, Here we are?6
- 36 Whos hath put wisdom in the inward parts? or who hath given understanding to the
- 37 Who tcan number the clouds in wisdom? or who can stay⁷ the bottles of heaven,
- 38 When the dust⁸ groweth⁹ into hardness, and the clods cleave fast together?
- 39 Wilt thou hunt the prey for the lion, or fill the appetite of the young lions,
- 40 When they *couch in their dens, and abide in the covert to lie in wait?
- 41 Whoy provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER XXXIX.

God proceedeth to show his own power, and man's weakness and ignorance, by instances from the animal creation: 1 of the wild goats and hinds, 5 of the wild ass, 9 the unicorn, &c.

K NOWEST thou the time when the "wild goats" of the rock bring forth? or canst thou mark when the bhinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they

bottom of the ocean, or walked, as in state, through the the rain when the earth is sufficiently watered? 39-41. Canst thou provide food even for the most ravenous thing there? 17. Art thou fully acquainted with all the dark caverns and inmost parts of the earth: or with creatures, particularly for the lioness and her whelps, or for old lions incapable of leaving their dens; or for the whole nature and circumstances of death and the the young ravens when by their dams they are expelled grave, and of the eternal state? 18. Are the dimensions of the earth, with its whole substance and pro-

from the nest?

Ver. I. [No notice is taken of the transition from Elihu, God visible in human form, to JEHOVAH invisible in the whirlwind or stormy cloud. To those who feel any difficulty in identifying Elihu (God himself, see Mat. I. 23) with JEHOVAH, it may be useful self, see Mat. 1. 23 with JEHOVAH, it may be useful to examine the appearance of JEHOVAH to Abraham, and his familiar converse with him, Ge. 18. 13-33; and afterwards his appearance to Moses, Ex. 3. 2; 19. 9, 16, 18, 21; 20. 18, 22; and recollect that in each case this was the same JEHOVAH variously manifested; and when these facts are compared, the various appearances in Job will be more easily understood as alike manifesting 'the Word that was with God, and was

manifesting 'the word that was with God, and was God.' C.]

Ver. 2. [This ought rather to be rendered—'Who then darkeneth counsel,' &c. The words are addressed not to Elihu, who had just concluded speaking, but to Job, who said (ch. 31. 35), 'O that the Almighty would answer me!' And Job applies them to himself

would answer he? And Job applies them to himself in ch. 42. 3. P.]

Ver. 7. [This is a suggestive as well as a beautiful passage. In the lofty imagery peculiar to the East there is embodied the truth that 'the sons of God,' or angelic hosts, existed before the formation of the world in its present state, and rejoiced at the construction of the splendid home of the future human family. It farther seems to indicate that the stars had been created previous to the preparation of this earth for man. P.

Ver. 10. [Bars and doors. How wonderful that the ron-bound rock and the loose disconnected sand should alike barrier out the encroachments of the ocean! The chief bars and doors, however, are the balancing of the relative attractions of the sun and moon, on the one hand, and of the earth on the other. Were the attractions of the sun and moon greater, and of the earth less, the earth would be swept over by a continuous ocean tide. C.]

Ver. 13. [The figure is taken from the shaking of a prepare him for deliverance! And how much more

great floor-cloth or carpet. The morning light taking hold, as it were, of the whole covering of the earth's surface, shakes off from it all evil-doers. They flee from the light lest their deeds should be seen. P.]

Ver. 14. [The meaning seems to be, that it (the earth) when turned round to the full light of the sun, is like the clay on which the definite impress of the signet-ring is stamped. When all was dark the linea-ments upon its surface were invisible, but the light revealed them, and made them stand out in bold relief. P.)

Ver. 15. [Darkness is the light of the wicked. They love it, and work in it. The morning sun dispels the darkness, and the power ('the high arm') of the wicked is then broken. P.] Ver. 24. [East wind.

The east wind of Scripture ver. 24. [Last wina. The east wind of Scripture geography is uniformly that of destruction. See Ge. 41. 6; Job 27. 21; Ps. 48. 7; Je. 18. 17; Eze. 17. 10; 18. 12; Jn. 4. 8. C.]

Ver. 25. [The water-course refers not to river-beds,

but to the aerial channel by which the rain descends, when produced by the lightning in the sky; as by passing the electric spark through oxygen and hydrogen

gases water is formed. C.]

Ver. 31. [Orion. Kesil in Arabic signifies cold, inactivity, torpor, and seems justly applied by Aben Ezra to the star Antares in the heart of the constellation Scorpio; and it is opposed to Pleiades by nearly half the

beavens, and would consequently denote the benumbing influences of winter. C.]

Ver. 32. [Mazzaroth. The twelve monthly signs of the zodiac.—Arcturus. Most probably the Great Bear, the apparent nightly changes of which always render it a most remarkable object to observers. C.]

Ver. 36. [The Hebrew word here rendered 'heart' has been variously interpreted. It is derived from a root which signifies to 'look at' or 'contemplate;' and hence it is natural to understand it as meaning the intellect. This is the meaning given to it by the best Jewish authorities. In the Vulgate version it is translated cock, as the bird which announces the coming of

the morning. P.]

REFLECTIONS.—How infinite the kindness and condescension of God, to appear himself and catechize his obstinate friend for his humiliation, in order to

place where thou art, or make the thunder to dart forth its flames over thine head; or do whatever thou pleasest? 36. Canst thou direct the random darting of thunder and lightning to strike as regularly as if it had solid wisdom and distinct perception? or didst thou give thyself rational understanding? Canst thou tell how a single thought is formed? 37, 38. Canst thou number and govern all the clouds of heaven; or restrain

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3 They bow themselves, they bring forth their young ones, they cast out their sorrows.2

4 Their young ones are in good liking, they grow up with corn;3 they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?4

6 Whose house I have made the wilderness, and the barren land⁵ his dwellings.

B.C. cir. 1520.

2 Young ones born with much pain.

2 In the desert.

Bootenpy in the desert.

4 The pairs and arou are both translated wild ass; but whether they describe the oranger or jicta, or be merely two names for the same animal, is uncrtain.

2 d ch.24.5.1c.2.24.

5 Heb. of the exactor.

and the barren land⁵ his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn⁸ be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the peacocks? or wings and feathers unto the peacocks? or wings and feathers unto the peacocks? The winds as is a creation becomes the corner of the city, the set of cannot have the state of an analysis of the corner of the city, spots, and in an advellings.—P.

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the province of the city, sold as it and wellings.—P.

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, hereful and his desirable and his desirab

1 Her labour is m vain if the wild beast break her eggs; yet, void of understand-ing, she is also void of maternal 'solicitude.' —C.

--C. g ch.35.11. Pr. 7.23; 27.8;1.17.
2 Using her wings as sails, she runs swifter than a horse.

as The atrick generally remains couchant, but when 'she lifts herself up' to her full height, and runs able can easily distance the fleetest horse, and is taken or she diled simply because she runs in a circle, so that her path may be crossed by the hunter and his associates. The she was the same the she was the she she will be she will be

7 Arrows of it. & Le.11. 16. De. 14 * Le.II. 16. De. 14.

15.

8 The nets or hawk species are numerous, and some are well known to be mispratory, stretching their wings to the south at the proach of winter and by a wonderful instinct following a perpetual summer.

**LEX.10.4 Ps. 10.4.

as though they were not her's: her labour is in vain without fear:1

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on 2high, she scorneth the horse and his rider 3

19 Hast thou given the horse hstrength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper?4 the glory of his nostrils is terrible.5

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the khawk fly by thy wisdom, and stretch her wings toward the south?8

27 Doth the 'eagle mount up at thy com-

27 Doth the 'eagle mount up at thy comLetting Detailed 12 is,
40-31.

Heb. to thy
mouth,
m Je.49.15.0b.4.
n Heb. tooth, 1 Sa.
the heb. tooth, 1 Sa.
upon "the crag of the rock, and the strong place."

difficult is it to converse with God than is generally thought by those who appeal to him! Infinite is his wisdom who knows all things! and great his power who can do, and has made, and manages all things. All things around us are full of God: all monitors to teach us concerning him and to this content. teach us concerning him, and to stir us up to worship and glorify him! But the boasted knowledge of mankind is vain and scanty, which can everywhere be non-plussed in the most common things of nature. Let me then never contend with God;-never pretend to be a judge of his nature, purposes, or works:—but be always content with things as they are; and to be led by him, as one blind, in the ways which I know not. If he has made all things in nature so well, my new-cove-nant portion and lot is certainly exactly wise and kind. And if he take such care of the works of his hands, the most ravenous not excepted, it is impossible that he should forget, forsake, starve, or mismanage any of those who believe.

CHAPTER XXXIX. Ver. 1-4. Is it by thy CHAPTER XXXIX. Ver. 1-4. Is it by thy wisdom, power, care, and providence, that the wild goats and hinds are assisted in their painful births, or their young ones so well nourished? 5-8. Or that while the tame ass is so dull and stupid, the wild ass is so nimble, untractable, regardless of mankind, and lodged and maintained in the desert mountains? 9-12. Art thou capable, by all thy power and skill, to tame a wild bull, and train him to the labours of the field performed by the ox? 13-18. Dost thou adorn with wings and feathers the ostrich, that is so careless of her and young, that the sun must hatch the former, and Providence alone takes care of the latter, and so fleet in running with extended wings? 19-25. Hast fleet in running with extended wings? 19-25. Hast thou given strength and bravery to the horse? Dost thou produce the triumphant shaking of his mane, or the neighing and snorting of his throat, when he is bent upon the battle? Canst thou make him to bounce like a grasshopper? The disdainful and courageous snort-ings of his nostrils are terrible. When armies meet for battle he paweth in the valley, fiercely priding himself in his strength: he springs forth to meet the armour of war, rushing into the battle without any fear of Quite unaffrighted he laughs at the terror of the battle: he turns not back from the sword. Over | trates this passage:- 'Although docile as a lamb, and

him regardless rattle and hiss the arrows of the quiver, the flaming spear, and ruinous lance. With fierceness and rage he gallops over and tears up the ground. For joy he reckons the sound of the trumpet but an encouraging blast: and at the full blowing of the trumpet he dances and sports for joy. He smells the battle afar off, the thunder like roaring of the princes, and the alarm of war. 26. Is it by thy direction that hawks fly away so strongly, steadily, swiftly, unveariedly, and cunningly, to catch their prey; and that they bask in the sun, or remove to warmer climates in the winter? 27-30. Is it by thy direction that eagles fly directly upward, or choose their rocky residence,

or spy out and rush upon their prey?

Ver. 9. [The term 'unicorn,' or 'one-horned,' is a misnomer. The Hebrew word is reem, and it is evident from De. 33. 17, where 'the horns of an unicorn' are mentioned, that the animal referred to had two

horns. P.1 Ver. 13. [Rather-'The wings of the ostrich vibrate, but are they as the pinions of the stork and the falcon? The wings of the ostrich never lift her from the earth, yet God compensates this defect by swiftness, so that she is as safe as the soaring falcon. God has deprived her of parental instincts, yet her young are protected by Providence as well as the young of the stork, the example and the emblem of maternal tenderness. C.

This is a very obscure passage. The true meaning of the verse seems to be, 'The wing of the ostrich (renanim, 'the female ostrich;' so called on account of her peculiar cry) vibrates joyously; but is wing and feather affectionate? i.e. as explained in the context, does she exhibit ordinary parental instinct or affection, when abandoning her eggs in the desert? P.]

Ver. 17. [It is a singular fact that among the Bedawin 'more foolish than an ostrich' is a common proverb; and it is evidently as old as the time of Job. 'Fleeter than an ostrich' is another proverb almost as

common as the former. P.]

Ver. 24 [Rather—'And he standeth not still when the trumpet soundeth; i.e. so soon as his ear catches the sound of the war-trumpet he will scarcely bear restraint, he rushes to the battle. A remark of Layard, the truth of which I can myself verify, beautifully illusrequiring no other guide than the halter, when the Arab mare hears the war-cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostrils open wide, her neck is nobly

her blood-red nostrils open wide, her neck is nobly arched, and her tail and mane are raised and spread out to the wind. P.]

Ver. 29. [Her eyes behold afar off. The extraordinary far-sightedness of the eagle is well known. It can descry its prey on the ground when, to the human eye, it is perfectly invisible in the clouds; those species that live upon the dead fully realize our Lord's description, Mat. 24. 28, and an animal is scarcely fallen until they appear on the verge of the horizon basening to its deappear on the verge of the horizon hastening to its de-

struction. C.]
REFLECTIONS.—Behold how all things mark the excellencies of their Maker and depend on God! The eyes of all wait on him; and he giveth them their meat in due season. And surely it is absurd for men to boast of beauty, strength, swiftness, or other bodily endowments, when one or more of the brute animals excel them in all these. But, alas! how often are we like them in their worst qualities, like hinds in sinful cowardice; like wild asses in our unsettled temper; like unicorns or wild bulls in untamableness and rage in the net of affliction; like ostriches in stupidity and unconcern about the real welfare of children; like horses in pride and fury; like hawks and eagles in ambition, greediness, and cruelty! But if God feed these, he will never let the redeemed sheep of his pasture want. Lo, in what lofty manner he speaks of these animals! But how much sweeter to my soul are his descriptions of Jesus and his love, Jesus and his work, Jesus and his fulness !- All for men! all for me!

CHAPTER XL. Ver. 2. Has there not been enough said to chastise and convince thee of thy mistakes in contending with and censuring the providence of God? 3. Job replied to the Lord, 4. Behold, with grief and shame, I acknowledge my own meanness, folly, and filthiness. I have nothing to say against thee or for myself. 5. I have too often desired a dispute with thee; but I dare not defend my conduct. I dare not proceed further in such bold and presumptions of the providers. 4. Behold. tuous expressions and accusations of thy providence 6. Job's acknowledgment of his sin and profession of



OURCE OF THE JORDAN. [Job, x1:23.]—"Behold, he drinketh up a river, and hasteneth not: he trusteth that he can draw up Jordan into his mouth." Perhaps the two leading sources of the river are found in the Hasbany arm and the Banias tributary. The view we give above was taken at Banias or ancient Cæsarea Philippi. Nothing can be imagined more beautiful than the very vigorous way the Tordan breaks

from under the Hermon range of mountains, creating in ancient Cæsarea Philippi a tropical vegetation. This is a very beautiful historic spot. Here is the temple with its Greek inscriptions dedicating the place to Pan and the nymphs of the fountain. Then here is abundance of game. Wild boars, foxes, jackals, gazelles, deer, hare, wolves, hyenas, bears and panthers are said to infest this region.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain ore, there is she.

CHAPTER XL.

1 God challengeth an answer. 3 Job humbleth himself. 6 God. calleth upon Job to show by instances of power that he is able to save himself. 15 God's great power is seen in the behen oth.

MOREOVER the Lord answered Job, and said,

- 2 Shall he that "contendeth" with the Almighty instruct him? he that breproveth God, let him answer it.
 - 3 Then Job answered the LORD, and said,
- 4 Behold, I am vile; what shall I answer thee? I will day mine hand upon my mouth.
- 5 Once have I spoken, but I will not answer;
- yea, twice, but I will 'proceed no further.'

 6 Then answered the Lord unto Job out of the whirlwind, and said,
- 7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
- 8 Wilth thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
- 9 Hast thou an arm like God? or canst thou thunder with a voice like him?

o Mat.24.28, Lu. 17

CHAP XL.

27,445,9.1 Co. 10.22.

27,445,9.1 Co. 10.22.

28,21 Co. 10.22.

29 against providence is a contending against God, and implies the supposed superiority of human wisdom, with an acknow-ledged but unmented prower. The error of man lies in not perceiving that he that wants the power must want the wisdom also.—C.

20,23,236,62–137.

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20,2 CHAP XI.

A PS.51.4.RO.3.4.ch. 32.2:

† PS. 147. 5; 20.3-9.
Ge.18.14.ch.37.5.

† PS.104.193.1;xcvi.

**xcix.*

**xci

zer give it any ap-pearance of a cedar.

8 Sinews of his thighs.—C.
9 Ps.104.24.
9 'He that made him hath girt on his sword,' or weapon for attack or defence.

-C. q Ps.104.14,26;147.9. ch.39.8. 1 Heb. he oppress-

th.
2 Should a river overflow, he hastenth not; he is secure though Jordan rush to his mouth.—Booth-

to his mouth. — Boothry Ge. 13.10, 108.3.17.
3 Or, IV'tlany take
him in his sight, or
bore his max suth a
gni I [The marginal
is the true translation,
and prepares, under
the specific name of
leviathan, for the
introduction of the
animal, thus already
described by his geaeral properties.—C.]

CHAP. XLI. a That is, a whale or crocodile, Ps. 104. 26.15.27.1.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 He moveth6 his tail like a cedar:7 the sinews of his stones8 are wrapped together.

18 His bones are as strong pieces of brass; his bones are like bars of iron.

- 19 He is the chief of the pways of God: he that made him can make his sword to approach unto him.
- 20 Surely the mountains abring him forth food, where all the beasts of the field play.
- 21 He lieth under the shady trees, in the covert of the reed, and fens.
- 22 The shady trees cover him with their shadow; the willows of the brook compass him
- 23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up 'Jordan into his mouth.
- 24 He taketh it with his eyes: his nose pierceth through snares.3

CHAPTER XLI.

Tod's great power seen in the leviathan.

NANST thou draw out eleviathan with an U hook? or his tongue with a cord which thou lettest down?1

- 2 Canst thou put an bhook into his nose? or bore his jaw through with a thorn?
- 3 Will he make many supplications unto thee? will he speak soft words unto thee?
- 4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
- 5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?
- 6 Shall thy companions make a banquet of him? shall they part him among the merchants?
- 7 Canst thou 'fill his skin with barbed irons? or his head with fish-spears?
- 8 Layd thine hand upon him, remember the battle, do no more.2

his repentance not being sufficiently full, God further required him to pluck up his spirits if he could, and answer some further interrogations. 8. Wilt thou, in the manner of wicked men, arraign and attempt to overturn my sentence against thee, and my government of human affairs? Wilt thou censure me as unjust in afflicting thee that thou mayest appear innocent? 9, 10. Art thou God's equal in infinite power, majesty, or glory? II-I4. Canst thou, as God, scatter abroad the tokens of thine anger; or exhibit thy frowns for the debasement and destruction of thy most powerful and insolent enemies? If so, I will acknowledge thou canst uphold thyself, and hast some pretence to contend with me; but if not, it becomes thee humbly to submit to my most afflictive providences. that thou mayest be further convinced of thy inability to contend with me, behold how incapable thou art of contending with the elephant or river-horse, which I formed along with thee as thy fellow-creature, and not far from along with thee as thy reliow-creature, and not far from thy residence? He quietly feeds upon the herbs pro-duced by the earth. Behold what strength is in his loins; what mighty force is in the warped sinews of his belly! His tail is large, stiff, and strong as a cedar; and with it, or his trunk, he could rend cedars. The sinews of his thighs are interwoven and wrapped together; his smaller bones are as pipes of brass, and the larger ones as bars of iron for strength. He is a principal creature on earth. The mighty God, who made him and gives him his power, can easily subdue and tempt to rival his honours.

destroy him. The mountains afford him pasture, while the other wild beasts securely sport themselves around His ordinary residence is under the shadow of trees or reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. And while he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

Ver. 11. [First try thy power against man, and if thou fail in humbling or conquering him, thy fellow, how wilt thou contend with God thy maker and judge?

C.]
Ver. 19. [Chief of the ways of God. The greatest size of the hippopotamus is 17 feet in length and 7 in height—a description that in point of animal size and power, the only points in question, could never entitle

it to the character in the text. C.]

REFLECTIONS.—To what arrogant quarrelling with God afflicted saints sometimes proceed! but it always issues in great shame and grief at last. Communion with God himself effectually convinces and hum-bles a saint, and makes him glad to part with his most beloved sins. But there is need of thorough convictions and humiliation to prepare us for remarkable deliver-ance. And it is unsafe to heal wounded consciences

tends with his Maker! But easily can that God who made, manages, feeds, lodges, and works these monstrous animals, provide for and manage me and all my

CHAPTER XLI. Ver. 1, 2. And to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile or the toothed whale out of the water! 3-5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of diverting thyself and children? 6. Wilt thou and the present is established him dren? 6. Wilt thou and thy partners in catching him make a feast upon his flesh, or part your shares of him among the merchants? 7. Where is the dart with which thou canst penetrate his skin, or the fish-spear that can wound his head? & Touch him if thou darest; immediate destruction will prevent thy remembrance immediate destruction will prevent thy remembrance of the conflict or repeating thy blow. 9. The hope of taking him is quite vain. The very sight of him is enough to terrify and dispirit one. 10. No, not the fiercest dare awake him when sleeping or stir him up when resting himself. Who then is able to contend with me, who am infinitely more strong and terrible? ance. And it is unsate to near wounded consciences with me, who am infinitely more strong and terribuer slightly, or to catch at comforts to be rid of convictions. Men may be humbled and yet not duly humbled. God takes pleasure in debasing the proud who attempt to rival his honours. And woe to him that conforced me to submit to his terms of peace? 12. But

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His hacales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.7

21 His breath kindleth coals, and a flame goeth out of his mouth.8

22 In his neck remaineth strength, and sorrow is turned into joy before him.1

23 The flakes2 of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.3

26 The sword of him that layeth at him cannot hold;4 the spear, the dart,5 nor the 6habergeon.7

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

³The hope of over-coming him is vain.

9 Heb. sorrow rejoiceth.

1 'Destruction exulteth before him.'—

2 Heb. the fallings. 3 'They are terrified at the tumult of the waters.'—C.
4 Is shivered.—C.
5 The battle-axe.—

6 Harpoon,—C. 7 Or, oreastplate.

8 He laugheth at the quivering of the javelin.—C. 9 Heb. Sharp pieces of the potsherd. 1 Is. 11, 15. Eze. 32.

r Is. 11, 15 Eze. 32.

A He maketh the deep to boil as a caldron: he snuffeth up the tide as a perfume, liehnd him glutereth a path-way; the deep is embroidered with hoar.—M. Good.

2 Or, who behave themselves without far.

3 Over proud man, who though terrified at the aspect of a mere creature, would yet madly challenge his Creator.—C.

a Ge.18.14. Je.18 14; 32.17,27. Mar.10.27;14. 36. Is.43.13. Mat.19.26. b Ps. 139. 2; 94. 11. He.4.13. 1 Ch.28.9. Is. 60.18. Jn.21.17. 1 Or, no thought of thine can be hin-

chine can be him-derea, c ch.38.2,3, c retendeth wis-dom without know-ledge, —M. Good, d Ps.40.5; 139.6; 131, 173 zz. Pr.30. 2-4. Ro. 11.33.

11.33.

e Ge.18.30, 32. Pr. 3.

5,6. Is. 45. 11, with ch.

40.7:78.3;34.31.32.

3 Ask.—M. Good.

f Is.55.3. Ro.10.17.

g Is. 6, t. Ac. 7. 56.

Ep.1.17, Ga.1.16.

g 18. 0. L AC. 7, 50.

g 18. 0. L AC. 7, 50.

4 This does not include a previous knowledge by hear-ing; and a present attanment by sering.

a hearing of faith, purifying the heart [Ac. 1, 19, ch. 62, 18], enabled him to see God, Mat. 58. In. 147, 0 – C.

A 18. 6, 5 Ge. 18. 27.

Eze. 76. 69; 36, 37. PS. 117, 73, 22. Lur. 81, 37.

7. 37. 47. Zec. 12. 10. ch.

4 Dao, 3 Mat. 11. 21.

f ch. 211, 14, 18, 11 11.

j ch.2.11;4.1; 8.1; 11.

j ch.2.114.1; 8.1; 11.

k chiv.v.viii.X.x.xii.Ps.51.4.

5 Johandhis friends
had all erred in their
estimates of Proviedence; but Joh had
now to Good and
now

m Mat.5.24. m Mat.5.24.
n Eze.14.14. Ja.5.14.
16.Ge.20.17.1 Jn.5.16.
o Heb. his face or
person, ver.o. person, ver.9. p De.32.6; 4. 6, Pr.8. 36. *q* Ps. 119. 59. ch. 34. 31,32.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.8

30 Sharp stones are under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the 'sea like a pot of ointment.1

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.2

34 He beholdeth all high things: he is a king over all the children of pride.3

CHAPTER XLII.

1 Job submitteth himself unto God. 7 God. preferring Job's cause, maketh his three friends submit themselves to him. 9 He accepteth and blesseth Job. 16 His age and death.

THEN Job answered the LORD, and said, 2 I know that athou canst do every thing. and that bno thought can be withholden from

3 Who is he that hideth counsel without knowledge?2 therefore have I uttered that I

understood not; things dtoo wonderful for me, which I knew not. 4 Hear, I beseech thee, and I will speak: I

will demand³ of thee, and declare thou unto me. 5 I have heard of thee by the hearing of the

ear; but now mine eye seeth thee:4 6 Wherefore I abhor myself, and repent in

dust and ashes.

7 ¶ And it was so, that, after the LORD had spoken these words unto Job, the LORD said to ^jEliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not kspoken of me the thing that is right, as my servant Job hath.5

8 Therefore take unto you now seven bullocks and seven rams, and mgo to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall "pray for you: for 'him will I accept: lest I deal with you pafter your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 \ So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went,

to take a particular view of the strength and well-pro-portioned parts of the monster which I have mentioned; 13. Who dare strip him of his scaly skin, or put a bridle in his mouth? 14. Who dare open his jaws? The surrounding rows of his teeth are terror itself. 15-17. They, as well as his scales, are closely and inseparably conas well as his scales, are closely and inseparatily con-nected. 18. His neesings, while he lies gaping in the sun, make a light to shine, and the water which he spouts up into the air reflects the sunbeams. His sparkling eyes emit a reddish and bright shining light. 19-21. How ternit a reddish and bright shining light. 19-21. How terribly hot is the stream of breath which proceeds from his mouth or nostrils? 22. In his neck strength lodges to an amazing degree. Before his face sorrow and to an amazing degree. Before his tace sorrow and desolation triumphantly leap, as, without fear or pity, he destroys every animal he meets with. 23. The flakes of his flesh are, as it were, soldered into a lump of metal, which cannot be moved or easily cut asunder. 24. His heart consists of the most solid flesh; and is quite destitute of every form of compassion. 25. When he appears above water the courageous mariners are rendered almost distracted with terror, and forced to their confessions and prayers, expecting nothing but present death. 26-29. No sword, spear,

dart, javelin, arrows, or slinged stones can be made to penetrate his body. 30. Without hurt or pain he makes his bed on sharp-pointed rocks, stones, or pieces of ice. 31. When he breathes and tumbles about in the water, he makes it to foam and rage as if it were a boiling pot full of ointment. 32. When he swims along, he leaves the furrows behind him all marked with froth and foam, on the surface of the sea. 33. No animal on earth is equally fearless and terrible. 34. With contempt he on the surface of the sea. 33. It o animal on earth is equally fearless and terrible. 34. With contempt he beholds the highest animals or loftiest ships, and brings them down with a sweep of his tail, tearing and rending them at his pleasure. He is king of all the huge and fierce-looking monsters.

Ver. I. [Leviathan. From the description of ver. 33, we believe leviathan to be some of those extinct species of animals whose gigantic remains prove the existence of creatures 60 feet and upwards in length and 25 in height; but of wnose instinctive endow-ments and habits we can know nothing, unless they be contained in the wonderful description of this chapter. C.—The minute description given of *leviathan* in this sublime passage will leave no doubt on the mind

referred to. The enormous tail, 'like a cedar;' the referred to. Ine enormous tail, like a ceuar; the impenetrable skin (ver. 7); the great mouth and formidable teeth (ver. 14); his lair among the reeds by the river's brink—all point to the great crocodile. P.]

REFLECTIONS.—If I am so unacquainted with

animals, how scanty must be my knowledge of their infinite Maker! If these are a terror to me, how much more ought the Almighty and his infinite majesty! If I could not tame or manage some one of these, how dare I presume to attempt wresting the government of providence out of God's hand! Surely then, above all, I must not dare to imagine him my debtor, or to interrogate him concerning his conduct. And if my And if my God governs these monsters, I need not be afraid of either men or devils. But why should I indulge pride, when, after all my boastings, I am to have some ugly and ravenous monster my superior in it?

CHAPTER XLII. [Ver. 3. Job here refers to his own previous conduct. He had attempted by his rash statements, and his insinuations of injustice on God's part, and injured innocence on his own part, to of the naturalist that the crocodile is the animal here obscure the gracious purpose the Almighty had in view

and did according as the LORD commanded them: the Lord also accepted Job.6

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then acame there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.7

12 So the LORD blessed the latter end of

r Heb. the face of Fob, with Mat. 3, 17, 1p.1.6. 1 Pc.2.5. Pr. 3.

d' (Ep. 1.6), that leemer for whom waited, ch.19.25.-

Ro.12.15 He.13.1, 3; 12.12. 1 Th.5. 14. ls. 35.3.ch.2.11, withAm.

119.71. Mat. 10.29.1 Ti. 6.17. Ja. 5.11. He. 12.11. Is. 61.7. Eze. 36.11. De. 8.16.

po

z Is.49.17-21, 8 Turtle-dove shining day. 9 Sweet - smellin

cassia.

1 Fulness of paint or ray of a ruby, car buncle, or emerald. a Ps.144.12.1Ki.1.3 Es.2.3. b Nu.27.7.Jos.17.4.

c Ps.91.16. De, 5.16 6.1,2. Pr. 3.16.

teen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ He^z had also seven sons and three daughters.

14 And he called the name of the first. Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.1

15 And in all the land were no women found 'so fair as the daughters of Job; and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and dsaw his sons, and his sons' sons, even four generations.

17 So Job died, being old, and full of days.

in his afflictions. Now he fully perceives and faithfully and humbly acknowledges all. P.]
REFLECTIONS.—How serious and humble fellowship with God makes a soul! And it is a great mercy that, when he demands of us answers of obedience, we may freely demand of him knowledge and grace to answer his requirements. If his gracious convictions render us exceeding vile and loathsome in our own view, let us expect that our deliverance is at hand, sesus' blood and grace can more than balance our sins. Whom God humbles and pardons he delights to honour and acknowledge as his own. Yea, tenderly he regards his afflicted saints, notwithstanding their peevish quarbellings with him. He resents in the most humiliating

manner the injuries done to them by their angry friends: and he often finds them sadly mistaken who were positive of their being in the right. But it is pleasant to see saints reconciled to one another through Jesus' death, in order to their enjoyment of comfortable fellowship with God. And our consolation is certainly approaching when our repentance towards God, faith towards our Lord Jesus Christ, and forgiving kindness to and prayer for injurious friends, are become re-markable. God can easily make all things concur for the welfare or enrichment of his people. And it is absurd therefore to despair in distress, when this very book was written for our encouragement in it.was not Job a type of our blessed Redeemer? He was

infinitely rich and righteous; yet for our sakes he became poor, till he had not where to lay his head. Quickly was he reduced to the depths of abasement: and behold how he lay bearing our sins, and carrying our sorrows, in the stable—in the manger—in the garden—on the cross—and in the grave! Stupendous and amazing were the troubles, the assaults, he suffered from God-from sinners-from saints! How tempted -how reproached—how afflicted and tormented! But marvellous was his faith, resignation, and patience; and undeserved and powerful his intercession; till at last he arose into illustrious and lasting glory and honour; and a great church of Jewish and Gentile saints succeeded and proceeded from his troubles.

THE BOOK OF PSALMS.

The Book of Psalms is one of the most extensive and useful in Holy Scripture, as it is everywhere suited to the case of the saints. It is at first much mixed with complaints and supplications, and at last issues in pure and lasting praise. That Heman composed Ps. lxxxviii., Ethan the lxxxixth, and Moses the xcth is certain. But whether those under the name of Asaph were mostly penned by him, or only assigned to be sung by him as a master of the temple music, as others were to Jeduthun, or to the sons of Korah, or other chief musicians, we cannot determine. Some, as Ps. lxxiv. lxxix. cxxvi. cxxxvii., appear to have been composed after the captivity to Babylon was begun; but by whom we know not. The rest, including those two marked with the name of Solomon, might be composed by David, the sweet Psalmist of Israel.

Twenty-five of the psalms have no title at all; and whether the titles of the rest are of divine authority is not altogether agreed. But when it is considered that these titles everywhere appear in the Hebrew originals, and how often they serve as a key to the psalm, and are sometimes connected with it by the accentuating points, there is no real ground to suspect their authenticity. Nor are interpreters agreed with respect to the signification of some of the Hebrew words standing in these titles. We think that Maschil always signifies that the psalm is designed for instruction, Ps. xxxii. xlii. xliii. xlv. liii. liv. lv. lxxiv. lxxviii. LXXXVIII. IXXXIX. MICHTAM denotes the precious or golden nature of the psalm; as Ps. xvi. lvi.-lx. Altaschith, that the scope of the psalm is to deprecate destrucsion, Ps. lvii. lviii. lix. MUTHLABBEN, that the psalm was composed on the occasion of the death of his son, or of Goliath the duellist, Ps. ix. AIJELETH SHAHAR, that its subject is Jesus Christ, the hind of the morning, Ps. xxii. JONATH-ELEM-REHOKIM, that David is therein represented as a mute dove among foreigners, Ps. 1vi. SHOSHANNIM, SHOSHANNIM-EDUTH, or SHUSHAN-EPUTH, may either signify that Christ and his people, who are lilies, or lilies of the congregation or testimony, are the subject of it; or that it was sung on an instrument of six strings, Ps. xlv. lx. lxix. lxxx., as Sheminith denotes an instrument of eight strings, Ps. vi. xii. MAHALATH may either signify the disease, and MAHALATH-LEANOTH the afflicting disease; or MAHALOTH may signify a wind-instrument of music, Ps. liii. lxxxviii. NEGINATH and NEGINOTH denote stringed instruments of music, Ps. lxi. iv. vi. liv. lv. lxvii. lxxvi. Nehiloth, wind ones, Ps. v. Gittith, a musical instrument, or tune invented at Gath, Ps. viii. lxxxi. lxxxiv. Alamore, the virginals, or a song to be sung by the virgins, Ps. xlvi. Shiggaion, or Shigionore, may denote the diversified matter or tune of the psalm, Ps. vii. The cxxth and fourteen next following are called Songs of Degrees; perhaps because they were sung on the different steps of the temple-stairs; or were sung at certain halts made by David and the Israelites when they brought up the ark of God from Kirjathjearim to Jerusalem, 2 Sa. vi.; or were sung by the Hebrews at their different rests when they came up from the country to their three solemn feasts; or were partly sung by the Jews at their different resting-places in their return from Babylon, Le. xxiii.; Ezr. ii.

The Hebrews divided this book into FIVE, ending with Ps. xli. lxxii. lxxxix. cvi. and cl.; the first four of which are concluded with AMEN. Interpreters have attempted to arrange or class the Psalms into a variety of different forms. To me it appears not improper to distinguish them into, I. Instructive; which are either (1) HESTORICAL, relating what God had done for the psalmist or for the Jewish nation, &c., as Ps. xviii. lxxiii. civ. cv. cvi. cxiv. cxxxvi. (most of which are also Eucharistic); or (2) Doctrinal, declaring and explaining the principles and duties of religion; as Pa. i. xiv. xv. xix. xxxvii. xxxvii. xlix. l. liii. lxiv. lxxvi. lxxvii. lxxxii. lxxxii. xc. ci. cxii. cxix. cxxxii. cxxxii. cxxxii. cxxxii. Prophetic; foretelling events relative to Christ or his church; as Ps. ii. viii. zvi. xxi. xxii. xxiv. xxix. xl. xlv. xlvii. lxvii. lxvii. lxxii. lxxxii. lxxxii. lxxxii. xcvii. xcvii. xcvii. c. cx. cxvii. cxxxii. cxlix.; not a few of which are also Eucharistic. III. Consolatory; in which the psalmist comforts himself and others in the promises, perfections, or works of God; as Ps. iv. xi. xxiii. xxvii.

THE BOOK OF PSALMS.

XXXII. XXXVII. 21v11. 1v1ii. 1xxiii. xci. cxxi. cxxv. cxxviii. cxxix. IV. Petitionaex; in which he bewails his own or the church's condition, and supplicates deliver-lxxix. Ixxx. lxxxiii. lxxxv. lxxxvi. lxxxviii. cii. cxix. cxx. cxxxiii. cxxx. cxxxiii. cxxxviii. cxl. cxlii. cxlii. xviii. Seven of these, in which the psalmist makes confession of his sin, viz. Ps. vi. xxii. xxxviii. li. cii. cxxx. cxliii., are called Penitential. V. Eucharistic; in which he stirs up himself and others to praise and thank the Lord for his favours; as Ps. ix. xviii. xxx. xxxiii. xxxiv. lx. lxv.-lxviii. xcv.-c. ciii.-cviii. cxi. cxiii. cxv.-cxviii. cxxii. cxxiv. cxxvi. cxxxiv.-cxxxvi. exxxviii. cxliv.-cxlviii. cxlix. cl. But indeed historical narratives, doctrinal instructions, prophecies, consolations, supplications, praises, and thanksgivings, are often so pleasantly and profitably connected in the same psalm that it is difficult to assign it to one class rather than to another. And what is HISTORICAL, as it relates to David and the Jewish church, is often Typical and so Propheric, as it relates to Jesus Christ and the gospel church or heavenly state. Many, too, of the SUPPLICATIONS respecting deliverances from or the destruction of enemies, are to be considered as real PREDICTIONS of the events, they being dictated by the inspiration of Him who can declare the end from the beginning.

[The Book of Psalms presents itself before the Editor united to all the music of the ear, the voice, and the heart. It has occupied much of his study, not as a mere subject of criticism, but as a light to Jesus in all his offices of Prophet, Priest, and King-and specially as a key to his inmost heart-a spiritual revelation and record of those 'prayers and supplications, with strong crying and tears,' which he offered up 'in the days of his flesh,' He. 5. 7, as well as a descriptive history of his kingdom of providence, grace, judgment, and glory, in all its periods, past, present, or to come.

To this conclusion the Editor was conducted by a process nearly as follows:-

- 1. From the confident reference to the Psalms made by our Lord himself.
- 2. From the equally confident reference of the apostles to the same authority; as, for example, amongst many others, Ac. 13. 33, where a psalm not unfrequently represented as descriptive of the instalment of David on his throne in Israel, is distinctly affirmed by the Holy Spirit to be descriptive of the sitting down of the glorified Saviour upon his throne in heaven.
- 3. By the evident insufficiency of every other principle of interpretation. Throughout the entire series of Psalms, he found so frequently and so constantly the character of some one so righteous, that to apply it to David would outrage all his history; and which, to apply to any mere man, would gainsay all observation and experience. But this righteous character, in all its various forms of exhibition, he found most exactly to correspond to the evangelical history of Christ: the conclusion was therefore inevitable—this character was that of Christ. It was in contemplating the first psalm that this conclusion first forced itself upon his mind. He had often heard that psalm, by what is called the principle of 'accommodation,' expounded as descriptive of the 'happiness of the godly,' contrasted with 'the misery of the ungodly;' and in this interpretation all ordinary authority induced him to acquiesce. Yet still did he feel himself unable to account for the factthat the description so far exceeded the reality. 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor mitteth in the seat of the scornful: but his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper.' In real life he had never seen such a man; he had never read of such a one amongst the most eminent Scripture saints. Why then did the Spirit of God, in full command of all the words of truth, proceed to draw a moral picture so far surpassing the alleged original? This was a question to which no satisfactory answer was ever presented to his Yet this was the very question that never ceased to recur demanding a solution. True he had found some excellent commentators, amongst whom may be recorded the honoured names of Gill, Romaine, and Horne, who had taught that the opening of this psalm was descriptive of Christ; but whereas for this opinion they assigned no obvious principle of interpretation, he found in it no positive satisfaction, because it appeared as much depending upon the principle of accommodation as that from which he was anxious to retreat. It was while thus puzzled between these two forms of authority, in neither of which he could discover any principle of interpretation, that his mind was earnestly turned to inquire whether any such principle actually existed. In human science he readily and clearly perceived its existence. He saw that if a book contained the names and descriptions of a thousand plants, the accomplished botanist might have some search, but no difficulty, in discovering, amidst the thousand, any plant whatsoever, and declaring its name, provided merely that the description were truly and fully drawn. To the inexperienced eye, many of the plants might appear not merely similar but the same; but the distinctive characteristics would, to the eye of the botanist, be as obvious as the sun at noonday. And were there, in the Scriptures, any such simple principle of interpretation as this, how easily might it be applied in directing our inquiries and settling our conclusions. And was there not such a principle, and was not this the very principle—the mere, but exact correspondence of the recorded description with the object described, and its obvious want of such exact correspondence with any other object? Of the existence and application of this principle the Editor soon found numerous examples in the New Testament; for instance, Ac. 2. 29-36. Now in many copies of the Scriptures lying before him he found this psalm distinctly interpreted as primarily descriptive of David, and only in some secondary or derivative and typical sense applicable to Christ. It is remarkable, however, that the apostle makes no such distinction, but directly affirms that it is a prophecy concerning our Lord. Now from what principle of interpretation does he draw this conclusion? From the simple and obvious principle that it is not true concerning David, 'for David (when he speaks) is not ascended into the heavens; but is literally true concerning Christ, whom God hath 'raised up,' of which fact the apostles 'all are witnesses.' This principle per ceived-and perceived it irresistibly commends itself to adoption-the meaning of the first pealm became most obvious. It did not describe any of the mere children of men from Adam, their head, downward. But the moment Christ is discovered, it is found exactly to correspond to the evangelical history of 'the days of his flesh.' It is, therefore, not a prophecy but a description of Christ—a moral, a spiritual picture of his character drawn by the Holy Ghost, by whom the holy men of old being moved did speak; and by which, before he appeared, the church knew what to expect; and by which, when he did appear, she should have instantly recognized her Lord.

The following are accordingly the principal rules of interpretation by which the Editor has been guided, and to which, however unimportant they may appear, he ventures to solicit the earnest attention of the disciples of the Bible.

- 1. The Old Testament is interpreted by the Spirit speaking in the New Testament; even as the 'perfect day' more clearly exhibits, but does not change, what is dimly seen at the dawn.
- 2. When one part of a psalm is thus, by the Holy Ghost, applied to Christ, every other part of the psalm must be applied to him in a way consistent with the analogy of faith in the other Scriptures.
 - 3. When one psalm is found, by quotation in the New Testament, to apply to Christ, every parallel psalm must likewise apply to him.
- 4. When a description in the whole or part of a psalm is found absolutely inapplicable to any of the patriarchs, prophets, apostles, or other saints, but, at the same time, perfectly applicable to Christ, then, according to the principle above developed, that psalm is not to be interpreted of such patriarch, prophet, apostle, or saint, but of Christ in his person, qualifications, trials, warfare, victories, or kingdom.
- 5. A large amount of interpretation must, as in the other Scriptures, be referred to the grammatical construction, especially in the bearing of the words 'I, thou, he, and their plurals, taken in conjunction with the attributes or acts ascribed to them respectively. C.]

[The Book of Psalms is a connecting link between the Old Testament and the New. In them the great purposes and lessons of the Mosaic law are set forth. In them is expressed the very essence of the symbolical institutions and manifold transactions of Providence, through which the members of the old covenant were instructed in the knowledge and trained to the service of the true God. In them the Jew was taught that the form without the spirit was vain-that a spiritual God required spiritual worship. In them the mind of the worshipper was concentrated upon the Messiah—the Shepherd, the Saviour, the King of his people. While the Psalms were thus wondrously adapted for the expression of praise under the old economy, they were no less adapted, from the fulness and clearness of their typical bearings, to give expression to the devout praise, and to give right direction to the spiritual thoughts, of the Christian. There is not a feature in the divine character now developed in the gospel-there is not an aspiration in the heart of the enlightened disciple of Jesus-there is not a matter of vital experience in the divine life-of which the record is not to be found in the Psalms of David. To say that they are wholly Jewish in their cast and character, is totally to mistake their object and to misapprehend their meaning. The poetry, even the Christian poetry of the world, is as far behind the inspired Psalms in lofty Christian sentiment, and in depth and fulness of Christian doctrine, as it is in sublimity of thought and beauty of expression. I would refer in proof to Ps. xxiii. xlvi. li. lxvii. c. ciii.

exiv. The old and the new meet and blend gloriously in the Psalms;—the old, with its gorgeous but instructive ritual, and its sublime but suggestive imagery; and the new, with its simple but glorious and cheering truths. Thus the Book of Psalms, standing midway between both covenants, and serving equally to the members of each as the handmaid of a living piety, is a witness of the essential identity of their primary and fundamental ideas. The Psaims can never be superseded in the service of the sanctuary. Alike in seasons of deepest sorrow and holiest rapture, the Christian will instinctively turn to them. P.]

PSALM I.

1 The happiness of the godly. 4 The unhappiness of the ungodly. LESSED is the man that awalketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the 1scornful:2

2 But bhis delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither:4 and whatsoever he doeth shall prosper.5

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly hall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the 'way of the ungodly shall perish.

PSALM II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHY do the heathen rage, and the people imagine² a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, bagainst the LORD, and against this Anointed, saying,

3 Let dus break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then hshall he speak unto them in his wrath, and vex3 them in his sore displeasure. À Is.11.4;65.14.

PSALM I.

a PSALM I.

a Ge.49.6.2Ch.22.3b. Fr.1.5; 4.41;5 Mi.
b. 16.10.Ps.6.8:26.4.5; 119.
12. Fr. sure.ed.
13. Fr. sure.ed.
14. Fr. sure.ed.
15. Fr. sure.ed.
15. Fr. sure.ed.
16. Fr. sure.ed.
16. Fr. sure.ed.
16. Fr. sure.ed.
17. Sure.ed.
17. Sure.ed.
18. Sur

15.44.3-5. Ps. 52. 8; 92. 12
4 Heb. fade.
6 Ge. 30.2.2Ch. 31.21; 32.20. Ps. 126.2. Ls. 3.70.
RO. 8:28.
5 All that he beareth (under emblem of a tree) shall prosper.
6 Mat. 31.2. Ps. 35; 15.4. Ls. 17. 13:29.5. Ho.
13.3. [ob 21.8. 6. Ps. 5; 24.3. Lu. 21.28.3. 6. Mat. 13.4.9. Re. 6. b. 17: 22.15.

Mat. 13.49. Re. 6. 16, 17; 22.15. i Job 23. 10, Na. 1.7, Je. 23. 10. Pr. 2.8. Jn. 10. 14. j Pr. 15.9;14. 12, 21, 32; 11. 7, Mat. 25.46. Is. 3.

PSALM II.

B.C. cir. 1040, & Ps.46.6. 2 Sa. 5.17; viii. x.xii.xv.xx. Ac. 4. 25-28. Lu.18.32. Is.8.9, 10. Mat.21, 38. Re. 17.

10. Mat.21. 38. Re. 17.
14/202.
1 Or, tumultuously
assemble.
2 Heb. meditate.
6 Ro.1.30; 8.7,8. Pr.
21.30. Job 9.4,13.
c. 1 Sa.2.10. Ps. 45.7.
Is.61.1. Jn.1.41;3.34.
d Je.55. Lu.19.14.

i Ac. 5 3t. Ps. 45.6; 110. 1-7. Da. 7, 10-14. Mat.28, 18. 1 Ti. 6, 15. hp.1.22. 4 Heb. anointed 5 Heb. upon Zion the hill of my holi-ness. 6 Or, for a decree. j Mat.3,1717,5. Ac. 13.33, Ro.1.4. He. 1.5; 5.5.

J Mat. 3.17.17.5 Ac. 13.33 Ko.1.4 Hic. 1.5 5.7 Adopted thee, in sight of Jew and Gentile, as manifested in thy resurrection from the dead (Ro. 1. 4), and exhibited thee to the holy angels as the legitimate object of their worship, He.1.5.—C. 18.0.2 7.9.2 7.8.4 He.1.5.7 J. 18.1.7 S. 18.2.7 J. 18.

PSALM III.

PSALM III.
B.C. cir. rozz.
a 2 Sa.v.-aviii.
b 25a.15,1217,11-24.
1 If this psalm was as written, as the title states, when David delight the character of the psalmist. In the midst of an unnatural robbin of the psalmist. In the midst of an unnatural robbin of truth, and the welfare of God's people.—P. Chy. 71.11.2 Sa.n.6.
d vot.46,18.4.24.
d vot.46,18.4.24.
g 1s.60.1945.25.
d 1

6 Yet have I set4 my King upon my holy hill of Zion.5

7 I will declare the decree:6 the LORD hath said unto me, 'Thou art my Son; this day have I begotten thee.7

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts

of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's

10 Ben wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss^p the Son, lest he be angry, and ve perish from the way, when his wrath is kindled abut a little. Blessed are all they that put their trust in him.

PSALM III.

The security of God's protection.

A psalm of David awhen he fled from Absalom his son.

ORD, how are they increased that trouble II me? many are they that rise up against me.1

2 Many there be which say of my soul, There is no help for him in God. dSelah.

3 But thou, O LORD, art a shield for me; my glory, and the hifter up of mine head.

4 I' cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I' laid me down and slept; I awaked: for the Lord sustained me.

6 Ik will not be afraid of ten thousands of

PSALM I. Wer. 1. Blessed is the man. Rather, 'O the blessedness of that man, that man of a thousand, who walketh not in the counsel of the unjust, who withhold God's due of love and obedience; who standeth not in the way of transgressors, to meet them, or converse with them on their own terms; who sittetle not in the seat of the mocker of God's authority and institutions. Has any son of Adam ever realized these three negatives in character but Christ? Is not this then the Christ described by character? C. Ver. 4. The imagery of the psalm is thoroughly oriental. The 'tree p'anted by the rivers of water' would not be exposed to the withering influence of a parched soil and scorching sun during the long rainless and cloudless summers. The chaff of the threshing-floor, driven away by the wind from the midst of the rich grain—what a picture of the wicked! P.

Ver. 6. Christ the truth is the away of the righteous to glory, Jn. 14.6. Satan and lies are the way of the wicked to destruction. C.

REFLECTIONS.—How dangerous is the company of wicked men, and how headlong the progress of sin! They who walk in the counsel of sinners will quickly wait for opportunities of sinning, and will with pleasure accompany with scorners. But precious and useful are the oracles of God, as means to preserve us from temptation, and to animate us to every good word and work. And it is the heavenly-minded and thoughtful Christian that will be the thriving one. It is absurd for saints to study conformity to this world, when God has marked such a difference, such an opposition, between them and the men of it. And when their end answers so exactly to their life and to the glory of the divine perfections. May God's company, God's word, God's influences, God's approbation, and God's final judgment, and the eternity consequent thereon, be ever dear to my heart!

PSALM II. Ver. x. Why do the heathen rage? The heathen nations being madly attached to idolatry and the Jewish people to self-righteousness, united in opposition to Christ, Ac. 4. 26; and for the same reasons all who inherit their principles still persevere in the same opposition. C.

Ver. 2. The kings of the earth set themselves, &c. 'Array or marshal' their hosts—their military power and cruel legal enactments and agents, as in the Jewish and Roman persecutions of the early Christians, or the terrible machinery of the Inquisition in the later days of the Reformation. C.

Ver. 3. The main purpose or object of this psalm is to celebrate the dignity, power, and ultimate triumph of the Anointed One. The ode is divided into four parts of three stanzas each. In the first, the presumptuous rebellion of the princes of the earth is mentioned, ver. 1—3. In the second, the Lord Jehovah expresses his contempt for the rebels, and announces his purpose to overthrow them by the agency of his Anointed One, ver. 4—6. In the third, the Anointed One declares his office, and his resolve to carry out Jehovah's will, and execute vengeance, ver. 7—9. In the fourth, a practical and solemn warning and admonition is given to the whole princes and people of the earth. P.

Ver. 4. LORD. ADONAI, not JEHOVAH, as in ver. 2, 7, 11. Adonai signifies my pillars, God in the character of providential upholder. C.

Ver. 7. My Son. A title of the 'Word that was God' (In, 1, 1).

Vet. 4: Lord. Abord., not Jemoval, as in Ver. 2, 7, Adonai signifies my pillurs, God in the character of providential upholder. C. Ver. 7. My Son. A title of the 'Word that was God' (Jn. 1. 1), that 'eternal life that was with the Father' (1 Jn. 1. 1), and who thus being 'eternal life with the Father', must have been his eternal Son: for as Father necessarily implies a Son, if the Father were eternal, a point that cannot be disputed, so must the Son have been eternal. C.

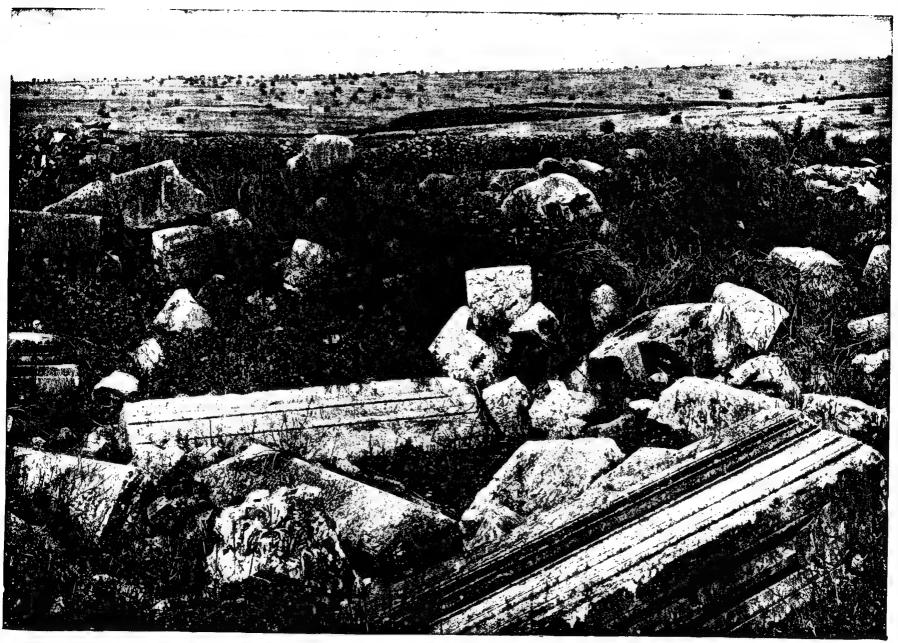
Ver. 12. The Son is the Anointed of ver. 2; the King of ver. 6; and the omnipotent Conqueror of ver. 9. The Hebrew word translated 'Son' is different from that used in ver. 7. It is an older, and appears to have been a more dignified, term. It will be observed that the three last verses of the psalm correspond to the three first. The revolt against the Lord and his Anointed finds its parallel in the injunction to serve the Lord and to kiss the Son. P.

REFLECTIONS.—Bitter and inveterate is the en-

REFLECTIONS. - Bitter and inveterate is the enmity of mankind against Jesus Christ our Saviour. 988

The agents of hell, Jews and Gentiles, readily drop their private animosities to harmonize in opposition to him! If his cause is to be run down they cordially unite in the work! And not well-grounded fear, but enraged enmity, makes the princes of the earth to oppose his kingdom, which is not of this world. But in vain are all their contrivances and fury. His church, and every believer, is fixed on a rock, against which the powers of hell and earth can never prevail. Jesus' person, as the only begotten Son of God from eternity, and declared to be such in his resurrection from the dead, and the new covenant made with him, are their everlasting foundation. His intercession, and the saving power of his Spirit, endear them to himself. But dreadful is the judgment executed on his Jewish, heathen, antichristian, or other opposers! And if the great are not good they shall receive the deeper dam-nation. O how mixed is the service of Christ on earth! Whilst we rejoice in him and his fulness, we need to tremble on account of our own guilt and corruption, and the snares and dangers that attend us. But holy jealousy and filial fear produce joys unspeakable and full of glory. While the world contemn him and riot in wantonness, let my soul kiss, receive, love, adore, and submit to God's Son; so shall I be blessed in him with all spiritual blessings in time and eternity.

PSALM III. Ver. 2. Selak. Though this word occurs upwards of seventy times in the Psalms, its meaning is much disputed. By some it has been reckoned a musical pause, by others a mark of attention; by others a repetition; by others as equivalent to Amen! while some consider it indicative of the eternal value of the proceeding passage. C.



WINS OF THE SYNAGOGUE AT CAPERNAUM—WHERE CHRIST HEALED THE MAN WITH THE WITHERED HAND. [PSALMS, ii:7.]—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." We give this view of the ruins of the synagogue at Capernaum because it was at Capernaum that our Saviour wrought the majority of his miracles and delivered many of his discourses. The ruins at Capernaum indicate that this was once a place of importance,

but now it is in a state of perfect decay and desolation. The ruins extend for half a mile along the coast and as far back into the interior. Here are fragments of ancient walls and foundations. The rank growth of bushes and weeds almost prevent travelers from making careful measurements. There are architectural fragments in the above synagogue which belong to a very ancient period. There are pieces of Corinthian capitals, architraves, elaborate friezes and pedestals.

people, that have set themselves against me! round about.

7 Arise, O Lord; save me. O my God: for thou hast "smitten all mine enemies upon the

8 Salvation belongeth unto the Lord: Pthy

blessing is upon thy people. Selah.

PSALM IV.

1 David prayeth God to hear him. 2 He reproveth and exhorteth his enemies. 6 Man's happiness consisteth in God's favour.

To the chief' musician on "Neginoth, A psalm of David.

HEAR me when I call, O b God of my righteousness: 2 thou bast enlarged me when I was in distress; 3 have mercy upon me, 4 half. Fast experience begges present confidence and hear my prayer.

2 O ye hons of men, how long will ye turn my glory's into shame? how long will ye turn my glory's into shame? how long will ye love vanity, and seek after leasing? Selah.

Rut know that the Lord bast analts.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: *commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness; and put" your trust in the LORD.

6 There be many that say, Who will show us any good? Lord, plift thou up the light of thy countenance upon us.

PSALM IV.

e Ps. 3, 33, 12. I Job 29, 20.

5 The glory of Christ was his Godhead manifested m the Besh [n. 17, 5], with the ministration of the besh pirm of the best pirm of the besh pirm

14.—C.

Jonah 2.8. Ps. 2.1, 2.

A 2 Ti. 2. 19. 25a. 7, 16.

Ex. 33. 16. 2 Ch. 16. 9.

Ep. 1.4.

i Ps. 3.4; 34. 4.6. 15.

j Ep. 4. 26. Je. 5. 22.

A Ps. 77. 6; 63. 6. 2 Co.

13. 5.

PS.57.5; 63. 6.2 Co. 13.5. PS.50.14;51.19. De. 33. 19. Mal.1.11,14. Is. 61.8.

61.8. # Ps. 2.12; 115. 9-15. Is. 26.4. Job 13.15. • Phi. 3.18, 19; 2, 21.

8 Ps. 3. 4; 4. 1; 19. 14

Exip in the temple.—P.

e Je.44.4. Hab.i.i3.
Ex.15.11.
g Ps.94.20.Re.22.15.
h Ps.1.5;14.1-5. Ec.
5.4.Zec.11.8.
8 Heb. before thine

eyes. Re.21.8;22.15. * Re.21.8:22.15.
4 Lies. I' Leasing' is an old and very expressive Saxon word, signifying falsehood. — P. 25.23. Pr. 6.16-18.
5 Heb. the man of bloods and deceits.

bloods and deceils.

k Jos.24.15. He.4.16;
12.28,29. Ro.5.20, 21. 1
Ki.8.30. Ps. 138.2;65.2.

6 Heb. the temple of thy holiness.

l Ps. 25. 5; 143.8, 10;
86.11.

86.11.
n Heb. those which observe me, 2 Sa. 12.

observe me, 20a. a...
14. PS.25.4;27.11.
p PS.36.1-4;12.2.3;
14.1-4. Mat.15.18.10.
Ro.1.28-31;3.10-18;8.
7. Or, steadfastness.

8Heb. in his mouth that is, in the mouth of any of them.

PSALM V.

1 David prayeth, and professeth to be constant in prayer. 4 God favoureth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the

To the chief musician upon Nehiloth, A psalm of David.

TIVE eear to my words, O Lord; consider my bmeditation.

2 Hearken unto the voice of my cry, emy King, and my God: for unto thee will I pray.

3 My dvoice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.2

4 For thou art not a God 'that hath pleasure in wickedness; neither 'shall evil dwell with

5 The *foolish shall not stand in thy *sight: thou hatest all workers of iniquity.

6 Thou 'shalt destroy them' that speak leasing:4 the Lord will abhor the bloody and deceitful man.5

7 But *as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.6

8 Lead me, O Lord, in thy righteousness, because of "mine enemies; "make thy way straight before my face.

9 For there is no faithfulness in their mouth;8 their inward part is very 9wickedness; their throat is an open sepulchre; they flatter with their tongue.

10 Destroy qthou them, O God; rlet them fall by their own counsels;2 cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in

Ver. 7. This was never true of David the son of Jesse, hence it must be interpreted of the final victory of David's Lord. The parallelism of this with the second Psalm clearly refers it Christ. C.—Allusion is probably made to wild beasts, to which David compares his enemies. God disarms them as one would disarm a lion or tiger, by breaking its jaw, or dashing out its teeth. P.

REFLECTIONS.-Whilst I here behold Jesus con-REFLECTIONS.—Whilst I here behold Jesus con-flicting, crying, and conquering, and entering into his glory, let me think how often the greatest trials spring from whence we least expected them! from our own house, our near relations! How numerous the seed of the serpent; and how furious their opposition to Christ and his people! But if troubles drive us to our God and our duty, we shall be effectually protected and honourably exalted. Our cries of faith shall be speedily answered from his temple, his heaven, his Christ. Confederacies of foes unnumbered, and savage as will be shall but enhance and exwerter our salvation. beasts, shall but enhance and sweeten our salvation and blessings, and shall bring upon themselves fearful and lasting ruin.

PSALM IV. Ver. 6. Who will show us. The word us here discovers the believing church offering the only 'sacrifices of righteousness,' a confident reliance upon the finished work and gracious countenance of her Lord, 2 Co. 4.6; He. 9. 23; x Pe. 2.5. C.

REFLECTIONS. - In every distress God is a safe refuge to flee to: and the more of his kindness we have refuge to fiee to: and the more of his kindness we have experienced, the more bold ought to be our prayers and the stronger our faith. But base is the work, contemptible the character, and vile the desires of the wicked, when compared with those of the godly. What fear of God and his judgments, what serious self-examination, what cordial dedication to God through Christ, are necessary in them that are saved! The wishes of the unregenerate are senseless and sensual: but exalted are the desires, readily granted the felicity, and unmoved the rest of them who firmly believe.

PSALM V. Ver. x. Who speaks these words, David or some other? whosoever he be, it appears from ver. 12 that his confidence lies in his being rightense. Now there is none righteous but Christ (comp. Ro. 3. 70; x]m. 2. x], the conclusion is therefore inevitable: this is a prayer of Christ, the Holy Spirit speaking by the prophet, foreshowing to the church how he would pray, as the same Spirit speaking in the evangelists has recorded for the church how he did pray. See especially In. xvii. C. Ver. 7. The Hebrew word here trans'ated 'temple' was applied to the church how he did pray. See especially In. xvii. Thus it is said Eli sat 'by a post of the temple of the Lord' at Shiloh, x Sa. 1.9. Consequently the use of this word cannot be adduced as a proof that David was not the author of the psalm. P. Ver. 20. Such petitions against enemies frequently occurring in the psalm have afforded occasion for infidels to object, and even for believers to plead a difference between the spirit of the Jewish and Christian dispensations. With those who sit in the 'seat of the scorner' we may not here plead, but with believers we must. 1. To them we say, By whom spake the prophets of old? by the Holy Ghost (a Pe. 1. 22), never by their own spirit. 2. Does not God punish rebellious sinners according to this word? Certainly. Then does God ever do what the holiest may not entreat him to do? 3. Do not men, the very objectors, appeal to courts of law for redress of injuries? And may not Christ then appeal to his Father for the destruction of the works of the devil'? 1 Jn. 3, 8, C.

REFLECTIONS.-Meditation is the director, fervour the life, faith the presenter, and a reconciled God in Christ, as our own, the object, the morning a principal season, and atient expectation the attendant of every true prayer. And while the holiness, justice, and mercy of God in Christ demand our sincerity, and encourage our boldness in approaching to his throne of grace, the wickedness and danger of sinners, the number and mischievous intentions of our enemies, difficulty of our duty, and our need of immediate blessings, should keep us firmly in the exercise. Never should our brethren of mankind, and especially our fellow-saints, lack our warm remembrance in it: and from the prayer of faith we may confidently expect the answer of peace. But, alas! miserable are the sinners, the rebels, against God and his Christ! How universal their corruption of heart—of tongue—of practice! How

fearful the ruin that awaits them! But their contriv-ances to dishonour Jesus Christ, and afflict his people, or to deliver themselves, shall be made the means of their aggravated woe.

PSALM VI. Ver. 1. Rebuke me. There is here but one speaker, and that he is Christ will appear from the quotation of ver. 8 in Mat. 7. 23. Let the candid and pious student of Scripture also consult He. 5. 7. C.

Ver. 5. These words are literal facts; God is not remembered by the dead—the dead bodies that lie in the grave, which very death and grave Christ came to conquer and destroy, He. 13. 14; I Co. 15. 57. C.

Ver. 7. There is great graphic power, and at the same time deep pathos, in this verse. The eye wasted away—its fire, and brightness, and beauty extinguished by continuous weeping. Dimness as of age creeping over it. All this arising from the uncessing persecutions of his enemies. P.

REFLECTIONS.—Not even kings are exempted from the common miseries of life! But it is hard to sup-port under sore sickness and a wounded spirit at once: port under sore sickness and a wounded spirit at once: and yet God's dearest saints have often the largest shares of them. There is no relief under such a burden but to cast it on God. And when our sins have been great so must be our sorrow. The removal of the sense of God's displeasure must be more earnestly desired, than abatement of or relief from our sufferings. And if God ever regard us, it is neither for our righteousness, nor for our sorrows or sufferings, but for his mercy in Christ. However desirable it is to be with Christ in heaven, saints are to wish for life, while it is for the in neaven, saints are to wish for life, while it is for the glory of God and the good of his church. But quickly they who sow in tears shall reap in joy. And if God answer one prayer, he will answer all that follow in faith. He is the same Hearer of prayer yesterday, to-day, and for ever. But close fellowship with God really draws the saints from delight in or intimacy with the wided and guide and in the property of the saints from delight in or intimacy with the wided and guide and in the property of the saints from delight in or intimacy. with the wicked: and quick and inevitable ruin awaits their impenitent injurers.

thee rejoice: let them ever shout for joy, because thou defendest them:3 let them also that love thy name be joyful in thee.

? For thou, Lord, wilt bless the righteous: with favour wilt thou compass him as with a

shield.

PSALM VI.

1 David's complaint in his sickness. 8 By faith he triumpheth ever his enemies.

To the chief musician on Neginoth supon Sheminith, A psalm of David.

To the chief musician on Neginoth supon Sheminith, A psalm of David.

O LORD, b rebuke me not in thine anger, neither chasten me in thy chot displeasure.

2 Have mercy upon me, O Lord; for I am weak: O Lord, cheal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, how long?

4 Return, O Lord, bdeliver my soul: oh save

me 'for thy mercies' sake.

thee: in the grave who shall give thee thanks?

6 I' am weary with my groaning; all the inight make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart^o from me, all ye workers of iniquity; for the Lord hath pheard the voice of my weeping

9 The Lord hath heard my supplication; the Lord will receive my prayer.3

10 Let' all mine enemies be ashamed and sore vexed:4 let them return and be ashamed suddenly.

PSALM VII.

1 David prayeth against the malice of his enemies, professing his mocence. 10 By faith he seeth his defence, and the destruction of his innocence.

«Shiggaion of David, which he sang unto the Lord, concerning the words of b Cush the Benjamite.

LORD° my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he dtear my soul like a lion, rending it in pieces, while there is none to deliver.2

3 O Lord my God, oif I have done this; if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me; (yea, gI have delivered him that without cause is mine enemy;)3

8 Heb. thou coverthem. t Ps.112.1; 128. 1; 29. 11;115.12-15. 4 Heb. crown him Ps.32.10.Zec.2.5.

PSALM VI

a Or, upon the eighth, I Ch. 15.21.Ps. 12 title.

b Ps. 38. x. Je. 10.24.
He. 12. 6. Re. 3. 19. Is.
54.89:27.8.9.2 5a.7.14.
c Ps. 25.
d Ps. 38.8 88.4.
e Ho.6.1. Jobs. 18, 19.
Ex. 15.26.

17.18.30.10. & Ps.77.2-9; 88.1-18. La.1.16; 2.11, 18, 19; 3.

49-50. l Job 7.3. 2 Or, every night. n Ps.31.0; 38.10. Job 17.7. Laz. 2115.17. o Ps.4. 2, 41.19. 115; 139.19. Lul. 3.2. p Ps.46.2; 18.31.22; 40. 1.2. Da.9.22-3. o Ps.66.2; 116.1; 55. 16.56.13; 116.15; 50. 13

10: 56.13; 118. 5; 120. 1;
314.46.6
3 If not with the eye of sense, yet with the eye of sense, yet with the ever-brightening eye of faith and hope, the poalmist sees his utilimate british and in his own time he will answer.—P.

**PS-7.6:9-9:3:28.4135.26:40.14.15; 109. 29; 56.
917.7.3

9;17.13. 4 See note on Ps. 5. 10.—C.

PSALM VIL B.C. cir. 1058,

B.C. CH. 1058, 2 2 Sa.xvi. 1 Or, business, b Hab.3:1. c Ps.13.5;42.11;56.1; 57.1;54.1.2 Co.1.10. Jobi3.15.Is.50.10.

d Pr.19.12. Is. 38.13. Ps.35.15,16;50.22. 2 Heb. not a de-liverer.

e Job xxxi.; 16. 17-19. Ac.23.1; 24.16. Ps. 59.3.2 Co.1.12.2 Sa.16. 7,8.

Is.10.6.Mal.4.1,3. 2 Job 10.9; 31. 21, 22, Ho.9.11.Pr.10.7. 4 See note on Ps. 3.

2.--C. j Ps.04.1,2; 35. 1; 44. 23,26; 12.5; 73.20. Is. 3. 13,14;33.10; 26.21; 51.9. Ex.3.7,8. 5 See note on Ps. 5. 10.—C. & Ps 48.11; 58.10,11. Re. 16.5; 18. 20; 19.1-8; 11.17,18. \$\langle\$ 18. 30, 18. Ps. 48. 1,

l is 30, 18. Ps. 48. 1, 75.7,8.

6 Resume the judgment-seat, a prayer equivalent to that of the church (Re. 22, 20), 'Even so, come, Lord Jesus',—C.

n Ps.26.1;35.24;43.1; 18.20,24;17.2,3.1 Sa.24

18.00.417.2.3 TS.2.2.4.

17 There is no presumption here. The
psalmist makes no
allusion to his personal religion, or his
righteousness in the
sight of God. A spespeen brought against
him. He was conscitions of his innocence
and perfect integrity
in so far as it was
concerned.—P.

9 Ps. 98.6 55, 01.6-22;

9 Ps. 98.6 55, 01.6-22;

Ps. 58.6; 50.16-22; 63.88. ## 2Sa.7.16.1Pe.5.10; 1.5. Jude 1.

1.5. Jude 1. g 1 Sa.16.7. 1 Ch.28. 9. Ps.139.1. Je.11.20; 17. 10;20.12. Re.2.23. p Ge.15.1. Ps. 89.18; 91.1-4;84.11. Pr.11.20.

9.1. ~4.84.11. Pr.11.20.

8 Heb. My buckler
is 44000 God

*P.S. 35.11.43.11.140.

12.13.De. 32.36.

9 Or, God is a rightconst judge.

†P.S. 5.4.51.50. 16-22.

Zec.11.8.15.43.22.

**Mat.3.10.

**De. 32.41. Eze. 21.

9-11. 15.34.6; 59.17. 18;

13.5.

9-11. IS.34.6; 59.17, 18 13.5. ** De.32.23,24. Ps.45. 5. Job zviii. xx. xxii.

y Job 15.35. Is. 59.4 Ja.1.15. 1 Heb. He hath digged a pit. aigged a pit.

** Ps.9. 15, 16; 140, 911;10.2;109,17,18, Pr.5.
22: 26, 27, Ec.10.8, Es.
vii.ix.1 Sa.26, 10,

** Ps. 58, 10; 35, 28,
Re.16.5;19.1,2.Ex.xv.

PSALM VIII. B.C. cir. ro60. & Ps.lxxxi.; 84.title with 1 Sa.zvii.

b Ex. 34.6,7. De. 28. 58. Is.12.4,5. Ps.72.17-19:1134-6; 148.13. Phi.

19;113.4-., 2.9-11. c Mat. 21. 16; 12. 25; 10.14.1 Co.1.26,27.

2.9-11.
c Mat. 21.10; 12.25;
19.14.1 Co.1.30, 27.
l Heb. founded.
d Ps. 44.10;46.10.Re.
6.12-17;19.1-21.
e Ps. 111.2; 19.7-6.
Job 36.24, 62.2.1.
3 The pure air and cloudless sky of Patlestine make the starry heaven a scene
of wondrous beauty and glory. We cannot in this country form any just conception of the brilliancy of the stars and the soft mellow radiance of the moon. David was a shepherd. Durling the mild nights:

5 Let the enemy persecute my soul, and take it; yea, let him htread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O Lord, in thine anger; lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.5

7 So kshall the congregation of the people compass thee about: for their sakes therefore return thou on high.6

8 The Lord shall judge the people: "judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.7

9 Oho let the wickedness of the wicked come to an end; but restablish the just: afor the righteous God trieth the hearts and reins.

10 My defence is of God,8 which saveth the

upright in heart.

11 God *judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he "ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth

falsehood.

15 He made a pit,1 and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 Ia will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

PSALM VIII.

God's glory is magnified by his works, and by his love to man. To the chief musician upon "Gittith, A psalm of David.

LORD our Lord, blow excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest astill the enemy

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which

PSALM VII. Title. It ought not to be forgotten that the superscriptions or titles prefixed to many of the Psalms are not inspired. They are generally of late date, and of questionable suthenticity. Nothing is known of Cush the Benjamite. He is not mentioned elsewhere; but he may possibly have been one of the followers of Saul when he was in pursuit of David amid the wilds and strongholds of the desert. P.

Ver. 1. The denial of all iniquity, ver. 3, and the appeal to judgment on the ground of righteousness and integrity (ver. B-11), could never have proceeded from David the son of Jesse. He confessed his sin, and the Holy Spirit hath recorded that sin for our warning, and his repentance and pardon for our encouragement. But the denial of iniquity, and the appeal to judgment an the ground of righteousness, are most becoming in David's Lord (Mat. 22. 43), who knew no sin. These verses, therefore, being absolutely untrue of David, but perfectly true of Christ, we have the utmost evidence that this psalm is a prayer of Christ. C.

Ver. 13. This and the following verses point to an individual. But who is he? Read Ac. 1. 16, 20; Ps. 69. 25, and then say, is

not this also a description of the arch-traitor, the prototype of all the subsequent persecutors of Christ and his church—in principle, covetousness; in practice, cruelty; and in the end, self-destruc-

tion. C.

Ver. 16. These verses contain a graphic description of the career of the wicked man. Sin of every form and character is recklessly indulged in. One is reminded by it of Paul's statements in the epistle to the Romans, P.

REFLECTIONS. -- While I here behold the much persecuted and reproached Jesus, in his perfect right-eousness, justified by his Father, and avenged of all his enemies, Jewish, heathen, &c., let me think how complete and commodious a refuge God is in every time of trouble! In him we can never be moved. However brutish and cruel our enemies be, while we are weak we are strong. No false accusation need

dismay us while we are conscious of our innocence, and have a gracious God to appeal to as our witness and judge. There is no kindness which he will not grant for the benefit of his people and the glory of his own perfections. Out of his favour there is no safety, and in it there is no danger. If he justify us none dare accuse or condemn us. And though our faith is truly a condition of our eternal happiness, dreadful and unavoidable is the ruin of impenitent sinners. Their contrivances and attempts against the godly shall prove means of their own destruction; when they who trusted in the Lord, and kept his way, triumph in notes of endless praise.

PSALM VIII. Ver. 1. The excellence of the name of God

- 4 What s is man, that thou art mindful of him? and the son of man, that thou visitest him?
- 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
- 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
- 7 All sheep and oxen, 3 yea, and the beasts of the field:4
- 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths
- 9 O Lord our Lord, how excellent is thy name in all the earth!

PSALM IX.

1 David praiseth God for executing of judgment. 11 He inciteth others to praise him. 13 He prayeth that he may have cause to praise

To the chief musician upon Muth-labben, A psalm of David.

WILL^a praise thee, O Lord, with bmv whole heart: I will show forth all thy marvellous works.

- 2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.
- 3 When mine enemies are turned back, they shall fall and perish at thy presence.
- 4 For thou hast emaintained my right and my cause; thou satest in the throne judging right.2
- 5 Thou hast grebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.
- 6 O thou enemy, hdestructions are come to a perpetual end:3 and thou hast destroyed cities; their memorial is perished with them.4
- 7 But the Lord shall endure for ever: *he hath prepared his throne for judgment;
 - 8 And he shall judge the world in righteous-

g Job 7.17. Ps.144.3; 80.17. He.2.6-9, Is. 40. 17;64.6. Da.7.13. h Ge.1.26-29;2.7-25. He.2.7-9.1 Pe.1.20,21. Phi.2.6-11.

Ph. 2.6-11.

i Ge. 1. 28. Mat. 11.

27: 28. 18. 1 Co. 15. 27.
Ep. 1. 20-22. 1 Pe. 3. 22.
He. 1. 2 Jn. 3. 35: 17. 2.

3 Heb. Flocks and oxen all of them. All animals, wild and tame.

animals, wild and tame.

4 Here again the reminiscences show the s

j Ps.35.10; 36.7; 85.8 104.24;72.17-19. Ex.15 10.De.32.31;33.26. Job 11.7.Zec.9.17.

PSALM IX.

- B.C. cir. 1060 or 1020. # Ps.139.1417.17113. 5, 6; 27.6; 30. 1; 34. 1-4; clii.-cvii.;72.18,19. Re. 15.3,4;19.1-9. Col.3.16. b Ps.86.11,12; 111. 1;
- 136.1,2. c 1 Ti.1. 17; 6, 15, 16. Is.57.15, Ps.56.2; 83.18. Ro.9.5.
- d Ps.68.1,2.Re.6.12-17;19.11-21.2 Th.2.8,9.

- a Fs.0.1.2.R.C., 25 F159.11-21.2 Th.2.8,0 F158. xvi.-xviii. 2 Xxi. Wheb. thou hast made my judgment. 2 Heb. in right-consicts. g 2 Sa. v. viii. x. Ps. g 2 Sa. v. viii. x. Ps. d. Na. t. 9. Re. 14. 8 Exc., 2-15. Ac. 15. 8
- &c. # 2 Ki. 19. 25. Is. 10. 13;14.4-6. Jc. 25.9,11. 4 Sodom and Go-morrah, Nineveh, Balylon, Tyre, and many other places, afford examples of cities, of which sin has left scarce any memorial beyond a 1 Psong 100 at 16

j Ps.90.2; 102. 24, 46. He.13.8. & Ps. 7. 6; 75.7; 76.9; 89.14.

n Ps.37.29;46.1;91.2. Is.4.6;25.4; 32.2. Hc.6. 18;4.16. 5 Heb. an high 5 Heb. an high place. o Pr.18.10. Jn.17.3;1. 14.1 Jn.5.20. Ps. 42. 11 43.5.2Co.4.6.2 Ti.1.12.

p 2 Co.1.10. Is. 46.3, 449.14,15;54.8-10.He. 13.5.Je.32.40. q Ps.78.68,69;132.13, 14.Re.14.1;21.3. rGe.9.5. Je.2.34. Re. 16.6,19;18.24.

s Ps. 10. 17;22,24;102 17.18.44.21.
6 Or, afficted,
f La.1.11;3.50.Ex.2.
23-25;3.7.Ps.45.20;119.
132.153.
w 2 Co.1.10. Ps.70.5;
107.18.1s.38.16,17.
v Ps.ciii.-cviii.cxlv.
-cl.cxvii. 138.1; 22. 22.
25:33.18;57.9;109.30. x Ps.7.15,16:57.6;94. 23. Pr.5.22;22.8;20.27.

y Ps. 58.10,11; 83.13-18: 46.10; 48.10.11. Ex. 9.10. \$\infty\$ Ps. 7.15, 16: 37. 15; 140.9. Es. iii. vii. ix. α A most serious reditation, Ps. 19. 14;

meditation, Ps. 19, 14;
7 Eminent authorites understand by
this word a musical
pause. Its location
in the text, where it
authority of the Holy
Spirit, renders such
authority of the Holy
Spirit, renders
such to to account of the Holy
Spirit authority of the Holy
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R.O. 2. 8, 9, 2 I.h.1, 79, 8 The Hebrew word rendered 'hell' is sleedy, it is equivalent to the Greek Anders, and signifies death. It is not a place but a state, consequently the statement here made that 'the wicked shall be turned into hell,' is merely an execution of the district of the consequently the statement here made that 'the wicked shall be turned into hell,' is merely an execution of the district of

PSALM X. B.C. cir. 1058. a Ps.44:2413.1-3122. 1.227-9;30.7; 102.2. Is. 8.17;45.15;64.1,2.

A.M. cir. 2944 or 2984. hess, he shall minister judgment to the people in uprightness.

> 9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

- 10 And they that know thy name will put their trust in thee: for thou, LORD, phast not forsaken them that seek thee.
- 11 Sing praises to the Lord, which adwelleth in Zion: declare among the people his doings.
- 12 When he maketh inquisition for blood, he remembereth them: he sforgetteth not the cry of the humble.6
- 13 Have mercy upon me, O Lord: tconsider my trouble which I suffer of them that hate me, thou that "liftest me up from the gates of death;
- 14 That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.
- 15 The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.
- 16 The ^yLord is known by the judgment which he executeth: *the wicked is snared in the work of his own hands. "Haggaion." Selah.
- 17 The bwicked shall be turned into shell, and all the nations that forget God.
- 18 For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.
- 19 Arise, d O LORD; let not man prevail: let the heathen be judged in thy sight,
- 20 Put them in fear, O LORD; that the nations may know themselves to be but men. Selah.

PSALM X.

1 David complaineth to God of the outrages of the wicked. 12 He prayeth for redress. 16 He professeth his confidence.

THY standest thou afar off, O Lord? why hidest thou thyself in times of trouble?

always appears in its full development of such grace as the believer requires under his peculiar circumstances. Thus to Abraham (Ge. 17. 1) it was 'the Almighty God,' when his defenceless state constantly suggested the need of protection. Again to Moses in the solitudes of Horeb [Ex. 3. 14] it was 'I Am,' when the changes of years suggested the excellence of an unchanging God. But to that same Moses, in the midst of the 'thousands of Israel,' the name is expanded, as it were, to embrace all the accessities of the time, and assure the faith of Moses in discharge of his arduous duties, Ex. 34. 6, 7. And when, in the fulness of the time, God hath sent forth his Son (Ga. 4. 4), and the Spirit of his Son (Ga. 4. 6), the excellence of his name is still further manifested in the baptismal title and the apostolical benediction, revealing and glorifying Father, Son, and Holy Spirit, Mat. 28. 19; 2 Co. 13. 14. C.

Ver. 5. A little lower than the angels. The quotation of ver. 18 by our Lord, Mat. 12. 25; He. 2. 6, 7, evidences, beyond all doubt, that it is a description of Christ. C.

Reelections.—How glorious is the name of our

REFLECTIONS.—How glorious is the name of our exalted IMMANUEL, and of God in him! Quickly shall his kingdom fill both heaven and earth, however despicable its oracles, ordinances, and professors now appear to a carnal world. By the weakest instruments he accomplishes his greatest purposes, displays his power and grace, and treads and triumphs over Satan and his votaries. The glories of nature, but especially the graces of redemption, should continually lead our hearts to the contemplation of their glorious Author. How astonishing is it to see so many creatures subjected to miserable man; and especially to behold them all subjected to the once lowly Christ!

PSALM IX. Ver. 1. Of whom the Spirit here speaks, will be evident from considering first, that Ro. 15. 9 ascribes Ps. 18. 9 to Christ. This is the key of the interpretation. Next, with Ps. 18. 49, compare Ps. 57. 93 35, 73, then all with this opening verse ascribing praise to Jehovah with the whole heart, and with

ver. 14, proposing to show forth 'all his praise,' and it will be impossible to deny that the psalm is prophetically spoken in the person of Christ. C.

REFLECTIONS.—All success granted by God to us ought to animate us to the most hearty praises and thanksgiving for that and all other deliverances. And while prosperity renders us thankful, our chief joy must be in the God of our mercies. It is himself, as the most High in Christ, that is our infallible security against fear or danger. And though the wicked prosper for a time, they are marked for lasting destruction. And when God begins he will make an end. Thrice happy are they, however poor and oppressed, who have this God of Jacob, this high Sovereign, this righteous Judge for the object of their knowledge and trust! The more they know of him the more they will trust Sweet shall be their songs of deliverance in in him. Sweet shall be their songs of deliverance in the church in the ordinances below, but especially in the heavenly Zion above. But while God remembers them in mercy, and grants their long waited for requests, fearfully will he manifest his holiness, equity, and power in the temporal and eternal ruin of his and their wicked enemies. But ought we not here chiefly to contemplate, with joy and thankfulness, the blessings of redemption, and the victories of our Redeemer over sin, death, and hell, Jews, heathens, and anti-christians, and all other incorrigible opposers; and to believe that we through him shall be more than con-

PSALM X. Ver. 1. Read Ps. 22. 1, 18, which the Holy Spirit expressly applies to Christ, then compare the whole of Ps. 221. with Ps. x., and their perfect parallelism will clearly show 992

that this psalm is a description of Christ cruelly persecuted by Herod, ungratefully betrayed by Judas, impiously denounced by Caiaphas, and unjustly condemned by Pilate. C.

Ver. 9. The poor, that is, the poor in spirit, whose hearts have been emptied of all vanity and self-righteousness, Mat. 5, 3. C.

Ver. 10. The true meaning of this verse seems to be 'crushed, he sinks down; the poor man falleth under the power of the mighty.' The reference is not to oppressor, but to the oppressed; not to the tyrant, but the victim. P.——Strong ones. Literally exemplified in that affected humility with which the Inquisition was wont to deliver the marryrs of truth to the secular arm, and hypocritically to commend her victims to mercy. C.

Ver. 12. Seing the tyranny and power of the wicked, and the helplessness of the oppressed, the psalmist appeals to God. He alone, infinite in wisdom and power, can succour and save the poor and needy. P.

Ver. 15. The appeal is here made to God as a righteous ruler. It is justice and not vengeance that the writer asks. There is nothing either harsh or cruel in justice. P.

Ver. 16. Heathen are perished out of his land. This expression refers the fulfilment of the psalm to that time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, Re. 11. 15, and which shall eventuate in that glorious day, when 'Babylon shall be thrown down, and shall be found no more at all,' Re. 19. 21. C.

REFILECTIONS.—What a heavy burden to an exer-

REFLECTIONS.—What a heavy burden to an exercised saint are the hidings and frowns of his God! and the greatest saints undergo the severest trials of their faith. Men's persecutions, or Satan's tempta-tions, often unite with God's absence to distress the Behold into what dreadful monsters sin has transformed men-proud-persecutors-boasterscovetous—prayerless—careless of God and religion—disobedient—impenitent—insolent—secure—prolane—treacherous—heretical—murderous—hypocritical—blasphemous! But their wickedness is all before the Lord. And to revenge their affronting of himself, to

. 2 The bwicked in his pride doth persecute1 the poor: 'let them' be taken in the devices that they have imagined.3

3 For the wicked boasteth of his heart's4 desire, and 'blesseth the covetous, whom the LORD 5abhorreth.6

4 The wicked, through the pride of his countenance, will not seek after God: "God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he *puffeth at them.

6 He hath said in his heart, I shall not be seen thinself, he moved: for I shall never be in adversity.

7 His" mouth is full of cursing, and deceit,8 and fraud: under his tongue is mischief and vanity.2

8 He 'sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set3 against the

.9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his

10 He croucheth,⁵ and humbleth himself. that the poor may fall by his strong ones.6

11 He phath said in his heart, God hath forgotten: he hideth his face; he will never see it.

12 Arise, O LORD; O God, 'lift up thine hand: forget not the humble.

13 Wherefore* doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou whast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth⁸ himself unto thee; thou art the "helper of the fatherless.

15 Break* thou the arm of the wicked and the evil man: "seek out his wickedness till thou find none.

find none.

16 The Lord is King for ever and ever: the heathen are perished out of his land.

17 Lord, below hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear;

18 To djudge the fatherless and the oppressed, that the man of the earth may no more oppress.

18 Dovid encourageth himself in God against his enemies. 4 The providence and invites of God!

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

To the chief musician, A psalm of David.

N the Lord put I my trust: bhow say ye to I my soul, Flee as a bird to your mountain?

A.M. cir. 2946. B.C. cir. 1058,

b Ex.18.11. De. 32.27. Is.10.12,13. 1 Heb. In the pride of the wicked he doth

bersecute. c Ps.7.16; 9.16. Pr.5. 27.
2 That is, the wick-ed and covetous, ver.

ed and covetous, ver.

3 -C.

3 They attempt to
wrong and defraud
those who, from mental affliction, bodily
suffering, or helpless
social condition, are
solved to the condition, are
to the condition, and
the condition are
to the con

blesseth himself, he abhorreth the LORD.

6 The wicked man boasts in the gratification of his own lusts cation of his own lusts and passions. When he prospers in busi-ness he blesses or uess ne blesses or congratulates him-self—his own plans energy, and success; and he despises God, —P.

P. gEx. 5. 2. Je. 2. 31. Zep. 3. 2. h. Or, all his thoughts are, There is no God, Ps. 14. 1; 53. 1. Ep. 2. 12. 17. 30. 11. 4. Ro. 3. 14- 17.

selves.
4 Heb, in the secret

4 Heb. in the secret places.

5 Heb. he breaketh himself.

6 Or. into strong parts.

\$\$P\$.94,7:64.5 Job 22.12,Eze.6.129.9.

9 Ec.8.11.

\$\$P\$.3,777.69.12,19.

Ex.7,51.5,5259.1233.

10,Mi.59.

1 Or. afflicted.

\$\$P\$.3,41.018,73.8,9.

Ex.2.

\$\$P\$.9,10,Ec.12.14.

Fillian Je.11.31.

1-6.6.7,1823.14. Eze.

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c Ps.64.2-4;57.4,6;59. 3;10.2-10, 1 Heb.in darkness,

7.10. F5.34.13, 10; bb. 17.031.72. A PS.17.3; 26.1; 139. 3.1 PS.17.13.12. i PS.54.5510.3. Ro. to. Pr.6.16-19. J Ge.19.24. Job 18.5-1120.5-29; 7.13-23; 22. o. Is. 8. 14; 24. 17, 18. 12e. 38.2e. 38.2e. 3 Or, hot burning

out, no ourning coats.

4 Or, a burning tempest.

A Ps.75.8.Eze.23.23,
34.with Ge.43.34.1 Sa.
1.49.23.

I Ge.18.25. De. 32.4.
Ps.45.7.

n Ps.5.12;34.15. Is.
62.5.Zep.3.17.2 Ch.16.
9.

PSALM XII.

a Or, upon the phth, Ps. 6, title, 1 a Or, sipon the eighth, Ps. 6, title, I Ch.15, 22.

1 Or, save

1 Or, save

1 Or, save

1 Os, 57, 1 Mi, 7, 1, 2.

6 15, 57, 1 Mi, 7, 1, 2.

6 15, 57, 1 Mi, 7, 1, 2.

2 Heb, an heart and an heart
at 38a, 3, 169, 3, 3, 169,

4 Heb. are with us. & Ex. 23-25; 3, 18, 13, 20, 25, 4. Lu. 18, 7.8. ML, 7, 3, 0. 5, 75, 4. Lu. 18, 7.8. ML, 7, 3, 0. 5, 6. 7, 7, 8, 30, 110, 140, Pr. 30, 5, 6. Ps. 46, 110, 110, 17, 78, 18, 27, 31 Pe. 1, 5, Jude z. 6 Heb. him, that is, every one of them.

6 Heb. him, that is, every one of them.

j Ho.5.11. Mi. 6. 26.
Pr.29.2, 12. Mal. 3. 15.

7 Heb. the vilest of the sons of men are exalted.

PSALM XIII. 1 Or, overseer, a Ps.44.23;89,46;6.3 22.1,2; 9.18, De.31, 17, Job 23.24, Is.8.17;54.7

22.1.x 9.18. De.31. 17. Job 23.4. L8.87/54.7-10. Job 23.4. L8.87/54.7-10. Job 23.4. L8.87/54.7-10. Job 23.4. L8.87/54.7-10. Job 24. L8.87/54.7-10. Job 24. L8.87/54.7-10. Job 24. L8.87/54.7-10. L8.87/54. L8.

2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can

the righteous do?

4 The LORD is in his holy temple, the LORD'S throne is in heaven: ghis eyes behold, his eyelids try, the children of men.

5 The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest:4 this shall be the *portion of their cup.

7 For the righteous LORD loveth righteousness; "his countenance doth behold the upright.

PSALM XII.

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself in the assurance of God's judgments on the wicked, 6 and in the faithfulness of his promises.

To the chief musician aupon Sheminith, A psalm of David.

ELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: with flattering lips and with a double heart² do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:3

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.5

6 The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O Lord, thou shalt preserve them⁶ from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.7

PSALM XIII.

1 David complaineth of God's delay to help him. 3 He prayeth for reventing grace. 5 He trusteth in the divine mercy.

To the chief musician, A psalm of David

HOW long wilt thou forget me, O LORD for ever? how long wilt thou bide thy OWa long wilt thou forget me, O LORD? face from me?2

2 How long shall I take counsel in my soul,

honour his people's relation to, dependence on, and expectations from him, and to manifest his wonted readiness to appear in their behalf, he will quickly arise to punish them. And when God breaks the power, and in awful judgment manifests the wickedness, c. their enemies, he deals kindly with his people. When the wicked are cast down, they are lifted up to cafety, holiness, and honour. And he usually pours

out upon them a remarkable spirit of humility, and of earnest supplication, as the mean of ushering in their deliverance.

PSALM XI. Ver. 3. If the foundations be destroyed, i.e. if all regard to the laws of God, all regard to order and justice, be gone, what safety can the most innocent or virtuous expect!

Ver. 6. Snares, fire, and brimstone, &c., signify all the terrible and unavoidable judgments which God executes upon the wicked in time and eternity; such as he executed upon Saul and his agents.

Ver. r. 'This psalm must be referred to the early times of David's life, when he had to maintain an unequal struggle against the unrelenting jealousy of Saul. Wei! might his friends despair: they were already imperilled on every side

- 4 Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.
- 5 Buth I have trusted in thy mercy; my heart

5 Buth I have trusted in thy mercy; my heart shall rejoice in thy salvation.
6 I' will sing unto the Lord, because he hath dealt bountifully with me.

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

To the chief musician, 4 psalm of David.

THE fool hath said in his heart, There is no abominable works; there is none that doeth good.

2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

2 The Salvation.

2 The Salvation of God.

2 The salvation of men, to see if there were any that did understand, and seek God.

- that did understand, and seek God.
- 3 They are all agone aside; they are all together become 'filthy; 'there is none that doeth good, no, not one.
- 4 Have all the workers of iniquity no knowledge? who heat up my people as they eat bread, and call not upon the LORD.
- 5 There were they in great fear:2 for God is in the generation of the righteous.3
- 6 Ye have kshamed the counsel of the poor, because the Lord is his refuge.
- 7 Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

A.M. cir. 2946. B.C. cir. 1058.

g De.32.27. Ps. 25.2. 35.10-15. Ch.20.12. 2 Ti.1, .42.11;43.5;130.4 R.Is.12.1-6. 2 Ps.ciii.cxvi.cxviii.;

PSALM XV. Ps.24.3.471.5; 26, 141,4 Jil. 3, 3-5, 2

a Ps.43.34.1.5; 2.6.
C0.13.5.
C0.13.5.
J. Heb. segiourn.
Los segiourn.

22.12. A Ex.23.8.De.16.19. †2 Pe. 1.4-11. Je.32. 39.40. Ps.125.1,2. Mat. 7.25.Pr.10.25.

PSALM XVI.
B.C. cir. 1058.
1 Or. A golden
psalm of David, Ps.
lvi.-lx. title.
a Ps.17.5,8; 22.8. Is.
42.1;50.6-9.Ac.2.25;13.
35.

| PSALM XIV. | 4 PS.17.58; 22.8. Is. 42.150.6-p.Ac.2.2513. | | |
| A PS.16.151.1 | 5 PS.16.151.1 | 5 PS.16.151.1 | 5 PS.16.151.1 |
| A PS.16.151.1 | 5 PS.16.151.1 | 5 PS.16.151.1 |
| A PS.16.151.1 | 5 PS.16.1 | 5 PS.16.1 |
| A PS.16.151.1 | 5 PS.16.1 |
| A PS.16.151.1 | 5 PS.16.1 |
| A PS.17.15.2 | 22.8. Is. 42.15.6-p.Ac.2.2513. |
| A PS.17.15.2 | 24.15.1 |
| A PS.17.15.2 |
| A PS.17.15.2 | 24.15.1 |
| A PS.17.15.2 |
| A PS.17

PSALM XV.

The proper character of a citizen of Zion. A psalm of David.

ORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

- 2 He that bwalketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
- 3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh 2up a reproach against his neighbour.
- 4 In whose eyes da vile person is contemned: but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth
- 5 He sthat putteth not out his money to usury, nor htaketh reward against the innocent. He that doeth these things shall never be moved.

PSALM XVI.

1 David, in distrust of merits, and hatred of idolatry, fleth to God r preservation. 5 He showeth the hope of his calling, of a future for preservation. resurrection, and life everlasting.

Michtam1 of David.

PRESERVE me, O God: for in thee do I put my trust.2

- 2 O my soul, thou bhast said unto the LORD, Thou art my LORD: omy goodness extendeth not to thee:
- 3 But to the saints that are in the earth. and to the excellent,6 in whom is all my delight.
- 4 Their sorrows shall be multiplied that hasten after another god:7 their drink-offerings of blood will I not offer, nor stake up their $\begin{bmatrix} g & \text{Ex.} 23.13. \text{Jos.} 23.7. \\ \text{Ho.} 2.17. \end{bmatrix}$ names into my lips.

by the treachery of an unscrupulous foe, and now they saw opening before them an interminable vista of dangers, which would be the lot of the righteous in a time of anarchy and mix-rule. But the cowardly fears of his friends, so far from shaking David's trust in God, only gave him an occasion for pouring forth in song the firm and simple faith with which his heart was full.' The pasim divides itself into two parts:—the first part (ver. 1-3) contains the questions put to David by timid followers, suggesting flight. The second part contains David's reply, expressing unshaken confidence in God. P.

Ver. 6. So he rained upon Sodom and Gomorrah, which are 'set forth for an example,' Jude 7, and so will he punish the finally impenitent in 'the lake of fire,' Re. 20.15. C.

REFLECTIONS.—The saints' sorest temptations come as often from carnal friends as from their inveterate enemies; and often the most upright and blameless meet with the greatest malignity on earth. When wicked rulers have once unhinged the fundamental laws of equity, the greatest virtue often exposes men to the greatest danger. But while God is in Christ, in the church, and in heaven, they who trust in him need never despair. Nothing escapes his notice, and no-thing shall escape without a due reward. While in his afflicting the righteous he but tries them for their purification and honour, the holiness and equity of his nature demand that his unavoidable judgments should m a terrible manner reward the wicked.

PSALM XII. Ver. 1. The speaker here is 'poor and needy,' ver. 5. Now to find who he is, consult, first, Ps. 40. 17, then ver. 6-8, and compare He. 10. 7, 9; and thus finding that 'the poor and needy' is Christ, there will be no difficulty in discovering that this psalm is a prayer of Christ. C. Ver. 6. Seven being the amount of a perfect week, is the emblem of anything perfected by successive acts or exhibitions; so silver is refined from the alloy of baser metals by successive exposures to the fire; and so is the word of God separated from all the alloy of human misconceptions and errors, till it stands forth unadulterated truth—'the truth as it is in Jesus,' C.

REFLECTIONS.-It is fearfully ominous when those distinguished saints, who support nations or churches,

fill their room. Perilous are the times when piety towards God and integrity towards men cease—when all men seek their own, not the things of Jesus Christ-when hypocrites by fair speeches deceive the Christ—when hypocrites by fair speeches deceive the simple! But pride must have a fall, either before the throne of grace, or into the depths of hell! And though God for a time may seemingly overlook his people, he will never forget, disregard, or cast them off. He best knows when to deliver; and if we have but faith he will never fail. When the saints' night of trouble is at the darkest, and their prayer fervent, their deliverance is near. While God's pure and precious promises stand fast in Christ, no increase, activity, or malice of wicked men shall ever be able utterly to malice of wicked men shall ever be able utterly to destroy or deceive his people.

PSALM XIII. Ver. 2. The 'Man of sorrows,' who knew no joy but 'the joy set before him,' here speaks while he 'endures the cross,' and bears 'the contradiction of sinners.' C.

REFLECTIONS.—How painful to an exercised be-liever is the sense of God's absence and frowns! An hour is an age without his love! But the most pre-cious saints are often exercised with long and constant sorrows: and their anxiety and vain contrivances to help themselves will but add to their burden, entangle them more and more, and bring them to the brink of despair. But though God hide, and frown, and smite, his love for all men cannot be broken. Let Satan and his agents triumph as they may in their fall, there is full hope of their recovery; nay, it is at hand. Trust in God's mercy and prayers poured into his bosom will quickly issue in great deliverance and joy.

PSALM XIV. REFLECTIONS.—How desperately wicked are human hearts! If all their thoughts were manifested, how horrible and shameful the sight!

ward corruption. And there is great reason to bless God for the riches of his grace, if anything good is implanted in us by his Spirit. How absurdly, and against conscience, must men act when they eat up with pleasure, hate, reproach, persecute, and oppress the people of God, or neglect prayer to him! Or when they attempt to shame and banter poor saints out of their religion and dependence on him! But if God be for us, who can be against us? Secret terrors shall apprehend our most jovial persecutors. How fervent are right desires for salvation through Christ; and how ravishing our enjoyment of it! For now is come Jesus, and his salvation and strength! Let Jews and Gentiles magnify the Lord, and rejoice in God their Saviour.

PSALM XV. Ver. 2. Let him that would search the Scriptures, not to give them a meaning, but to find it, read Je. 27.9; Ro. 3. 10, 11, 19, and compare them with the character described in this verse, and then say, Is not this certainly the Christ? C. Ver. 4. He that sweareth to his own hurt, and changeth not. Beareth true testimony, even when he knows it will be turned to his hurt. This Christ did when adjured by the high-priest and, on his own testimony, perverted by the high-priest and council, the righteous was condemned, Mat. 26.63-66. C.

REFLECTIONS.-Professors of religion have great need to examine themselves. Many have a place in God's church below who will never be admitted into his holy heaven. And if we would know our true state, God's word must be the sole standard, and his Spirit the great director and manager of our trial. It is not fair words, nor high pretences, but uniform obedience in heart and life to God's law, that will prove the reality of our grace. We must exercise ourselves to keep a conscience void of offence towards God and man; to keep good company; and to have no fellow-ship with the unfruitful works of darkness, but rather to reprove them. Though our holiness and virtue be not the foundation of our unchangeable happiness, they distinguished saints, who support nations or churches, are removed by death, while none are raised up to life! Men are very similar in sin, particularly in in-

- 5 The Lord is the portion of mine inheritauce8 and of my cup: thou maintainest my
- places; yea, I have a goodly heritage.

nice⁸ and of my cup: 'thou maintainest my t.

6 The 'lines are fallen unto me in pleasant aces; yea, 'I have a goodly heritage.

7 I will 'bless the Lord, who hath given me unsel; my reins also instruct me in the nightasons.

8 I' have set the Lord always before me: be
10 I will 'bless the Lord always before me: be
11 I will 'bless the Lord always before me: be
12 I will 'bless the Lord always before me: be
13 I' have set the Lord always before me: be
14 I will 'bless the Lord always before me: be
15 I' will 'bless the Lord always before me: be
16 I' will 'bless the Lord always before me: be
17 I will 'bless the Lord always before me: be
18 I' have set the Lord always before me: be
18 I' will 'bless the Lord always before me: be
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18 I' will 'bless the Lord always before me: be
18 I' will 'bless the Lord always before me: be
18 I' will 'bless the Lord always counsel; my reins also instruct me in the night-

- cause he is at my right hand, I shall not be moved.
- 9 Therefore my heart is glad, and my pglory rejoiceth; my flesh also shall rest in hope:
- 10 For qthou wilt not leave my soul in hell;2 neither wilt thou suffer 'thine Holy One to see corruption.
- 11 Thous wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are "pleasures for evermore.

PSALM XVII.

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He showeth their pride and eagerness to ruin him. 13 He prayeth against them in confidence of his hope.

A prayer of David.

FEAR *the right, O Lord, battend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.2

2 Leto my sentence come forth from thy presence; let thine eyes behold the things that

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing:3 I am purposed that my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.4

5 Holdh up my goings in thy paths, that my footsteps slip not.5

6 I have called upon thee; for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Show thy marvellous loving-kindness, O A.M. cir. 2946. B.C. cir. 1058,

50.6-0. Jc. 49.0. Ac. 2. 26. Job 14.14 He. 17. 35. 9 Gary As light is the glory of fire (Ex. 24. 17), so speech is the glory, the bright shining of the intellect. the glory, the shining of the incollect.—C.

1 Heb. dwell confi-

PSALM XVIL a Ps.7.8; 18.20; 43.1. Is. 38.3. 1 Heb. justice.

b Ps.61.1;142.6;66.19. 2 Ch.7.15. Ne.1. 6. Da. .19. 2 Heb. without lips of deceit. c Ps.7.8; 43.1; 18. 20,

e Fs.-78, 43.1; 18. 20,
33.24. bb 23.10. Ps. 130.
237, 0113, 236. Mal. 3,
23, 246.13.9 1 Ps. 130.
131.112.10.44.

B That is, nothing
for which I am unable and unprepared
to answer. A declaration that in the lips
of David had been
Pharisab ignorance
and self-righteousness, but truth and
soberness in the lips
of David's Lord.

C. David's Lord.

ePs. 30.1,2. Pr. 13.3.
Ja.3.2.A.c.11.23
FPr. 2.0-15. Ps. 110.
9,17.R. 20.2.2. Pc. 5.8.
4 This fact was triumphantly verified in our Lord's victory over Satan, gained by the one 'sword of the Spirit,' 'It is written, 'Mai. 4.4,7,10.

—C.

6 Or, that savest them which trust in thee from those that them which trust in thee from those that rise up against they right hand, 1. c. might power. A De. 32 to Zec. 28. 1 Pc. 1. 5. 1 Ps. 57. 1191. 14. Mat. 23. 37. Ku. 2. 12. 11 Heb. that waste me.

eth to raven.

1 Heb. sitting.

**PS-7.6;44-23;54-5;
55.15.140.6-12.

2 Heb. **prevent his

face.

s Is.10.5.

8 Or, by thy sword.

t Is.10.5,6.Lu.16.8.
4 Or, from men by
thine hand.

Lu.16.25. Ja. 5. 5.
Joba1.7-13;12.6. Ps.73.
3-7.12. -7,12. 5 Oτ, their children

\$0r. their children are full. v 10b 50,26,27, I Co. 13.12, 2 Co. 3.18;47, I Jin. 3.2. x Ps. 16.11;42,4;36.8, y I Co. 2.9, Re. xxi. xxii. y Col. 15, Phi. 2,6, or Ce. 1, 26, 27, I Jn. 3, 2, Ep. 5,27, Jude 14.

PSALM XVIII. B.C. cir. 1020 or 1048 a 2 Sa.22. 1-52, with Ex. 15. 1-22. Ju. v. Is xii.xxv.xxvi. 1 Sa.2.1-

Ex. 15. 1-22. Ju. v. 18. 2.1-10. Fix. 36: idle; zi.6. 16. 6. 2.3. 6. c. 2.5. xxii. d. Ps. 36: idle; zi.6. 16. 6. 2.3. 6. c. 2.5. xxii. d. Ps. 34: 19.2 Ti.4. 18. e. I Jn. 41-0. Ps. 176. I. This noble psalm, one of the most submined in this book, was long and the close of the slong and eventful life. It is the fervent expression of his grantitude to God for all past mercles and all past mercles and all past mercles and the submined with the s

P. Dc. 32.4, Ps. 91.2.1 Co.10.4.1s.22.2. A 2 Co.1.10.Ps.3.8 ? Ps. 91.2328.8 2 Heb. my rock. J Ge. 15.1.Ps. 91.4 k Lu.1.69.1 Sa.2.10. Ps. 132.18 J Pr. 18.10. Ps. 61.2362.67.

7 Pr. 18.10, Ps. 61.2;62. 6,7. # Ps. 50.15; 55.16;65. 2; 119.94; 91. 15. Re. 4. II.

II. o Re.5.11-13. pr Sa.20.3.2 Co.1.9. Ps.116.3

8 Heb. Belial.
4 Or, cords.
9 Pr.13.14 Ec.9.12.

thou that savest by thy right hand them which put their trust in thee from those that rise up against them.6

8 Keep^k me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me,7 from my deadly enemies,8 who compass me about.

10 They" are enclosed in their own fat: "with their mouth they speak proudly.

11 They have now compassed us in our steps: they have quet their eyes bowing down to the earth:

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking1 in secret

13 Arise, O Lord; disappoint him, cast him down: deliver my soul from the wicked, *which is thy sword:3

14 From men which are thy hand, O LORD, from men of the world, which have "their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children,5 and leave the rest of their substance to their babes.

15 As for me, "I will behold thy face in righteousness: I shall be "satisfied, when I awake, with thy likeness.

PSALM XVIII.

David's psalm of thanksgiving for God's mighty deliverances and manifold blessings.

To the chief musician, "A psaim of David the servant of the LORD, who spake unto the LORD the words of this song, in the day that "the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said.

WILLs love thee, O Lord, my strength.1 2 The Lord is my rock, and my fortress, and my bdeliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

3 In will call upon the LORD, owho is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly3 men made me afraid.

5 The sorrows4 of hell compassed me about; the quares of death prevented me.

PSALM XVI. Ver. 5. The Lord and his fulness, answerable to every need, every desire, is represented as a lot or portion, in allusion to the shares of Canaan, which were divided by lot, Nu. xxiv.; and to the shares of liquor in cups at feasts; importing how permanent, unalterable, refreshing, and strengthening he is to the

enjoyers.

Ver. 10. Hell, with respect to David or Christ, cannot signify the place of the damned; for thither they never went: but it may include great distress of spirit, the grave, and the state of the dead.

Ver. 4. Another—god is not in the original, and the word supplied should rather be Messiah. The Jews have sought another, and have been in sorrow for upwards of 1800 years. C. Ver. 5. Lot. The resolution in ver. 3 is spoken by Messiah as a priest. The tribe of Levi had no inheritance but Jehovah: Messiah has the same, and besides is 'heir of all things.' C. Ver. 9. 'My glory rejoiceth;' i.e. my soul rejoiceth. The soul being the most dignified—the noblest part of man, is termed in poetic imagery his glory. P.

REFLECTIONS.-Trust in God does not merit but it secures divine preservation, as God cannot disappoint one who believes his word or rests on his newcovenant characters. Our holiness cannot profit God but it marks us his, and tends to our advantage; and

next to fellowship with God that with ourselves is the most excellent and useful. But the more a believer advances in holiness, the more humble thoughts he will have of himself, in view of the pure and all-sufficient EHOVAH. They who delight in God will delight in JEHOVAH. Iney who delight in God will delight in those who bear his image as the most excellent on earth. Such as have Jesus Christ as their atonement, and God in him, need no idols or other sacrifices. And if we want to banish idolatry, the most distant appearances of it ought to be avoided and abhorred. But happy are they who have God as their portion, their wealth and comfort by his own gospel grant! This secures against want as well as against ruin. This secures direction in time, comfort in death, and glory through eternity. And O how pleasant death and eternity appear, when Christ is considered as our way, as our forerunner, and God in him as our everlasting ALL in ALL.

PSALM XVII. Ver. 1. Prayer is called meditation, because our requests ought to be seriously considered before we present them to God. It is called a lifting up of our souls, and pouring out of our hearts, because our requests must be the earnest desires of our 995

soul. It is called supplication, seeking, knocking, in-quiring, to denote the humility and earnestness of our petitions. It is represented as a crying, sighing, groaning, and breathing, to signify our great pressures and necessities, and the great earnestness of our desires after relief. It is represented as a lacking to after relief. It is represented as a looking to, talking with, and taking hold of God, to denote the humble familiarity, importunate earnestness, and patient resignation necessary therein. From the gestures used in it, it is represented as a bowing, kneeling, falling down, or standing before God; and, from its acceptableness to God, it is represented as odours or incense.

Ver. 1. Hear the right. A prayer for God to hear the right, the absolutely right, can never be the prayer of a sinner, who must ever cry, 'God be merciful.' It is the prayer of 'Jesus Christ the righteous,' 'who knew no sin,' and who ever liveth to be a sinner sinn for what interesting for we can the ground of his praffect interesting. Christ the righteous, 'who knew no sin,' and who ever liveth to make intercession for us on the ground of his perfect righteous-

make intercession for us on the ground or ms periett nginteousness. C.

Ver. 3. It is manifest from the scope of this whole psalm that
the enemies to whom the author refers had, like Job's friends,
charged him with some secret crimes. He repudiates the charge.
He calls upon God, the searcher of hearts, to examine and try
him, so as to testify to his innocence. The psalmist does not
presume to declare his purity before God; he does not speak of
personal holiness. He refers simply to the charges brought
against him by reckless persecutors. P.

Ver. 13. Disappoint him, cast him down. Disappoint the

4 Heb. before his

eyes.
5 See note on ver.3

- 6 In my distress I called upon the LORD, and cried unto my God: the heard my voice out of his temple, and my cry came before him, even into his ears.
- 7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.5
- 8 There went up a "smoke out of his6 nostrils,7 and fire out of his mouth devoured: coals were kindled by it.
- 9 He bowed the heavens also, and came down: and darkness8 was under his feet.

yea, he did fly upon the wings of the wind.

- 9 He "bowed the heavens also, and came own: and darkness" was under his feet.

 10 And whe rode upon a cherub, and did fly; and the did fly upon the wings of the wind.

 11 He made darkness his secret place; where he will be pavilion round about him were dark waters and thick clouds of the skies.

 12 At "the brightness that was before him his lick clouds passed, hail-stones and coals of fire.

 13 The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and also of fire.

 14 Yes ghe cont out his arranged to the wind of the wind his pavilion round about him were dark waters and thick clouds of the skies.
- thick clouds passed, hail-stones and coals of fire.
- and the Highest gave his voice; hail-stones and
- and the Highest gave ms voice; nan-ovoice and the wind of time coals of fire.

 14 Yea, ahe sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

 15 Then the channels of waters were seen, the foundations of the world were discomfited them.
- covered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.9
- 16 Hec sent from above, he took me, he drew me out of dmany waters.
- 17 He delivered me from my strong enemy,1

17 He 'delivered me from my strong enemy, and from them which hated me: for they were too 'strong for me.

18 They' prevented me in the day of my calamity: but the Lord was my stay.

19 He' brought me forth also into a large place; he delivered me, because he delighted in me.

20 The Lord 'rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For 'I have kept the ways of the Lord have and have not wickedly departed from my God.

22 For' all his judgments were before me, and I did not put away his statutes from me.

23 I was also "upright before' him; and I kept myself from "mine iniquity."

24 Therefore hath the Lord recompensed by Pr. 13.1. ZCo.15. gray series of the political mine of the political mine.

25 I have kept the ways of the Lord who have not wickedly departed from my God.

26 There appears to the passing the basing that have had also showered down upon hands hath he recompensed me.

27 For' all his judgments were before me, and I did not put away his statutes from me.

28 I was also "upright before' him; and I kept myself from "mine iniquity."

29 For' all his production.

20 The Lord James All Lord Herbert Market Merchanics of the passing the had also showered down upon hands hath he recompensed me.

29 For' all his judgments were before me, and I limit had been treating the had also showered down upon hands hath he recompensed his mine passing the large that had also showered down upon hands hath he recompensed his mine large that have had also showered down upon hands hath he recompensed his mine large the had also showered down upon hands hath he recompensed his mine had also showered down upon hands hath he recompensed his mine had also showered down upon hands hath he recompensed his mine had also showered down upon hands hath he recompensed his mine had not recompensed his mane had not recompensed his mane had not recompensed his mane had not recompen

23 I was also "upright before him; and I will many and I will

A.M. cir. 2984 or 2956. A.M. cir. 2984 or 2956. B.C. cir. 1020 or 1048. B.C. cir. 1020 or 1048.

7 Ac.12.5. Ps. 130.1, 2;50.15;91.15;34.4.6,15, 37;176.3.4. Ex.2.23-25, Jonath 2.2. 3 2 Ch. 30.27, 4 Ex. 19.16,18. Ps. 114. 4,6. Hab. 3.6, 10. Job 26, 11. Je.4.24. Eze. 38.19,

g 1 Ki.8.32.Mat.5.7, 8.Ps.25.8.

5 These words describe the great earthquake at the crucifixion, Mat. 27, 51-53.

—C.

De. 32.22,24, 1 Sa.
7.10. Job 1. 16. Nu. 16.
35. He. 12.29.
6 Heb. by his.
7 'Smoke ascended in his anger.'—
Ainsworth.

Ainsworth. v Ps.144.5; 97. 2; 77. 19.Is.64.1,2.Re.10.1.

7.00, 110, 10-15. Is. 50, 124, 5, 6, 11. 5 Ps. 31.8; 118. 5; 40, 1-116. 1-7, 16. 2 Sa. 15. 1, 10b 36, 16. 7 I Sa. 24, 17-20 Pc.

55,105,30.16.

J 1 58.24.17-20.Ps.7.

8; 19 11. 18.3 20; 1. 16.

10:10.0:15,58.

A PS.119.5:10,11.1.1.

1.6.2C0.1.12;5.9,14,15;

7.1.Ac.24.16.

J PS.119.6.15,16, &c.

Lu.1.6.18.38.3.

**G.6.6.9, Job 1.1.8.2

Ki.70.3 Tit.2.12. 2 Co.

1.12.

-P.
d Ps.144.1.Is.45.1-5,
13;46.11.
e Ge.15.1. Ps. 84. 11;
94.17-19;5.12. Ep.0.16.
g Ps.113.6-8;21.3-6.
201, with thy meekness thou hast multiblied we plied me, h Job 18.7;36.16, Pr. 4.12.Ps.94.18, 8 Heb.mineankles.

1 2 Sa. v. viii. x. xviii. xx. Ps. 110. 1-7. 1 Sa. xvii. xviii. xxiii. xxvii. xxx. Ge. 49.8-10. Is. 53. 10.12. Re. 17. 14; 19. 12-20;6.17 j Eze.30.24, ver. 32, Is.54.17. 4 Heb. caused to

45.1-5.Phi.i.o. c Hab.3.19.Is.33.16; 58.14.De.32.13;33.29.

58.14 De. 32 (3)33-29.

1 The ancient cities and villages of Palestine were almost universally built on eminences, so as to be secure from attack, and easily fortified. 'High places' were places of safety, God had in his infinite mercy placed the psalinist out of the reach of his enemies.

—P.

4 Heb. caused to bow.

A Ge.49.8 JOS.10.24.
Ex.32.37.
5 Every carnal mind is enmity against God, and therefore every believer had first to be subdued as an enemy. The verse also includes those impenitent mations whom the Father will cast down for their rebellion against the 1.5a.28.6, Job.27.2 Pt. 1.28. Eze.8. 18.1s.1.15. [-E.11.11].4. 2.Mi.3.2.4.26.2.13.

6 See the reason of

6 See the reason of this refusal of God to answer and save, Mat.7.27-23. Lu.13.24

me according to my righteousness, according to the cleanness of my hands in his eyesight 5

25 Withq the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright:

26 With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.6

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle:8 the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, this way is perfect: the word of the LORD is stried: the is a buckler to all those that trust in him.

31 For who is God save the LORD? or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.1

34 Hed teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness shath made me great.2

36 Thou hast henlarged my steps under me, that my feet3 did not slip.

37 I' have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued4 under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.5

41 They cried, but there was none to save them; even unto the LORD, but he answered them not.6

42 Then did I *beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from othe strivings of the people; pand thou hast made me the

malice of Satan and his agents, cast down their power, a prayer to which it is not easy to discover how either infidelity or sentimental Pharisaism can object. C.

Ver. 15. The psalmist here contrasts his hopes and aspirations with those of the mere worldling. He does not rest his happiness on temporal things. He looks beyond earth to a heavenly inheritance and home. The presence and favour of God can alone satisfy him. He hopes for and believes in a participation in the divine nature and graces. The doctrine of a future state and of a resurrection is here clearly shadowed forth. P.

Reference of the divine of the whon when transcription is the contract of the divine of the divin

REFLECTIONS.—Happy are they who, when traduced by men, have the testimony of a good conscience to their uprightness before God; his providence will manifest injured innocence at last! And happy are they who in all their trials improve God's word as their preservative from evil; and who, assisted by his gracious influence, watch over their heart, their tongue,

their feet, cleaving to that which is good, and abhor-ring that which is evil! But not the strongest saint hath a fund of grace to support himself, without con-stant supplies from Jesus Christ our living fountain. And a deep sense of our own weakness and insufficiency is the surest way to be strong in the Lord and ciency is the surest way to be strong in the Loru and in the power of his might. Every saint walks in a slippery path, where many watch for his halting. He ought therefore always to watch and pray that he faint not. Our salvation is by faith, and is of infinite love from first to last. In vam Satan rages against those who put all their trust in God. luxurious, proud, active, crafty, or cruel devourers shall ever pluck them out of his hand. Trials are God's sword and hand, by which he corrects his people,

or manages, in his providence, as is best. And how wretched are the wicked in all affluence and wealth, as these things without God become their everlasting misery! But happy are they who through their much tribulation enter into the kingdom of God! Happy they whose transient views of God, and imported libeness to him issue of last in english and in perfect likeness to him, issue at last in endless and immediate vision of him, and in perfect conformity to his

PSALM XVIII. Ver. 3. Mine enemies. Whose enemies? A somewhat similar psalm is said to have been spoken by David on his deliverance from all his enemies and from Saul; and the day was most appropriate for celebrating, not typically, but prophetic cally, the glorious deliverance of Messiah. For that David does not speak in his own person is obvious from comparing Ro. 15.8 with

head of the heathen: a people whom I have A.M. cir. 2084 or 2056. not known shall serve me.

- 44 As soon as they hear of me, they shall obey me: the strangers8 shall submit9 themselves unto me.
- 45 The strangers shall fade away, and be afraid out of their close places.1
- 46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.
- dueth the people under me.
- nd let the God of my salvation be exalted.

 47 It is God that avengeth me, 2 and 4 sublueth the people under me.

 48 He delivereth me from mine enemies; ea, 4 thou liftest me up above those that rise p against me: thou hast delivered me from he violent man. 3

 49 Therefore will I give thanks unto thee, O of the divine has a subject of the subject of 48 He delivereth me from mine enemies;
 yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

 49 Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

 50 Great deliverance giveth he to his king; and showeth mercy to his anointed, to David,

 18 Heb. giveth average very enemies from the property of th
- and to his seed4 for evermore.

1 The creatures show God's glory. 7 The excellency of the divine law. 12 David prayeth for God's grace.

THE heavens adeclare the glory of God; and L the firmament showeth his handy-work.

- unto night showeth knowledge.
- their voice is not heard.3

7 Heb. At the hear-ing of the ear. 8 Heb, the sons of 6 Heb. the sons of the stranger. 9 Or, yield feigned obedience, Ps.66.3; 59. 11,12.De.33.29. q Mi.7.17.Re.6.16.

- II.1.2. De. 33. 29.

 9 Mi.7.1.7. Re. 6. 16.

 1 Their fortified cities and strong-holds. No matter how remote and how strong their places of a particular of the places of a particular of the process of a particular of the process of a particular of the particular o

- e Ec.11. 7. Mal. 4. 2. 3.29. Ec.1.5.Mat,**24.27**.
- Jn.3.20.
 & Ec.1.5.Mat.24.27.
 Job 25.3.
 & 2 Ti.3.15-17 2 Co.
 5.17.18 1 Fe.1.23. Ja.1.
 21.75 Jn.6.5 me.
 6 Or, restoring,
 6 Or, restoring,
 7 Jn.5.30, Ac. 10. 43.
 I Jn. 5.7-12. PS. III. 7;
 10.08-105.
 I Ne.9.3.7 PS. 119.57,
 126. 49. 50. 54. 92. III.
 & PS. 12.6. 18. 30. 119.
 05.140.2 Fe.1.19.2 Co.
 2.17.1 Fe.2.2.
 Jn.17.1715.3.1 Fe.
 1.32. FS. 119.9.11.
 Mat.

 5 The word resider.

 5 The rest resident and resident.

- earth, and their words to the end of the world. In them hath he set a tabernacle for the
- 5 Which is 'as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
- 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.
- 7 The hlaw of the Lord is perfect, converting the soul: 'the testimony of the Lord is sure, making wise the simple.
- 8 The statutes of the Lord are right, rejoicing the heart: the commandment of the LORD is *pure, enlightening the eyes.
- 9 The fear of the LORD is clean, enduring for ever:7 the judgments of the LORD are "true" and righteous altogether.
- 10 More to be desired are they than gold, yea, than much fine gold; *sweeter also than honey, and the honey-comb.9
- 11 Moreover by them is thy servant qwarned: and in keeping of them there is *great reward.
- 12 Who can understand his errors? cleanse thou me from secret² faults.
- 13 Keept back thy servant also from presump cous sins; let them not have dominion over me: then shall I be upright, and I shall be innovent from the great³ transgression.
- 14 Let* the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

ver. 40. and from considering the character the speaker gives of himself, ver. 20, 23, 24, a character that David could never appropriate to himself, but which in every feature so perfectly accords with the character of the Christ. Co. 2. Ver. 31. Who is God save the Lord (Jehovah) is God. But Christ is so called, Jn. 12. 41, compare with 18. 6. 1. See also He. 1. 10, compare with Ps. 102. 25. Therefore being called Jehovah he is God. C.

REFLECTIONS.-- How close and marvellous is the connection between Christ and his people, that the same relations of God, the same words and works of God, and exercises towards God, will apply to both! Let Jesus then be at once my Saviour, my Forerunner, and my Pattern. Pleasant and profitable is God to the souls that find him. He is their ALL and IN ALL! Sure is their help in time of need who trust in and love Sure is their neip in time of need who trust in and love him! though God may take the most awful manner to answer the prayers of his people in delivering them out of their distress, and exalting them to safety and loy. Those deliverances demand the most solemn and joy. Those deliverances demand the most solemn and hearty thanksgivings, which are from great and imminent danger, and in exact answer to earnest prayers, and which are granted by wonderful appearances, in the midst of great difficulties, and have great and lasting good fruits. Happy are they who, interested in Jesus' righteousness, have their corruptions subdued by his grace, and are by his Sprint enabled to conquer Jesus' righteousness, have their corruptions subdued by his grace, and are by his Spirit enabled to conquer every spiritual foe! God fights for them! who can be against them! What knowledge and skill—what strength—what activity—what courage—what protection—what success and victory—what a high throne—is allotted them by the living, the faithful, the powerful, and unparalleled God of their salvation! By tul, and unparalleled God of their salvation! By firm taith may such expect the Lord's perfecting all that grace and glory which concerns them.

PSALM XIX. Ver. r. In this beautiful psalm natural and revealed religion are sketched in outline. It is shown that in each God, as a God of wisdom, power, and holiness, is placed before the mind of man. The works of nature as seen during the day, the giories of the starry skies in the night season, proclam to men of every nation and language the being and attributes of the Creator. The law of the Lord, recorded in his Word—perfect, The God of him that values his birthright. 2. Of the exile trust-

pure, holy, sanctifying in its influence, affords a still clearer and deeper insight into the character and government of Jehovah than the contemplation of his works. P.

Ver. 2. As the spiritual eye 'seeth him that is invisible,' Mat. XI. 27, so the spiritual ear heareth that which is inaudible. So says the dying believer,

I see a hand you cannot see, that beckons me away;
I hear a voice you cannot hear, that says, I must not stay.'—C.

Ver. 4. Their line, &c. These words are applied to the preaching of the apostles (Ro. 10. 18), whose silent writings are now speaking with the power of the Spirit to all ends of the earth. C. Ver. 6. This is literally fulfilled in the natural heavens, as the light and heat of the sun alternately reach the poles.—Note, So grace visits the darkest and the coldest heart. Even so, Lord, visit ours! C.

grace visits the darkest and the coldest neart. Even so, 2010, visit ours! C.

Ver. 13. Upright ... innocent. To none can the character of upright and innocent truly apply but to Christ, all others have reason to be ashamed and repent in dust and ashes.—Great transgression. From all our sins which he bore in his own body on the tree, 1 Pe. 2. 24. One sin of his own would have invalidated his sacrifice. But he knew no sin—therefore sinners were saved, He. 9. 14. C.

REFLECTIONS.—How inexcusable are atheists and idolaters, when the ever-obvious heavens, the regular succession of nights and days, and the enlightening and warming sun, teach men so much of God! But much more they who enjoy the heavens, the firmament of the gospel-church, all illuminated by Jesus Christ of the gospel-church, all illuminated by Jesus Christ the Sun of Righteousness, and his oracles, ordinances, and ministers, if they offend! Happy those hearts in which his word, so pure, so perfect, so true, so righteous, so precious, and pleasant, is hid: and in which its enlightening, instructing, converting, comforting, nourishing, and healing influence is felt! The more we look into this blessed glass, the more cause we shall see of deep humiliation before God, on account of the number and strength of our secret corruptions. But terrible are presumptuous sins—sins done against light terrible are presumptuous sins—sins done against light and love! and yet the best need to watch and pray against them. Great then is the mercy that all our salvation from sin, and all the acceptance of our holy services, is in Christ the beloved and his infinitely valuable representations.

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ing in God. 3. Of the industrious servant. 4. Kind husband and parent. 5. The wrestler in prayer. All which meet conspicuously in Jacob. C.

Ver. 9. Evidently a prayer to Christ the King and Head of his church, and whom men are bound to honour even as they honour the Father, Jn. 5. 23. C.

REFLECTIONS.—Neither piety nor power can exempt men from sore troubles. All then have need for prayer; and even the greatest need this assistance from the meanest. But what an almighty helper, a kind accepter, and a liberal bestower is God in Christ, as the first of his people! Such as make him the as the God of his people! Such as make him the object of their trust shall soon have reason to make him the ground of their praise. An assured trust in him is the best way to preferment and establishment. They who renounce all their confidences, and persevere in prayer to him, shall abide in his love, and be assured of his protection.

PSALM XXI. Ver. 3. Pure gold, the emblem of kingly power over the world, and in the church, that 'crown of righteous-ness' which Jesus won, and which through his glace believer receive, 2 Ti. 4.8. C.

Ver. 8. At this point the address of the church is generally represented as turning directly to Messiah the Son of God. But there appears no good reason for this supposed change, which neither the grammar o, the passage nor parallel scriptures require. Does it not rather appear an address to the Father who has scated, at his right hand, his beloved Son until he shall have put all things under his feet, and destroyed even the last of his enemies? 1 Co. 15. 24–28. C.

Ver. 11. Mischievous device. The mischievous devices both of Jews and Gentiles against the 'mystery of God, and of the Father.

REFLECTIONS—Chiefly, way soul, heald been the

REFLECTIONS.—Chiefly, my soul, behold here the everlasting honours, joys, happiness, and blissful influences of thy Redeemer! Behold how fixed is his kingdom and dignity in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the Most High! Behold the inexpressible judgment which kindles upon and destroys his Jewish —his heathen—his antichristian—and other incorrigible enemies! But rejoice, my soul, in this God thy Saviour. Rejoice at the glory with which he is crowned—at the life granted to and lodged in him; and in his

PSALM XX.

1 The church blesseth the king in his exploits. 7 Her confidence

To the chief musician, A psalm of David.

THE LORD hear thee in the day of trouble;1 1 the name of the God of Jacob defend thee.2

- 2 Send thee help3 from 6the sanctuary, and strengthen thee4 out of Zion.
- 3 Remember all thy offerings, and daccept thy burnt-sacrifice. Selah.5
- 4 Grant's thee according to thine own heart, and fulfil all thy counsel.
- 5 We will rejoice in thy salvation, and hin the name of our God we will set up our banners: the Lord fulfil all thy petitions.
- 6 Now know I that the Lord saveth his anointed: he will hear him from his holy heaven⁶ with the saving strength of his right hand.7
- 7 Some trust in chariots, and some in horses: but we will kremember the names of the Lord our God.
- 8 They 'are brought down and fallen: but we are risen, and stand upright.
- 9 Save," Lord: let the king hear us when we call.

PSALM XXI.

1 A thank-giving for victory. 7 Confidence of further success. To the chief musician, A psalm of David.

THE kinga shall joy in thy strength, O LORD;

- THE king^a shall joy in thy strength, O Lord; and bin thy salvation how greatly shall he rejoice!²

 2 Thou^c hast given him his heart's desire, and hast not withholden the request of his lips. Selah.³

 3 For^d thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.⁴

 4 He^a asked life of thee, and thou gavest
- 4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.
- and majesty hast thou laid upon him.
- 4 He' asked life of thee, and thou gavest him, even length of days for ever and ever. Is this glory is great in thy salvation: honour and majesty hast thou laid upon him.

 6 For thou hast made him most blessed the thy countenance.

 7 For the king trusteth in the Lord; and rough the mercy of the most High he shall to be moved.

 8 Thine hand shall find out all thine enesies; thy right hand shall find out those that the countenance thee. for ever: thou hast imade him exceeding glad with thy countenance.
- through the mercy of the most High he shall not be moved.
- mies; thy right hand shall find out those that hate thee.
- 9 Thou^m shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

 10 Theirⁿ fruit shalt thou destroy from the long shall shall be intended to set forthy obtained by the long specific shall be shall

A.M. cir. 2968. B.C. cir. 1036.

PSALM XX.

A PS. 9.1.59.1.15. Is.
40.8 65.24 28.9.
1 This is a hymn designed to be used before basile. It was customary or such occeptance of the property of the special supplications. David composed this beautiful and approperty of the special littingy, It breather, forth a spirit of earnest picty, of confiding fauth, and of hope in ultimate victory, even ful foe.—"(*) PS.118.10-12.PT.18.

Livers. 57.18.50.10.15.

4. Ph. 182 thee on

10. ver. 5-7. Is. 50.10: 25. 4

2 Heb. set thee on an high place.
3 Heb. Hilly help.
c I Ki.8. 44. 45. 4

4 Heb. supporthee.
d Heb. turn lo askes or make fat.
Le. 9-24. I Ki. 18, 33. 2

Ch. 7. I. Is. 60. 7. I Pe. 2

5 See note on Ps. 3.

2—C

e 1 Jn.5.14.15 Ps.21.
2. Jn.16.23.ver.5.
g Ps.13.5221.11.5.12.
1,2.61.10.
A 1 Sa.17.45. Mi.4.5.
Ex.17.15. Je. 50. 2, 34.
Ps.60.4.121.18.5-16.
i Ps.18.5028.8.18.49.
8.He.5.713.20.
6 Heb. From the heaven of his holiness.

heaven of his hoti-ness.

7 Heb. by the strength of the sal-vation of his right hand.

Jis. 31.1. Ps. 31.16. Pr. 21.31. |e.17.5. k 3 Ch. 14. 11; 20. 12. 2032. 8.18. 50. 10. 8 Note on Ps. 8.1. -C. Jus. 531. Ps. 146. 9; 31. Ch. 14. 11; 20. 12.

34.21,22. n Ps. 118,25;72.4.

PSALM XXI. a Ps.72.1; 20.6; 28, 7; PSALM XXI. 9 Ps.72.1; 20.6; 28.7; 99.4.7.8.15.50.7,9. 1 This was fulfilled, when he that was crucified in weakness was raised in pemer, Ep.1.19,20.2 Co. 13.4.

m De. 32.22. Mal. 4. 1.

nonarch; he rowned with anounted; in the transport of transpo

6 Heb. shoulder, pPs.7.11-16;04.6-10. q Job 9.19. Ps.57.11;

72.19. ***Re.11.15-17; 19. 1-6;18.20; 16, 5-7. Ps. 58. 10,11;48.11.

PSALM XXII.

B.C. cir. 1021. 1 Or, The hind of 1 Or, The hind of the morning, a Mat. 21, 45. Lu. 24, 44. Mar. 15, 34. He. 5.7 PS. 31. 14-1640.17, 2 Heb. from my salvation, b La. 1. 8, 12, with He. 5.7. Jn. 11. 42. Mat. 20. 38-44. 8 Heb. there is no stience to me.

38-44
38 Heb. there is no sileuce to me. clx.15.11. Jos. 24.19. De. 27.44 Da. 9.7.
d De. 10.21. Ps. 65. L.
d Thou inhabites sanctuary a de. 10.21. Ps. 65. L.
d Thou inhabites of lives a decision of the sanctuary amid the sanctuary and condition of the sanctuary and code in him, 1 Jn. 4. 16; and God dwells, in the uttersance of praises of dwells, in the uttersance of praises of his people—spiritual Israel.—C e Ro. 4.18-20. He II. 13. Ge. xii. xiv. xix. xxvi. xxvi.

FRO.9.33 Is 28.76, Ps.25.2.359.0.7 A Job 25.6. Is 47.74; A Job 25.6. Is 47.74; A Job 25.6. That is, I am counted and treated as a worm, trampled upon by the foot of the despiser.—C.

* Ps.31.11; 35. 15; 41. 6;55.12.13:60.7.9,10,19, 20:89.50,51. Mat.12.24; 11.19; 9. 11. Lu.23.2;5, &cc.

11.19; 9. 11. Lu.23.25.

K. A. Lu.23.25.

J. Mar.15.29. Mar.5.

J. Mar.15.29. Mar.5.

J. Mar.15.29. Mar.5.

J. Mar. 15. Mar. 16. Mar. 16.

1 Ps. 130, 15, 16; 71. 6. Je. 31.22. Is. 7. 14:0.6. 1 Ps. 71. 5, 17. Is. 49. 1, 2. Lu. 2. 40-52. 9 Or, keep me in safety, o Is.46, 3; 49.1,2, Ps. 71.6;89.26, Jn.20.17.

PS.6.5;10.1; 13.2-3; 88.14:40.13, 17; 69, 1, 2, 18;109.3. He.5.7. 1 Heb. nota helper, De 22.26

1 11-15. 10-15. 1-

earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which they are not able to perform.

12 Therefore⁵ shalt thou make them turn their back,6 when thou Pshalt make ready thine arrows upon thy strings against the face of them.

13 Beq thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 22 He praiseth God for mercy shown him. To the chief musician upon Aijeleth Shahar, 1 A psalm of David.

Y God, my God, why hast thou forsaken MY God, my God, why mast thou lorsaked me? why art thou so far from helping 2me, and from the words of my roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent.3

3 But thou art holy, O thou that dinhabitest the praises of Israel.4

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were ont confounded.

6 But I ham a worm,5 and no man; a reproach of men, and despised of the people.

7 Alli they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the Lord that he would deliver him: *let him deliver him, *seeing he delighted in him.8

9 But thou art he that took me out of the womb: "thou didst make me hope" when I was upon my mother's breasts.

10 Io was cast upon thee from the womb: thou art my God from my mother's belly.

11 Bep not far from me; for trouble is near; for there is none to help.1

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their 2mouths, as a ravening and a roaring lion.

14 Is am poured out like water, and all my bones are out of joint:3 my heart is like wax; it is melted in the midst of my bowels.

15 My* strength is dried up like a potsherd; and my tongue cleaveth to my jaws;4 and 4thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: *they pierced my hands and my feet.

17 I' may tell all my bones: "they look and stare upon me.

x Mat. 27, 35, Mar. 15, 24, Lu. 23, 33, Ju. 19, 23, 37; 20, 25 - 27, y Is. 52, 14, Mar. 15, 25, 2 Mat. 27, 36, 39, Lu. 23, 35, Ps. 35, 21.

being made blessings for evermore to MEN—blessings for evermore to ME! And let the ruinous overthrow of by rebellion against him. Rich is that salvation sections and all other enjoyments, are God's gifts to

ins lewish or other enemies, make me to stand in awe cured by him—honourable and lasting in its benefits! men! All affliction or destruction of persons or nations



TONE CARVED WORK IN THE SYNAGOGUE, CAPERNAUM — WHERE CHRIST HEALED PETER'S MOTHER-IN-LAW AND MANY OTHERS. [PSALMS, XXI:1.]—
"The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!" This first verse of the twenty-first Psalm is accepted as a prophecy relating to the mission of Christ. We give to illustrate this portion of Scripture a piece of stone work in the synagogue at Capernaum. This view was photographed on Wednesday,

May 9, 1894. It was with difficulty that we reached the site of this synagogue that originally stood in Capernaum, because of the deep tangled mass of weeds and thorn bushes. The relic we see is supposed to have formed part of the synagogue which was found in Capernaum at the time of our Savior, and in which he delivered many of his discourses. Christ performed more miracles in Capernaum than in any other place. We are, as we stand in the presence of this stone, at least upon ground made sacred by the words and deeds of our Lord.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling⁵ from the power⁶ of ^dthe dog.

21 Save me from the 'lion's mouth: for thou hast heard me from the horns of the unicorns.

22 Ih will declare thy name unto my brethren: in the midst of the congregation will I

ren: in the midst of the congregation will 1 praise thee.7

23 Ye' that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For' he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard.

25 Myk praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The' meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

27 All' the ends of the world shall remember and pturn unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the Lord's: and live looks.

28 For the kingdom is the Lord's: and live looks.

28 For the kingdom is the Lord's: and live looks.

28 For the kingdom is the Lord's: and live looks.

28 For the kingdom is the Lord's: and live looks.

28 For the kingdom is the Lord's: and live looks.

29 For the kingdom is the Lord's: and live looks.

20 The looks live looks live looks live live looks.

28 For the kingdom is the Lord's: and live looks.

28 For the kingdom is the Lord's: and live looks.

29 For the kingdom live looks.

20 The looks live looks live looks live looks.

29 For the kingdom live looks live looks

he is the governor among the nations.

"**P\$2.872.11:6.09.

In a sturn unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the Lord's: and is the governor among the nations.

29 All they that be "fat upon earth "shall they this own soul. "

30 A seed shall serve him; "it shall be acmited to the Lord for a generation.

31 They shall come, and shall declare "his hteousness unto a people that shall be born, the hath done this."

In the hath done this.

In the provided shall remember of the kindreds of the infirm, the dying.

In the nations shall worship before thee.

28 For the kingdom is the Lord's: and the lord in the police and so learn service of praise the worship: all they that be "fat upon earth "shall the coals of the coasion of the coasion of the wind the hath come the coasion of eat and worship: all they that 'go down to the dust shall bow before him: and "none can keep alive his own soul.8

counted to the LORD for a generation.

righteousness unto a people that shall be born, that he hath done this.

a I.u.23.34 Jn.19.23, 24.Mat.27.35. bver.11.Ps.40.13,17; 69.1,2,13-18, 29; 109. 1, 21,26. c ls.53.10.Zec.13.7.

21.20.

c Is.53.10.Zec.13.7.

f Heb. my only one,
FS.55.71. [DarlingFS.55.71. [Darli

PSALM XXIII. a Ps.80. 1. Is. 40. 11. Je. 23. 4, 5. Eze. 34.23, 24. Jn.10.11,14. 1 Pe.2.

25. My shepherd, rather 'my feeder,' though it does not exclude the idea of leading and protection.—C.

leading and protection.—C.

6 Ps. 34. 10; 84. II.
Mat. 6. 33. Phi. 4. 19.

c Eze. 34. 14. J 0. 134.

20. Re. 7. 13–17. Is. 40.

11. 2 Heb. pastures of tender grass.

3 Heb. waters of outerness.

2 Heb. passures of tender grans; 3 Heb. waters of quietness; d PS. 110,765.8; 31.31-12.50. Heb. 14.9. 21.71. PS. 13.11. 21.71. PS. 13.11. 21.71. PS. 13.11. 21.71. PS. 13.11. 21.71. 21.

PSALM XXIV.

PSALM XXIII.

David's confidence in God's care and goodness. A psalm of David.

THE LORD is my shepherd; I bshall not want.

2 Hee maketh me to lie down in green pastures:2 he leadeth me beside the still waters.3

3 Hed restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, gI will fear no evil: for thou art with me; thy rod4 and thy staff they comfort me.

5 Thou *preparest a table before me in the presence of mine enemies: thou anointest⁵ my head with oil; my cup 'runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: kand I will dwell in the house of the Lord for ever.7

PSALM XXIV.

1 God's sovercignty over the whole world. 3 The citizens of his viritual kingdom. 7 The solemn entrance of the Lord into his spiritual kingdom.

A psalm of David.

THE earth is the Lord's, and the fulness L thereof; the world, and they that dwell therein.1

2 For he hath founded it upon the seas, and established it upon the floods.

3 Whoe shall ascend into the hill of the LORD? and who shall stand in his holy place?

4 He4 that hath clean hands,2 and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and grighteousness from the God of his salvation.

6 This is "the generation of them that seek him, that seek thy face, O Jacob.3 Selah.

e 1Pe.3-9.Ps.72.17, Ga.3.13.14 Ep.1.3. e ls.46.13; 54.17;61.10.2 Co.5.21.Ro.5.21.2 Tl.4.8. A Ps.22.30; 73.15, ls.53.10, ls.1.47, Ga.6.16. 3 Or, O God of Jacob or Gerus.

is generally, as history proves, the reward of their sin.

And the ruin of the wicked, or those who reject Jesus Christ, is brt the reward of their own sin.

PSALM)... II. Ver. 1. Forsaken me. These words, adopted by our Lord in the dark hour of his crucifixion, sufficiently demonstrate that the whole psalm is a prayer of Christ. Forsaken is interpreted by Jar from helping. God cannot forsake in presence, but he may as to immediate forth-putting of power to deliver. Compare ver. 16, 18, 22, with Jn. 20, 25, 27; Mat. 27, 35; He. 2.12. C. Ver. 12. Many bulls. Prophetic language, that it may suit all generations, must be emblematical; for words change, but emblems abide. These bulls, accordingly, are the emblems of aggressive power—the ecclesiastical rulers of the Jews, and the imperial rulers of the Roman empire, by whom Christ was persecuted to the death. C. Ver. 13. Gaped. .. mouths. The marginal reading is better, and describes the bellowing of the bulls against their victim, well exemplified in the cry of the multitude, 'Away with him, away with tim: crucify him, crucify him!' C. Ver. 16. They pierced my hands and my feet. The translation of this clause has been much disputed. The Hebrew words in our received text will scarcely bear out the present rendering. The word rendered 'they pierced' almost any Hebrew scholar would translate' as a lion,' and thus Gesenius and Hengstenberg translate it. It is worthy of note that some ancient MISS, have a different reading, slightly changing the final letter of the word, and thus making it signify they pierced,' with this reading agree all the ancient versions, and I therefore conclude that it is the true reading. It is possible that some fanatical Jew, finding that this passage was applied by Christians to our Lord, changed the original form of the word, and thus attempted to corrupt the text and obscure the meaning is well explained to a reature of imagination. The meaning is well explained in a beautiful and consolatory proverb, 'Man's extremity is God's opportunity.' C.

Ver. 26. Your heart, &c. Your heart, your affections, being set upon things which are above, Col. 3.3. Christ, who is eternal life with the Father, I Jn. 1.2, will be your life, Col. 3.4. and give you eternal life, Jn. 10. 28. C.

Ver. 20. Fat upon earth, &c. Abundance of food produces forgetfulness of God, Is. 5. 12. To remedy this evil tendency, the Father, even by the example of the Son, always united zworship with eating. So likewise does the apostolic injunction, I Co. 10. 31. The same principle is still more specially developed in the holy feast of the Lord's supper, I Co. 10. 16, 11. 28. C.

Ver. 30. A seed. Not seeds, as of many, but a seed; the one seed, they that are born of water, even of the Spirit, Jn. 3. 5; I Pe. 1. 23. C.

REFLECTIONS.—How fearful is the nature of sin, which drew such tremendous desertion and pain upon God's only begotten Son, when he came to the world! With the most holy resignation ought God's with the most noty resignation ought God's hidings and frowns to be endured, when they are sanctified by Jesus Christ's bearing them as our foreruner; and should be attended with kind thoughts of God, trust in him, and fervent prayers for deliverance. What earnest supplications are occasioned by a deep sense of need! But it is happy, in great distress, to have our blessed relation to God, and our own and others' experience of former deliverances, to encourage us to before the Lord exceedingly were these dogs, these bulls, these wicked men, who with devils thus raged against the great God our Saviour! But, oh! what a debt of love and of praise the redeemed owe to their Lord, who so bare their sins, their griefs! And what ought they not cheerfully to suffer for his sake! What tidings—what supplies—what conquests—what con-

tinuance-what glories of grace-issue from the sufferings of our great IMMANUEL! Himself opens the triumphant song, and exhibits his experience for the comfort of his distressed brethren; and with joy declares his fort of his distressed brethren; and with joy declares his adherence to all his covenant engagements. Sweet is the entertainment of his flesh and blood—yea, of all the fulness of God which he has prepared for the poor, the afflicted, and meek! Precious and lasting is their infe who by faith feed upon nim! He goes forth persuading the nations high and low, to the obedience of faith. Let then his cause be oppressed as it may, in every age it will prove triumphant.

PSALM XXIII. Ver. 1. This is an exquisite spiritual pastoral, and is a characteristic ode of the shepherd-king. The imagery, taken from shepherd life, is graphic and appropriate. The Good Shepherd leading his flock to the best pastures, to the brink of the quiet waters, along safe paths. His watchful care dispels all idea of lear; and permanent peace is finally secured. P. Ver. 3. There are no paths of righteousness but those trodden by Christ, Ro. 3: 10: 5.17, 19; therefore the speaker is Christ, for he walked in righteousness. C.

REFLECTIONS.—O the advantages, the pleasures, of experimental godliness! God, whose knowledge and care are infinite—God, who is ALL and giveth all—is his people's Shepherd! What can they then want when all the fulness of God is opened for their supply! He makes them to rest and feed in the pastures of his ordinances and promises; and leads them, for their refreshment, to the still waters of his gospel truth, gracious influence, redeeming blood, and everlasting love. He restores their souls when under

7 Lifti up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The LORD strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Whon is this King of glory? The LORD of hosts, he is the King of glory. Selah.

PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

A psalm of David.1

INTO thee, O LORD, do I lift up my soul. 2 O my God, I btrust in thee: let me not be ashamed; let not mine enemies triumph over me.

- 3 Yea, det none that wait on thee be ashamed: let them be ashamed which transgress without cause.
- 4 Show me thy ways, O Lord; teach me thy paths.
- 5 Leads me in thy truth, and teach me: for thou art the God of my salvation;2 on thee do I wait all the day.3
- 6 Remember, O Lord, thy tender mercies 4 and thy loving-kindnesses; for they have been ever of old.
- 7 Remember not the sins of my youth, nor my transgressions:5 according to thy mercy remember thou me for thy goodness' sake, O
- 8 Good and upright is the Lord: therefore will he teach sinners in the way.6
- 9 The" meek will he guide in judgment; and the meek will he teach his way.
- 10 All^p the paths of the Lord are mercy and truth unto such as keep his covenant and stestimonies.

 11 For thy name's sake, O Lord, pardon ine iniquity; for tit is great.

 12 What man is he that feareth the Lord? him call he "teach in the way that he shall choose:

 13 His soul shall dwell at ease; and his ed shall inherit the earth. and truth unto such as keep his covenant and his testimonies.
- mine iniquity;7 for 7 it is great.8
- shall he steach in the way that he shall choose:
- seed shall tinherit the earth.

A.M. cir. 2959. B.C. cir. 1045.

i Ps. 118.19. Mar. 16. 19. Re. 3.20. Ca. 5.2. Pr.

23.26, 27.1 Co. 2.8, Ja. 21. Ac. 7.2 k 15.9,6363.1-449.24 -26. Ps. 45.3-5. Re.18. 8. Col. 2.15. Mat. 12.29. 1 Jn. 3.8. /ver. 7. π Ca. 5.9. Mat. 21.10.

PSALM XXV.

- PSALM XXV.

 B.C. cir. 1056.
 I This psalm, like Ps. xxxiv. cxix. and several others, is acrostic in its plan. Each letter of the Character of t
- RO.10.11.2 Ch. 20.20.

 **C. 15.30.14-20. Ps. 4.1

 **HITCL 43.22

 **HITCL 23.23

 *

- 4 Heb. thy bowels, ls.63,15, i ls.43,25;44,22;64.9. Ps.79.8. j Job 13,26;20,11. Je.
- Job 13.26;20.11.Je.
 3.25,
 5. See note on ver.2.
 4. Ps. 17. 1706.4. Is.
 63.7. Ro. 5.20.21.
 7. Ps. 179.68;11.7. Ga.
 1.16. Ep. 1.17, 18. Jn. 6.
 4. Mat. 9.13.
 4. June 1. June 1.
- to the Father, Jn. 14 6.—C. n Mat. 5, 5, Ps. 22.26; 65;1494.41; 11.445; 11. Zep. 23. o Ps. 32.8;73.24; 37.5. Pr. 35.6,23. 10.2,10.49. Ge. 124.27; 24.10.2,10.49. Ge. 124.27; 24.10.2,10.49. Ge. 124.27; 24.10.2,10.49. Ge. 124.27; 25.10.2,10.49. Ge. 124.27; 26.14.2,10.49. Ge. 124.27; 27. See note on ver. 2. 7 See note on ver. 2. 7 Ex. 34. 0. Ps. 6.

 - o Job 1. 1. Tit. 2. 12. Ge.6.9. Is. 38. 3.
- S Ps. 32. 8; 37. 23; 48.

 14/3, 24, 2 Th. 3.5

 9 Heb. shall lodge for goodness.

 18 Deliver me from the power of mine from the power of m

- # Pr.3.92. Ge.18. 17. Mat. 13. 11. Am. 3. 7. 1 Co.2.16. Jn.7.17; 15.15. Ep.1.9.18.
- 10t, and his cove-nant to make them know it. v Ps.124.7,8;121.1,2;
- 2 Heb. bring forth. # Ps.69.16;86,16; 60. 1;70.5 Mi.7.19. Lu. 18, 13.
- 13. y Hab. 3. 17-19. Ps. 42-7,8; 34.19; 138.7,8. 2 Co.1.5,10. " Ex. 3. 7, 8, Ps. 119, 153. La.5.1.
- a Ps.89.50; 3. 1,2; 38. 18;55-3.Ex.14.24. 3 Heb. hatred of b Ps.16.1;17.8. Is.46 4.Ro.11.26.1 Pe.1.5
- c ver.2. Joel 2.26,27. Ps.31.1,17. d Ps.7.8;26.11;41.12. Pr.13.6.Mat.6,22.2Co
- ε Ps. 130.8; 14. 7; 122. 6;137.5,6;34.19;51.18.
- PSALM XXVI. a 1Co.4.3-5.Ps.7.8. Ki.20.3.Pr.20.7 b 2 Ti.1.12. Ps. 16.1; 25.21;94.18;121.3;7,8. c Ps.139.23; 17. 3;66. 10. Zec.13.9.
- d 2 Co.5.14. Is. 63.7.1 Jn. 419. Ps. 119. 32. e Jn. 14. 6. 2 Co. 1.12. Ps. 25.5.
- # Ps. 1.1;12.2,3;36.1-4. Je.15.17; 9.2. Jos. 23. 7. hPs.15.4:6.8;119.63, 115; 101.3-8. Ge.49.6. 1
- Co.5,0-11.

 f Is., 16, 18. Ex. 30.
 19-21. He.10.19-22. Ps.
 73-13.

 Surely no mere
 man since the fall
 condition of did, ever
 say in ordid, ever
 say in ordid, ever
 say in ordid, ever
 man condition ordid
 mash min handle
 minocency Is
 he who so affirms
 undoubtedly
 the
 Christ?—C.
- /Ps.66.13-15;116.12-18;43-3.4
- & Ps.71.14-24;145.2-/ Ps.27.4;42.1,2;63.1,
- 2 Ps. 97.4(12.1,2953.1, 2241.1, 20.1)
 2 Heb. of the tabermacle of they honour.
 8 The tabersack was the habitation and house the station of the temple by Solomon. Consequently the use of these terms here has no hearing on the date of the psalm. The word rendered highly signifies the Shekinan gloty.—P. 401, tabe most supply ps. 28.3;55.3, 158.25
 99.Ge.18.3,18.3,11.5
 1 Heb. mem of bloods.
 10 Pr.1.15,184.15.18.
- # Pr. 1.16,18;4.16, Is 33.15. 6 Heb. filled mith

- 14 The "secret of the Lord is with them that fear him; and he will show them his 1 covenant.
- 15 Mine eyes are ever toward the Lord; for he shall pluck2 my feet out of the net.
- 16 Turn* thee unto me, and have mercy upon me; for I am desolate and afflicted.
- 17 They troubles of my heart are enlarged: O bring thou me out of my distresses.
- 18 Looks upon mine affliction and my pain; and forgive all my sins.
- 19 Consider mine enemies; for they are many; and they hate me with cruel hatred.3
- 20 Ob keep my soul, and deliver me: "let me not be ashamed; for I put my trust in
- 21 Let^d integrity and uprightness preserve me; for I wait on thee.
- 22 Redeem* Israel, O God, out of all his troubles.

PSALM XXVI.

David resorteth unto God in confidence of his integrity. A psalm of David.

UDGE me, O Lord; for I have walked in mine integrity: I have btrusted also in the LORD; therefore I shall not slide.

- 2 Éxamine me, O Lord, and prove me; try my reins and my heart.
- 3 Ford thy loving-kindness is before mine eyes; and I have walked in thy truth.
- 4 Is have not sat with vain persons, neither will I go in with dissemblers.
- 5 I^h have hated the congregation of evil doers and will not sit with the wicked.
- 6 Is will wash mine hands in innocency j so will I compass thine altar, O Lord;
- 7 Thatk I may publish with the voice of thanksgiving, and tell of all thy wondrous works.
- 8 Lord, I have loved the habitation of thy house, and the place 2where thine honour dwelleth.3
- 9 Gather not4 my soul with sinners, nor my life with bloody men;5
- 10 In whose hands is mischief, and their right hand is full of6 bribes.
- 11 But as for me, I will walk in mine integrity:7 redeemp me,8 and be merciful unto me.

disease or decay, and, moved by his own blessed grace, leads them in Jesus and his word as their way, and enables them to perfect holiness in his fear. Amidst all the pains and the fears of death, his gracious presence, his drawing and sealing influence, and his supporting promises are their sufficient encourage. his supporting promises, are their sufficient encouragement. Amidst their unnumbered enemies of lusts, of devils, and of men, not only necessaries, but even abundant comforts, are allowed them. The mercy and goodness of God, in streams of spiritual and temporal blessings, attend the faithful, till at last they are for ever filled with all the fulness of God in his heavenly temple.

PSALM XXIV. Ver. 1. Earth is the Lord's. It is his by right of creation, Jn. 1.3: it is his by right of redemption, Ep. 1.14: it is his by right of final victory, 1 Co. 15. 26, of which this psalm is a prophetic celebration. C.

Ver. 3. This is an inquiry after him who has been described, Ps. 72. 6, an abiding priest to make intercession in the holy place.

Ver. 4. Here are two positive and two negative characteristics that never belonged to any son of man but Christ. This psalm is therefore a prophetic description of Christ. C.

Ver. 6. This is the generation, that is, they who appear at his right hand to inherit the blessing, and receive the gift of right-cousness, when the earth becomes the Lord's by final victory, 1 Co. 15, 26, and by a new creation, 2 Pc. 3: 13.—0 Jacob. Jacob, being interpreted, signifies supplanter; and he supplanted profame Essu by purchasing the blessing. As such, the name an appropriate title of Christ, who purchased the heirship of all things at the cost of his own blood, 1 Co. 6. 20: 7. 23.—Selah.

See note on Ps. 3. 2. C.

Ver. 7. Evertasting doors. This can be no allusion to either tabernacle or temple; for David never imagined their gates or doors to be evertasting. The evertasting gates and doors are those of righteousness, Ps. 118. 19, by which Christ has entered those the entered alone, 'mighty in battle,' ver. 8; the other after the resurrection of his saints, when he enters with them and his angels,' Lord of hosts,' Mat. 16. 27. C.

REFLECTIONS.—How great is Christ, who is Lord.

REFLECTIONS.—How great is Christ, who is Lord of all! Surely it is proper that all persons should

praise and serve him; and that all things should be received as from his hand and used to his honour. But what change of state and nature-what holiness in heart and life-is necessary to constitute us true members of his church on earth, or inhabitants of his heaven above! There is great need of serious self-examination, lest he at last reject us; for without holiness no man shall see the Lord. But however sincere our hearts, blameless our lives, or fervent our prayers, not these, but a living faith in the Lord Jesus, must found our title to eternal felicity. O how transcend ently glorious is Jesus' entrance into manhoc l—his exaltation to heaven—and his entrance into men's hearts and assemblies on earth! And, in fine, his solemn return to his celestial mansions, attended by all the ransomed millions, after the last judgment?

PSALM XXV. Ver. 2. Let not mine enemies triumph over me. He that would discover the speaker in this psalm requires, as in other cases, to search the Scriptures, and compare spiritual

12 Myq foot standeth in an even place: in the congregations will I bless the Lord.

PSALM XXVII.

1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 and by prayer.

A psalm of David.

THE LORD is amy light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon2 me cto eat up my flesh, they dstumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I beek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty3 of the Lord, and to inquire in his temple.4

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up *upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: "therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. | hacke which David erected for the reception of the ark of the property of the property

n Ps.26.12;66.13-15;22.22,25;145.1,2,5,21;42.4.
b Heb. of shouting. 6 Literally fulfilled, as in Mat.26.30.—C.

A.M. cir. 2948, B.C. cir. 1056.

q Ps.27.11; 40.2. Pr. 10.9. r Ps.22.22,25;116.14, 17-19;42.4;55.14; 122.4.

PSALM XXVII B.C. cir. 1020.

6 100 19.20,5 14-4:53-4 d 15.8 9,15.PS.18.38, 42. e P. 3.6;56.4,11; 118. 6-14. 1 Pe. 3.14,15. Phi.

PS.38.9; 42.1-4; 43.

PS.38.9; 42.1-4; 43.
3,4; 84.1,2, 10; 122. 1, 2;
23.6. Phi.3.8.1 Ti.3.15,
10.2Co.3.18.

Lu. 11. 8,9; 18. 1.

Ja.5.16,17.

a.5.16,17. i Ps.65.4;63.2. \$ Or, the delight.

\$ Or, the delight.

4 The word is applied to both taber, nacle and temple. It may mean either. If the psalm was composed by David, then the tabernacle must be referred to; probably that tabernacle which David erected for the reception of the ark.

o Ps.4.1;5.1,2;6.2;31. 2;130.1,2.Is.58.9. p Ps.24.6; 42.1,2; 63. p PS.24.0; 42.1, 2, 0, 1,2,8, 7 Or, my heart said unto thee, Let my face seek thy face. 9 Ps.13. 1; 44. 24; 69. 17; 88.14; 102. 2; 143. 7.

9 PS.13. 1: 44. 24: 69. 17: 88.14: 10. 21: 143.7. 15.8. 17: 48. 17: 45. 15: 50.2. 7 He. 13.5. 11. 11. 27. 29. 19. 23. 24.0. 5 Is. 49. 15. 16: 46. 3.4. 2 Ti. 4. 10.17. 8 Heb. will gather me, Is. 40.11. 4 PS. 25. 45: 86. 11! csix.;5.81:43. 10:43.3.4 9 Heb. a way of planuness, Ps. 26. 12. 1 Heb. observers of me.

111cD. observer of me.

11 Ps-35.11. Mat. 26.
Sp. Ac. 6.11. 133 9.1; 26.
11 See this literally fulfilled. Mar. 12. 96.

-Note, The character of the devil is 'a liar from the beginning,' 'an accuser of the brethren;' and false witness, either by insimustion, evil resolution or solemn resolution or solemn resolution or solemn the principal weapon with which they have assailed his servants and church.—C.

-V Ep. 2.8 Ps. 112.7,

his servants and church.—C v Ep 2.8 Ps. 112.7, 8; 116.17.18 110.91143, 5.2Ch.20.20. In. 11.40. v Ps. 31.2402. 1.5.33. 22. 11.25.50. E 17. 30. 20. 10.13. Mat.13.12. S This is an answer from the Father to the petition of the Son, ver.7.—C.

Mount Zion.—P, F S-83, 319, 1132.7; 110,114;31:20. Is-20.20. 12-22.76. & PS-3,44;52, 3177. 1; 12-22.70. 12-22. 12-

7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, Seek ye my face; my heart said unto thee, Thy pface, LORD, will I

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; 'leave me not, neither forsake me, O God of my salvation.

10 When* my father and my mother forsake me, then the LORD will take me up.8

11 Teacht me thy way, O LORD, and lead me in a plain path,9 because of mine enemies.1

12 Deliver me not over unto the will of mine enemies: "for false witnesses are risen up against me,2 and such as breathe out cruelty.

13 I had fainted, "unless I had believed to see the goodness of the Lord in the land of the living.

14 Wait* on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.3

PSALM XXVIII.

1 David prayeth earnestly against his enemics. 6 He blesseth God. 9 He prayeth for the people.

A psalm of David.

UNTO thee will I cry, O Lord bry rock, be not silent to me: elest, if thou be silent

with spiritual. Accordingly let him prayerfully and candidly consult Ps. 40. 11, and compare the same with Ps. 25.7-11, and it must be confessed they are alike. Then let him turn to He. 10. 5, and compare the same with Ps. 40. 6-8, and he will find that he who confesses his iniquities is no other than Christ; no other than he who, though he 'knew no sin,' yet 'bore all our sins in his own body;' yea, upon whom 'the Lord laid the iniquities of us all.' C.

his own body; yea, upon whom the External. The psalmist's known sail. C. Ver. 6. Rather 'for they are eternal.' The psalmist's knowledge of God's nature and attributes, and the experience of his wondrous mercy, prompt him to this grateful acknowledgment. P. Ver. 14. Sceret—the mystery hid from ages and generations, but now made manifest to the saints; Christ in (them) the hope of glory, 'Col. 1.6, 27. Covenant—that new covenant promised, He. 8.6–13; 10.16, 17, and sealed by the mediation of Christ, He. 9. 15–17. C.

He. 8. 6-13; 10. 110, 17, and scarce -,
He. 9. 15-17. C.
Ver. 21. Integrity and uprightness. No sinner could compose, adopt, or utter this prayer: for the fact of being a sinner implies the want of both these qualities. The sinner rests his plea upon the mercy of God, and not upon his own merits; but Christ addresses the Father as one who magnified the law and made it honourable. C.

REFLECTIONS.—An interest in God and his love is the surest protection from shame and danger; and the more our hearts and desires are weaned from earthly vanities, and set upon God and things above, we are the more sure that our hopes shall not be disappointed. He that believeth shall not be ashamed. God never fails them that seek him. But the short-lived triumphs of obstinate transgressors shall issue in everlasting misery and confusion. When we pray for ourselves we must never forget our brethren. Being by nature blind and impotent, our whole direction in, and strength on him as the God of their salvation shall ever wait in vain.

Hopes fixed on his everlasting love can never be disappointed; and what others have found an infallible support we may boldly depend upon. Sins of youth, though pardoned by God, ought to be remembered by us for our humiliation. And our only hope of God's favour must be founded on a living faith in Jesus' blood. All true knowledge of God and the support of God and the support of the his ways, and wisdom to walk therein, spring from his own mercy and faithfulness. Sense of sin must drive us to implore the forgiveness and destruction of it: but no sin, however great, ought to render us desperate. God, by his infinite power and grace, can pardon the greatest as well as the least. And the more sin God forgives to us, the more we are obliged to love, fear, and serve him: and the more we serve him, the greater shall be our happiness in life and intimacy with him. Whatever God does, however afflicting, shall work

together for our good. Though God and men should steadfastness in Christ or his way must be thankfully concur to entangle us in nets of trouble, and Satan disacribed to their faith. tress our minds with his accusations, the fruit of all is not to destroy us but to purge away our sin. But our kindliest resignation to afflictions must be attended with prayer for the removal of them. Though we must love our enemies, we must pray against their wickedness. And while we earnestly study the utmost uprightness in our practice, the church in general, and every member thereof, ought to share in our fervent

PSALM XXVI. Ver. I. Mine integrity. No conscious sinner ever called for judgment, but for mercy; none ever asserted integrity, being guilty of sin. This is therefore a prayer of Christ, who, though he bors our sins, knew no sin; and who, on behalf of his redeemed members, pleads his perfect righteousness. C. Ver. 3. Who can boldly say unto God, I have walked in thy truth—not merely man's truth, but God's truth? Adam did not so walk; Evr did not so walk; Aaron did not so walk; David did not so walk: the aposties did not so walk. All these, as their histories testify, came shut of the glory of God. Christ alone so walked, he alone could so affirm.—Note, How blessed are believers, to whom the promises of mercy, pardon, and salvation are all confirmed by Him who is the truth. C.

REFLECTIONS. - While here we behold Jesus Christ in a figure, as holy, harmless, undefiled, and separated from sinners, and wash our heart and hands in rated from sinners, and wash our heart and hands in his blood and grace, let us observe how comfortable under calumny it is to possess conscious innocence. They who trust in God are kept by his mighty power through faith unto salvation; and the faith or sense of Jesus' love, and a due regard to his word, will tend to restrain from sin. But nothing is more dangerous to souls than fellowship with the ungodly. To sit long amidst light, vain, and unprofitable discourse, perhaps more deadens the heart than that which is notoriously profane. No man appears really gracious who does profane. No man appears really gracious who does not study to avoid the company of the wicked. No man rightly approaches God's ordinances but in the way of washing his heart and life in the sin expiating and subwashing instruct and he in the sin expiating and subduing fountain of Jesus' blood and Spirit. None can love God without loving his ordinances, and counting his service perfect freedom, and his works of grace inexpressibly marvellous. However joyous the assemblies of sinners may be now, it will be infinitely dreadful to be explored with the inful to be gathered with them in death or in the last And even those who walk in their uprightness, must before God stand on the foundation of Jesus' redeeming blood and infinite mercy; and all their

PSALM XXVII. Ver. 2. My foes came upon me to eat up my flesh. When Satan, who has the power of death, He. 2. 14, and the high-priest, who had the power of indictment, and Pilate, who had the power of indictment in the power of condemnation, came against me, to deliver me up to the devouring grave. C.

Ver. 5. David never escaped from trouble; but Christ is gone into the heavens, waiting till all his enemies be made his foot-stool.

Ver. 10. It is not to be overlooked that, after the commencement of our Lord's ministry, Joseph, his reputed father, is not mentioned, being most probably dead; and when his mother and brethren endeavoured to approach him, Mat. 12. 46; Mar. 3. 32–35; Lu. 8. 19–21, he defines his nearest and dearest relatives to be 'those who hear the word of God, and do it.' Now that literally, and also in this spiritual sense, Christ was forsaken of all earthly relations, is evident from the history of his malicious trial and barbarous crucifixion, Mat. 26. 56; Jn. 16. 32. C.

REFLECTIONS.—Happy are they to whom Jesus Christ is a blessed instructor, saviour, strengthener, and quickener! He is at once the source, the price, and quickener! He is at once the source, the price, the means, the matter, and the bestower of all our spiritual and eternal blessings. Where faith in him, through his word, keeps strong and steady, no enemies or dangers can make us either to fear or faint. To live near him, and to behold his and his Father's glory in ordinances here, and in heaven above, is the pleasure the protection the honour of a saint and the sure, the protection, the honour of a saint, and the matter of his thankful praise. Nothing can be dearer to his heart than divine encouragements to intimate and gracious fellowship with God. A sense of his favour is the greatest help and comfort under manifold troubles and warre. troubles and wants. His instructions direct to safe and honourable walking amidst the most malignant enemies. And though all men should forsake us, or even hate us, it is enough if he love and support us. Faith in his promises and characters will keep us from fainting amidst raging lusts, powerful temptations and distresses, and enemies unnumbered. And the more of his goodness we experience in waiting for him, the more we should encourage others to patient expectations of his grace.

PSALM XXVIII. Ver. 2. The construction of these prayers, which are all in the speaker's own name, sufficiently testify to him who knows the Scriptures, Job 14, 13-16; 16, 23, 26, that this is a psalm, not of a sinner asking in Christ's name, but of Christ asking in his own right. C. Ver. 4. Such prayers throughout the Psalms have often afforded matter of scorn or reproach to the infidel, and called forth timid and ignorant apologies from believers. The answer to all such

to me, I become like them that go down into the pit.2

- ➤ 2 Hear^d the voice of my supplications, when I cry unto thee, when I clift up my hands toward thy holy oracle.3
- 3 Draws me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their
- 4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.
- 5 Because they regard not the works of the LORD, nor the operation of his hands.4 he shall destroy them, and not build them up.

6 Blessedk be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD is their strength, and he is the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed8 them also, and lift them up for ever.

PSALM XXIX.

1 David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

A psalm of David.

IVE unto the Lord, O ye mighty, give unto the LORD glory and strength.

- 2 Give unto the Lord the glory due unto his name:2 worship bthe Lord in the beauty8 of holiness.

2 Barnes truly remarks that this 'psalm is pecuiarly appropriate to those who are in danger of being led away by the acts of the ungodly—or who are under strong temptativith the gassociated with the gassociated with the gassociated with the gassociated to wind the world-ly—or to whom strong inducements are offered to mingle in their pleasures, their vices, and their follies,—P. d Ps.4.1;27,7;130.2;

folies:—P. d Ps.4.1;27.7;130.2; 142.1.2 e Ps.63.4;134.2;138. 2.1 Ki. 8. 22.30,38. Da. 6.10. La.3.41.1 Ti. 2.8. 3 Or, towards the oracle of thy sanctu-ary.

3 Ot, towards the oracle of thy sanctu-ary.

g Ps. 125, 5; 26,9; 1.1; 6,8; 10,113; 5, 21; 62, 1.4; 6,8; 1.5; 21; 62, 4,4; 6,8; 1.5; 21; 42, 24, 25, 1.8; 1.9; 26c.1.4-6, Mal. 2. 2. 2. Th. 18,9; 4 Because they regardneither the judgment of the sancture of

salvations.

153.16.13;2.10.Ps.
2.6.15.01.1.

153.16.13;2.10.Ps.
2.6.15.01.1.

153.16.13;2.10.Ps.
2.5.1.18; 69.36; 90.1317;80.14-19; 102.13-22.
15.4.2.Re.5.10;7.17.

8 Or, rule, Mi.7.14.

PSALM XXIX.

PSALM XXIX.

a 1 Ch. 16. 28, 29, PS.
26, 79, 1115.1. AC.12.23
Re-5, 11-14.

1 Heb. ye sons of the mighty Ps. 8, 6.

2 Heb. the honour of his meme, Ps. 5, 6.

3 P. T. [See] note on Ps. 5, 6.

4 P. T. [See] note on Ps. 5, 6.

5 P. T. [See] note on Ps. 5, 6.

5 P. T. [See] note on Ps. 5, 6.

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5 P. T. [See] note on Ps. 5, 6.

5 P. T.

Ne.9.19,21. Ps.78. 40,52;107.4 Je.2.2. De. 1.19;32.10.

9 Or, to be in pain, and so bring forth, Job 39.1-3.

1 'The voice of the Lord maketh the oaks to tremble, and layeth bare the for-ests. — Lowth, &c. j Ps.63.2;48.9; 134.1 2;135.1,2.

2415.1.2.
2 Or, overy whit of it uttereth, &c.
4 Ge. 8.1.2 Ps. 93.4;
10, 16, Da. 2.44 1 Th.;
17,
18. 2.69,
18. 2.88, 6; 72.3.7;
37. 11. Je. 33.6; 29.11.
2c. 10.12 Pr. 3.17, 18.
9.7;26.12;40.20-31. Ro.
5;114.17. Phil. 47,
0 Ps. 85.8,10.

PSALM XXX.

B.C. cir. roaf or rose a De.20.5.2 Sa.5.11,

a De.20.5-208.5.11, or 20.3.
If 1.77.75.1.2:
If 1.77.75.1.2.
If 1.77.75.1.
If 1.77.75.1.2.
If 1.77.75.1.2.
If 1.77.75.1.2.
If

e Ps.33.1; 32.11; 107. 2;07.12.Phi.4.4. Ex.15. 11. Hab.1.12,13. 8 Or, to the memo-

or, to the memo-rial.

g Ps.103.9; 126.5. Is. 57.1626.20; 54.7.8; 12.1 -3.2 CO.4.17

4 Heb. there is but a moment in his

a momen.
anger.
5 Heb. in the even

5 Heb. in the even-ing.
6 Heb. singing.
A Job 29, 18-20. Lu,
12-10.
i Ps. 18-35, 50;5, 12;443;89-37.
Heb. settled
strength for my
mountain.
j Ps. 104-29; 6.2,3; 10.
1;13.1-3; 42-9; 102. 10;
143.7.

143.7. & Ps.34.6;6.2,3;5.2,3; # Ps.34.6;6.2,3;5.2,3 130.1,2;77.1,2. / Is.38.18. Ps.6.5;88 11;115.17. Ec.9.5. # Ps.4.1;5.1;51.1;56. 1;57.1;40.17;143.1,7-9. 0 2 Sa. 6. 14. Ps. 126 1,2,5. Is. 61.3. Es. 9.22.

8 The voice of the Lord *shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.2

10 The Lord *sitteth upon the flood; 'yea, the Lord sitteth King for ever.

11 The LORD will give strength unto his people; othe Lord will bless his people with

PSALM XXX.

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by the example of God's dealing with him.

A psalm and song at the adedication of the house of David.

WILL^b extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.1

2 O' LORD my God, I cried unto thee, and thou hast healed me.

3 Od Lord, thou hast brought up my soul from the grave;2 thou hast kept me alive, that I should not go down to the pit.

4 Singe unto the Lord, O ye saints of his, and give thanks at the remembrance3 of his holiness.

5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night,5 but joy6 cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 Lord, by thy favour thou hast made my mountain to stand strong:7 thou didst hide thy face, and I was troubled.

8 Ik cried to thee, O LORD; and unto the Lord I made supplication.

9 What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that ony glory may sing praise 8 That is, my tongue or my tout, Ps. 16.5, PS. 2717, 1213-26; 59.16.17; 71.16-24; cit will give thanks unto thee for ever. to thee, and not be silent. PO LORD my God, I

cavils is easy—this is that very thing which God will do—and which therefore the believer, even Christ in the days of his flesh, might justly pray him to do. C.—This is a prayer for justice. It is surely right to seek it and to pray for it. The psalmist desires that by the execution of a righteous judgment the wicked may be restrained from evil, and God's people saved from persecution. There is no evidence here of malice or vindictiveness. P.

REFLECTIONS. - Deep distress should awaken strong

every one of his true members, have engaged on their side to prevent their miscarriage! Clusters of wellconnected and everlasting blessings are secured by God for his people. And great should be the joy they have in, and care for, one another's spiritual and eternal welfare.

1003

world, which is God's habitation. Everything in it declares the glory of his wisdom and power. P.

Ver. 11. The Lord will bless his people with peace. Life at best is a variable climate, and visited by many storms. Still the man justified by faith enjoys peace of conscience, and when the storms of life are over, all will be calm in heaven. C.

REFLECTIONS.—Deep distress should awaken strong cries to God. Not the Jewish holy of holies, but Christ, is our oracle, in which dwells all the fulness of the Godhead bodily; and through him our prayers are sure to speed. What a burden to exercised saints are sin and sinners while they live in this world! Seducing sinners are always busy; and they who would avoid their ruin must shun their ways. But great are the thankful praises which saints owe to their God for the mercies which have been granted in answer to their prayer, and which faith assures them he will grant. And what almighty power and grace Jesus Christ, and REFLECTIONS.—Alas! how shameful it is that we should need repeated calls to the solemn worship and service of God; and that great men are but seldom shining examples of devotion! Formal ceremony of words is too often the whole of our worship, which is neither performed in Jesus' holy name, nor in beautiful holiness of heart. But infinitely great is the glory of JEHOVAH! His voice in thunder, in stormy tempests, is not more awful and effective than his voice in his word is on my heart, and hath been, or shall be, in the

PSALM XXXI.

1 David showing his confidence in God craveth his help. 7 He re-joiceth in God's mercy. 9 He prayeth in his calamity. 19 He praiseth

- To the chief musician, A psalm of David.

 In thee, O Lord, do I put my trust; let me never be ashamed: believer me in thy right-eousness.

 2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

 3 For thou art my rock and my fortress;

 6 \$\frac{5}{2}\frac{2}{2}\frac{1}{2}\frac{1}{2}\frac{1}{2}\frac{2}{2}\frac{2}{2}\frac{3}{2}\frac{5}{2}\frac{2}{2}\frac{1}{2}\frac{1}{2}\frac{1}{2}\frac{2}\frac{2}{2}\frac{2}\frac{2}{2}\frac{2}{2}\frac{2}{2}\frac{2}{2}\frac{2}{2
- therefored for thy name's sake, lead me, and guide me.
- 4 Pull me out of the net that they have laid privily for me: for thou art my strength.
- 5 Into thine hand I commit my spirit:3 thou hast redeemed me, O Lord God of truth.
- 6 I have hated them that regard lying vanities: but I trust in the LORD.
- 7 I' will be glad and rejoice in thy mercy: for thou hast *considered my trouble; thou hast known my soul in adversities;
- 8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.
- 9 Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing:5 my strength faileth because of mine iniquity,6 and my bones are consumed.

- mine iniquity, and my bones are consumed.

 11 I^p was a reproach among all mine enemies, at especially among my neighbours, and a fear mine acquaintance: they that did see me thout fled from me. The initial section of the initia but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.7
- mind; I am like a broken vessel.8

A.M. cir. 2946. B.C. cir. 1058.

PSALM XXXI. a Ps.13.5;2.12;22.4, 25.2;71.1-4. Is.40.29-

moved, could thrill the soul by work. of unsurpassed pathos. —P.
c Pv.70.21130.1, 2;86.
1;40. 17;143-7;91. 15; Ro. 4.18;10.
Helv. to me for a street of the street of the

22.37.1 Jn.4.19.

20.35.15.16. 2 Co. 4.13.

Job 19.13-19.

9 F8.88.4,51.2.9; 110.

8 F8.81.2.19.

8 F8.82.2.19.

8 F8.82.2.2.19.

8 F8.82.2.2.19.

8 F8.82.2.2.19.

8 F8.82.2.2.19.

8 F8.82.2.2.19.

1 Mar. 5-36. Ps. 42.5.

1 This was literally 31.

fulfilled in the history of our Lord, when all his disciples forsook his disciples forsoo him and fled, Mat.2: 56. Lord Jesus, grar us grace that we man never betray the that we may never forsake thee!—C.

r ver.11. Je.20.10. S Sa.22.8;24.9. s Je.6.25,26;20.3 La 2.22.PS.56.1,2,5.

13;54.1,2, ** Nu.6.25,26. Da. 9 17. Ps.4.6;80.3,7,19;67

1. y Ps.51.1; 54.1; 56.1; 57.1;79.8,9;106.4.

y Ps. st.1; 54.1; 56.1; 57.179.6.9; 100.4.

x ver.1.Ps.25,2,3;59.6

9 See the prayer literally realized, He. 12.2; and see how it cannot be realized in any one that has the step of the s

4 The emblem of satvation, as it is written (1s.26.1), 'We have a strong city: salvation will God appoint for walls and bulwarks.'—C.

bulwarks, —C.

h Job 35.14 Ps. 116.

11. Is. 38. 10–12; 49.14.
Jonah 2. 4. La. 3. 54.
Ezc. 37.11.

6 In my haste to do
God's will and escape
from enemies. See
Ps. 119.60.—C.

* Ps.x06.8; 6.9; 55.x6; 28.6. **j De.6.5; 30. 6. Mat. 22.37.x Jn.4.x9.

13 For I have heard the 'slander of many: 'fear was on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

- 15 My" times are in thy hand: "deliver me from the hand of mine enemies, and from them that persecute me.
- 16 Make* thy face to shine upon thy servant: save me for thy mercies' sake.
- 17 Let me not be ashamed, O LORD; for I have called upon thee: elet the wicked be ashamed, and let them be silent in the grave.1

18 Letb the lying lips be put to silence; which speak grievous things2 proudly and contemptuously against the righteous.

19 Oha how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the Lord; for he hath showed me his marvellous kindness in a strong³ city.⁴

- 22 For I said hin my haste,5 I am cut off from before thine eyes: inevertheless thou heardest the voice of my supplications when I cried unto thee.
- 23 O' love the Lord, all ye his saints: for the Lord *preserveth the faithful, and plentifully rewardeth the proud doer.

24 Bel of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

ate, fast rooted as the mountains, dart light and love into their heart, and bring forth many sons and daughters to glory, for the advancement of his own honour. He strengthens them against every danger and enemy, and blesses them with that peace which passeth all understanding.

PSALM XXX. Ver. 5. It was early in the morning 'as it began to dawn,' that the resurrection of Jesus was discovered, Mat. 28.1; and then did the late weepers of the night run 'with fear and great joy,' Mat. 28. 8, to communicate the blessed

fear and great joy,' Mat. 28. 8, to communicate the news, C. Ver. 7. Didst hide thy face, &c. Jesus, the Man of Sorrows, realized this sad description: 'Now is my soul troubled; and what shall I say?' See also Mat. 26. 38. And hear of the hidings of his Father's face, when he exclaims, 'My God, my God, why hast thou forsaken me?' Mat. 27. 46. C. Ver. 9. The meaning of this verse is:—'What advantage would it be to God's kingdom on earth if I should die?' Could my lifeless body—my mouldering remains—advance his cause? Could the dust of the tomb declare the truth of God to mankind?' It is in this bold form that the psalmist pleads with his God. P.

REFLECTIONS.—To what plagues and sickness the best of saints are by sin obnoxious in this world! But the prayer of faith is always availing under every But the prayer of faith is always availing under every trouble. And there is great ground of praise and thanksgiving in every deliverance which comes through Jesus Christ. How delightful to saints is God's infinite and sanctifying holiness? His favours are greatly beneficial: and short-lived, but preciously fruitful, are his frowns and his people's griefs. Fellowship with him on earth, and chiefly in heaven, turns their mourning into love unspeakable and full of glory. Outward into joys unspeakable and full of glory. Outward

lieve and pray amidst depths of distress. not our own advantages, but the services we can render to God on earth, that should make us desire to live! Quickly God changes the lot and frame of his people, and fills their lips with his praise. And it is delightful when high songs of redeeming love are remarkably begun on earth.

PSALM XXXI. Ver. 6. I have hated, &c. Could Christ hate? Does God hate? See, for answer, Ps. Iv. But, as amongst men, there is a most unholy love, so likewise is there a most unholy hatred: but this cannot gainsay there being in God and his Christ a holy love to what is good, and as holy a hatred of what is evil. C.

Ver. 13. There is not upon record such a remarkable illustration of the deep depravity of the human heart, as the continuous stream of slander that it poured out upon the spotless Lamb of God—'Friend of publicans and sinners,' wine-bibber, glutton, madman, devil-possessed, devil-aided, Sabbath-breaker, seditious rebel against Casar, impious blasphemer against God, formed the staple of those calumnies that pursued him through life—and finally succeeded in conducting him to the cross. C.

Ver. 15. My times are in thy hand. Everything relating to the manifestation of the Son lies in the hand of the Father. He sends him forth in the 'fulness of the times,' Ga. 4. 4; and the 'times and the seasons' of his glorious coming 'the second time without sin unto salvation'—it is not for us to know, for 'the Father hat put them in his own power,' Ac. 1. 7. C.

REELECTIONS.—Trust in God never issues in con-

REFLECTIONS.—Trust in God never issues in con-REFLECTIONS.—Trust in God never issues in confounding disappointments. Both Jesus and Jeho-Vah's righteousness secures to believing supplicants a speedy deliverance out of every trouble and snare; and fervent prayers in Jesus' name insure a quick and comfortable answer. The more we commit ourselves to God, the more we shall experience of his faithfulness in perfectioning his promises; and the more we know of omiortable answer. The more we commit ourselves to God, the more we shall experience of his faithfulness of casting us down into the depths of desertion and trouble. There is great need then to be always humble and watchful amidst smiles of Providence, and to be-

renounce everything else as lying vanities. And his unceasing mercies, his sympathy under trouble, his protection from evils, and his increase of blessings, deserve our constant returns of praise. But though the sins of saints may not damn them, yet they often severely distress them on earth. And through much conformity to Christ, in the enduring of hatred, reproach, and per-secution, they must enter into the celestial kingdom of God. The wicked often abandon themselves to the God. The wicked often abandon themselves to the most false and virulent reproach against Jesus Christ and his people: but distress, death, and judgment will quickly silence them. Meanwhile, God's present protection of his people, and the unbounded happiness of heaven, are comforts more than sufficient for the saints to balance all their troubles on earth. Often his great and unexpected mercies shame their unbelief and reand unexpected mercies shame their unbelief and re-buke their carnal fear. And O what reason the best have to bewail their repeated and deep despondencies under trouble, and to encourage others to avoid them! For when we consider our God and his mercies, alas! how cold is our love, how weak our faith, and languid

PSALM XXXII. Ver. 2. The apostle applies this and the foregoing verse (Ro. 4. 6) to explain the blessedness of the man to whom the Lord imputes righteousness without works, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Ro. 3. 32. C.

Ver. 3. When I kept silence. Upon two remarkable occasions. Christ kept silence. Before the treacherous and guilty accusers of the woman, Jn. 8. 6-8: and again, before Caiaphas and Pilate, Mat. 26. 63: 27. 14, as it had been prophesied, Is. 53. 7. While he thus kept silence for a little from reproving hypocrites, or instructing and comforting penitents, or from defending himself against false accusations, his bones waxed old—premature old age came on—through the previous and subsequent roaring which, with this brief interval, his sorrows wrung from him all the day long. C.

ong. C. Ver. 5. That the speaker is Christ will not be readily acknow

PSALM XXXII.

1 Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.

The state of the conscience of

my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 Forh this shall every one that is godly pray unto thee in a time when thou mayest be found:3 surely in the 'floods of great waters they shall not come nigh unto him.

7 Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

way which thou shalt go: I will guide thee with mine eve.5

7 Thou art my hiding-place; thou shalt reserve me from trouble; thou shalt compass are about with songs of deliverance. Selah.

8 I' will instruct thee, and teach thee in the ay which thou shalt go: I will guide thee with ine eye. Selah.

9 Ben ye not as the horse, or as the mule, thich have no understanding; whose mouth ust be held in with bit and bridle, lest they are near unto thee. Many sorrows shall be to the wicked:

10 Many sorrows shall be to the wicked:

11 Beq glad in the Lord, and rejoice, ye which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.6

nust be held in with bit and bridle, lest they ome near unto thee. 6

10 Many o sorrows shall be to the wicked:

10 Many o sorrows shall be to the wicked:

11 Beq glad in the Lord, and rejoice, ye ghteous: and shout for joy, all ye that are pright in heart.

12 PSALM XXXIII.

13 God is to be praised for his goodness, 6 for his power, 12 and for providence.

13 PSALM XXXIII.

14 God is to be praised for his goodness, 6 for his power, 12 and for providence.

14 DEJOICE in the Lord, O ye righteous; 1 for praise bis comely for the upright.

2 Praise the Lord with harp: sing unto him

2 Praise the Lord with harp: sing unto him

2 Praise the Lord with the search the Scrip- They who seek him, even in trouble, shall search and the shall search the search th but he that trusteth in the Lord, mercy shall compass him about.

righteous: and shout for joy, all ye that are upright^r in heart.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is therefore to be placed in God.

PSALM XXXII.

g Pr.28.13. Is. 65.24; 1.18:44.22.1 Jn.1.9. Job 33.24.28. h 1 Ti.1.16. Ps. 69.13.

Is. xii. xxv. xxvi. xxxviii. Ju. v. Re. 15. Ps.51.13; 48.14. Is.

d Ps.96.1;98.1;144.9; 149.1. Is.42.10. Re.5.9; 14.3.Ep.5.19.Col.3.16. e Pr. 30. 5. Ps. 19. 8 Ge.24.27.M1.7.20.

F PS.11.77.45-77.119.

F PS.11.77.45-77.119.

A PS.11.064 Mat. 545 AG.14.17.

3 Or, mercy.

i Gett.1.6.77.21. He. II. 3. III. 3. III. 3. Op. 3. Op. 6.13.33.4

A B.11.3.10.12. III. 3. III. 3. III. 3. Op. 3. Op. 6.13.33.4

A III. 3. III. 3. III. 3. III. 3. Op. 7. 8. Op. 7. 9. Op. 7. Op. 7.

6Heb.maketh frus

oHeb.maketh frustrate.
o Job 23:13. Da. 4:35.
Bp. 1. 11. Is. 46. 10; 14.
24.27. Pr. 10.21.
T Heb.Nogeneration
and generation.
D B. 33.9.29. Ps. 65.
4144 15: 146. 5; 135. 4;
72:16:17. It 2:14: 1 Pe.
29. Ex. 19.5.6.
g 2 Ch. 16. 9. Job 28.
24. Ps. 11. 4, Pr. 15. 3. He.
4-13.

24.F3.II.4.P1.I5.3.He. 4.I3. ** PS.II5.3;2.4;123.1; 103.19;139.2;102.19,20. ls.66.1.1 Ki.8.27.

Is.66.1.r Ki.8.47.

5 Pr.22.2.ls.64.8.

8 Gives them all originally similar capacities which they pervert, and alone creates any anew to love and good works, Ac.17.26. Ep. 2.10.—

with the psaltery and an instrument of ten strings.

3 Sing^d unto him a new song; play skilfully with a loud noise.

4 For the word of the Lord is right; and all his works are done in truth.

5 Heg loveth righteousness and judgment: the earth is "full of the goodness" of the Lord.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.4

7 He^j gathereth the waters of the sea together as an heap:5 he layeth up the depth in storehouses.

8 Letk all the earth fear the LORD: let all the inhabitants of the world stand in awe of him:

9 For he spake, and it was done; he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.7

12 Blessed^p is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He^s fashioneth their hearts alike; he tconsidereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An' horse is a vain thing for safety: neither shall he deliver any by his great strength.

18 Behold,* the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

19 To's deliver their soul from death, and to keep them alive in famine.

20 aOurs soul waiteth for the LORD: he is our help and our shield.

ledged by those who will not agree patiently to search the Scriptures. But let those who determine by the grace of God to examine, see Ps. 40. 12, compare Ps. 22. 2, 5, and then ask, who speaks? Ps. 40. 12. To find the answer, compare ver. 6-8 with He. 10. 5-7, and the speaker is found to be Christ. But how could Christ eonfess sin, seeing he knew no sin? He confessed the sins of his mystical body the church, Ep. 1. 22, 231 5. 30. Those sins which he bore in his own body on the tree, I Pe. 2.
44. Those 'iniquities of us all,' which the Lord laid upon him, Is. 53.6, 11, 12. Sins and iniquities that were his by onlaying and bearing, as his righteousness is ours by gift and impartation. C.

REFLECTIONS. - Dreadful is the nature of sin! It, and nothing else, renders us miserable. But rich is the grace of God, and efficacious the merit of Jesus' blood, which freely removes it. And justification through faith in Christ constantly promotes integrity and holiness of heart and life! But the remains of sin must be purged out by sore troubles and wounding convictions. For there is a close connection between gospel repentance and pardon of sin. It is not, however, our repentance, but God's mercy in Christ and our faith, that is the cause of our pardon. Hopeful is a sinner's case when he is once brought to humble applications to a gracious God, who is more ready to pardon than we are to pray for it.

They who seek him, even in trouble, shall surely find him; the more imminently terrible their danger, the more shall his grace and love be magnified in their salvation. And it is no small encouragement to their seeking of God in their distress, that others, like themselves, have found mercy in like cases. But great is the protection, preservation, deliverance, instruction, and direction which believers in Christ constantly find, while the impenitent are loaded with sorrows everlasting and unnumbered. It is necessary then to receive his instructions, and to bend before his warnings, that we may rejoice in his mercy and triumph in his praise.

PSALM XXXIII. Ver. 12. This is a national psalm, an expression of faith by an entire people. And though it be descriptive of a state never yet fully realized, the divine counsel will not be frustrated; and not merely individuals, but nations and peoples, shall yet be born of the Spirit to national salvation. Ro. 11. 7-26. C.

REFLECTIONS.—How great, glorious, and good is our God! and as extensive is the matter and reasonable the exercise of our praise. All that God is in himself, all that he hath declared in his word, all that he hath done in his works, is the matter of his gift and 1005 find, while the impenitent are loaded with sorrows

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subject of our songs. Thrice happy are his faithful people, to whom he is their Portion, their kind Obpeople, to whom he is their Portion, their kind Observer, their powerful Protector, their almighty Deliverer, their gracious Provider, and constant Preserver! The thoughts of his universal power, influence, and operations, and the vanity of all things beside him, should effectually engage us to contented resignation of ourselves and all that we have into his hand.

21 For our heart shall rejoice in him; because we have trusted in his holy name.

22 Leta thy mercy, O Lord, be upon us, according as we hope in thee.

PSALM XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

A psalm of David, when she changed his behaviour before Abi-melech; who drove him away, and he departed.

WILL^b bless the Lord at all times: his praise shall continually be in my mouth.2

2 My soul shall make her boast in the LORD: thed humble shall hear thereof, and be glad.

3 O' magnify the LORD with me, and let us exalt his name together.3

4 I's sought the LORD, and he heard me, and delivered me from all my fears.

5 They blooked unto him, and were lightened; and their faces were not ashamed.5

5 They blooked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

8 Ok taste and see that the Lord is good: the third piral in the

15 The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a broken heart;6 and saveth such as be of a contrite spirit.7

19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

the Lord delivereth him out of them broken.

20 He° keepeth all his bones: not one of them broken.

21 Evil^d shall slay the wicked: and they that be might eous shall be desolate.

Solver and they that be seen.

Solver and they that be seen.

Solver and they that be seen.

Solver and they that be seen. is broken.

hate the righteous shall be desolate.8

vants: gand none of them that trust in him shall be desolate.9

A.M. cir. 2959. B.C. cir. 1045.

b Zec.10.7. Jn. 16.22. Ps.13-5;28.7;118.5-14.1 Ch.5.20.1 Sa.30.6. c ls.25.9. d Ps.5.12; 32.10; 119. 41,49,70.77. 2 Sa. 7. 25. Mat.9.29.

PSALM XXXIV.
B.C. cir. 1058.
a 1 Sa. 21. 13. Pr. 29.
25. Ps. 8. 4.
1 Or, Achish.
bEp. 5. 20. 1 Th. 5. 18.

25.70.4 chizh.
Beyri.8.74.15.20.3.17. 5.18.
Psyri.8.74.15.20.3.17.
2.71h.13.4.2.15.20.3.17.
2.71h.13.4.2.16.25.
2.4n uninterrupted continuity of praise that sufficiently indicates the speaker to be Christochem were by the quotation-evidence of the Spirit, ver.20. Jn. 9.5.—C. c. 1. Co. 2. 4. J. e. 9.2.4. Lu. 1.46.47. Ps. 10.5.3. Is. 45. 25; 44.

d Ps.119.74;112.7;22. d Ps.119.74;112.732.
23.26.
€ Lu. 1. 46, &c. Ps.
xcv.-c.cv.-cvii.cxvii-cxvii.cxvi.
3 Christ here calls believers to join with him in glorifying the Father. €.

g Lu.11.9.Ps.6.9:18.
6.16; 22.24;118.5.He.5.

/Fs. 2.12;84.12;33.12. Je. 17.7. # Ps. 89. 7. Mat. 10. 28. Ho. 3.5. He. 12.28. # Ps. 23.1. Phi. 4. 19. Ep. 3. 19. Ju. 1. 14, 16. Col.2.3,9,10 1 Co.3.22,

FP.1.7,8,24-03.1-12.

FP.3.10-12. De.6.

\$1 Pe.3.10-12. De.6.

\$1 Je.1.19.20. [8.1.16-19.

\$1 Ja.1.19.20. [8.3.1.

\$2 Ja.1.19.20. [8.3.1.

\$2 Ja.1.19.20. [8.3.1.

\$3 Ja.1.19.20. [8.3.1.

\$3 Ja.1.19.20. [8.3.1.

\$4 Je.1.19.30. [8.3.1.

\$4 Je.1.19.30. [8.3.1.

\$5 Je.3.12. (2.1.19.3).

\$4 Je.1.19.10. [8.2.4.6].

\$4 Je.1.19.10. [8.2.4.6].

\$4 Je.1.4.19.4. [8.3.1.6].

\$4 Je.1.4.19.4. [8.3.1.6].

\$4 Je.1.4.19.4. [8.3.1.6].

\$4 Je.1.4.19.4. [8.3.1.6].

\$4 Je.1.4.19.1. [8.3.1.6].

\$4 Je.1.4.1. [8.3.1.6].

\$4 Je.1.4.1. [8.3.1.6].

\$4 Je.

8 Or, shall be guilty, e 2Sa. 4. 9. Ps.71.23; 130.7,8;25.22;97.10. £ Ps.84 11,12 Ro.8, 1, 31-39. Jn. 10. 27-29; 14. 19. 1 Pe.1.5. Col. 3. 9 The great lesson

A.M. cir. 2946. B.C. cir. 1058.

of the psalm is, that a life of faith, holi-ness, and devotion to God can alone secure

PSALM XXXV.

PSALM XXXV.

a R.C. cir. 1056.
a P.S. 0.4.7.0.8.4.3.11.
I.S. M.A. 3.58.1.6.5.1.
S.M. M.A. 3.58.1.6.5.1.
I.I. this, psalm the writer evidently records the result of a pamful experience in regard to the treatment he had received friendship and devoted attachment in time of prosperity, but when adversity, suffering, and sorrow came upon him, they not suffering, and sorrow came upon him, they deserted in his very calanites. So is it fore. In the world, The faithlessness and ingratitude of men led the psalmist to a faithful and loving God, in whom he found a true friend processed of the faithlessness and ingratitude of men led the psalmist to a faithful and loving God, in whom he found a true friend effender and benefacter.—
2 Exert thy power and wisdom in protecting me and destroying mine enemes

of wrong.
7 Heb. they asked

THeb. they asked me. pl. 10, 22. Ps. 38.20; 10, 45.5 [1.8.20. 8 Heb. depreving. pl. 18.20. 18.20. 19

but a constant ver-ing.—C. 2 Heb. walked. 3 Heb. as a friend, as a brother to me. 4 A special refer-ence to Judas the betrayer as a type and representative of others. See Ac. I. 16.

others. See Ac. 1. 16.

Heb. halling, Ps. 38 17, Ic. 20.10.

\$ Job 30. 1, 8, 12. Ps. 32, 41. 5-9; 5-5, 65; 57.4 4. 42-6; 109. 2, 3; 140. 2, 3; 102. 8, Eze. 25, 3.15; 8 Abjects—smiters, vilifiers—C notice of it. There is an occaser of the control of the control

PSALM XXXV.

1 David prayeth for his own safety, and his enemies' confusion.

11 He complaineth of their wrongful dealing. 22 Thereby he inciteth God against them. A nsalm of David.

DLEAD amy cause, O Lord, with them that strive with me; fight against them that fight against me.1

2 Take hold of shield and buckler, and stand up for mine help.2

3 Draw out also the spear, and stop the way against them that persecute me: bsay unto my soul, I am thy salvation.

4 Let 'them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Leta them be as chaff before the wind: and let the angel of the Lord chase them.

6 Let their way be dark and slippery:3 and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8 Let destruction come upon him at unawares;4 and 'let his net that he hath hid catch himself: into that very destruction let him fall:

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which 'deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up; they laid to my charge things that I knew not.

12 They rewarded me evil for good, to the spoiling8 of my soul.

13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer qreturned into mine own bosom.

14 I behaved2 myself as though he had been my friend3 or brother:4 I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the babjects gathered themselves together against me, and I knew it not;6 they did tear me, and ceased not:

16 With hypocritical mockers in feasts, "they gnashed upon me with their teeth.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my darling⁸ from the lions.

18 I's will give thee thanks in the great congregation: I will praise thee among 9 much people.

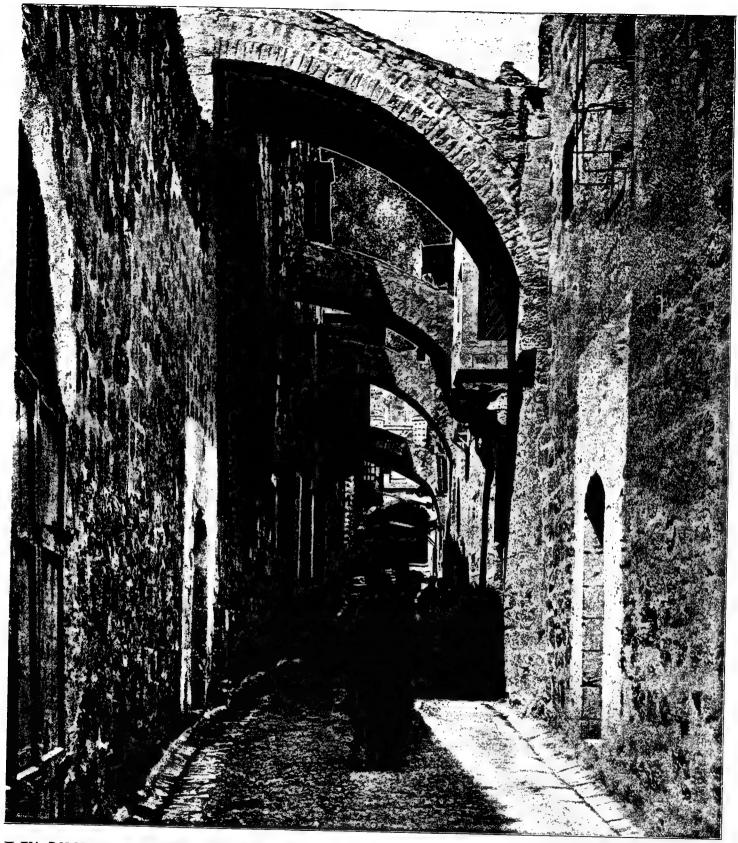
19 Let not them that are mine enemies wrongfully1 rejoice over me: neither let them y Ps. 22.22,25; 40.9, 10;116.14,16-19;109.30. Is, xii. xxv. 1 Heb. falsely. & Pr. 6.13;10.10.

REFLECTIONS.—Great is the tenderness of God

in smiling upon all people, when their folly richly deserves his fearful frowns! He can wonderfully change their heaviest loads of fear into shouts of praise:

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in smiling upon all people, when their folly richly deserves his fearful frowns! He can wonderfully prayers of faith. None wait on him. None cry to him and are disappointed. What angelic guards pro-



VIA DOLOROSA—OVER WHICH CHRIST WALKED TO THE CROSS OF CALVARY. [PSALMS, XXXV: 7.]—"For without cause have they hid for me their net in a pit, which without cause they have digged for my soul." The Via Dolorosa is known as the mournful way over which our Saviour passed from the judgment hall to Calvary. This is a gloomy street where are arched passages, and an honored stone that has been so often pressed by the lips of pious pilgrims.

It is very interesting, however, from the standpoint of the historian and the artist, for from this neighborhood the original ideas have been secured which take form in some of the most celebrated works of European art. The way begins with the palace of Pilate and ends in the church of the Holy Sepulcher. At the commencement of the Via Dolorosa there once stood the Scala Santa or staircase which was removed by Constantine to the Basilica of Saint John Lateran in Rome.

wink with the eye that hate ome without a!

- 20 For they speak not peace: but they devise deceitful matters against them that are quiet in the land.
- 21 Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it.
- 22 This thou hast seen, O LORD: *keep not silence. O Lord, be not far from me.
- 23 Stir up thyself, and awake to my judgment, even unto my cause, my God and my
- 24 Judge me, O Lord my God, according to thy righteousness; and jlet them not rejoice over me.
- 25 Let them not say in their hearts, Ah, so would we have it:2 let them not say, We have swallowed him up.
- 26 Let* them be ashamed and brought to 26 Let* them be ashamed and brought to onfusion together that rejoice at mine hurt: let in the deal sain to the deal sain there are the deal sain to the deal s confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that 'magnify themselves against me.
- favour my righteous cause: yea, elet them say continually, Let the Lord be magnified, pwhich hath pleasure in the prosperity of his servant.
- 28 And amy tongue shall speak of thy righteousness and of thy praise all the day long.

PSALM XXXVI.

I The grievous state of the wicked. 5 The excellency of God's mercy. 10 David prayeth for favour to God's children.

To the chief musician, A psalm of David the servant of the LORD.

THE transgression of the wicked saith within 1 my heart, alhat there is no fear of God before his eyes.

- 2 For bhe flattereth himself in his own eyes,
- 2 For the flattereth himself in his own eyes, until his iniquity be found to be hateful. The first of the words of his mouth are iniquity and deceit: he thath left off to be wise, and to do good.

 4 He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

 5 Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. The contemplate the folly and danger of sin.—

A.M. cir. 2948. B.C. cir. 1050.

- 5.09.20;142.4,5;31.14 f1 Pe.2.23.Ps.7.8;18. 20,24.2 Th.1.6. Is. 3.10, II.
- J. Job 20, 5, Ps.38, 76; J. Job 20, 5, Ps.38, 76; J. 4, 69, 4, 9-11; 27, 12, ver. 15, 19, 2 Heb. Ah, ah, our soud. Ps.3, 2; 41, 8. A ver. 4 Ps. 6, 107, 25, 29; 129, 5; 132, 18. Is. 65, 13-16.
- 31.77; 40.14,15; 109,25; 29; 129,5; 132,18; 18,65; 13-15; 4° PS,38.16. Je.48.26. Ob.12; 4° PS,40.16; 142-7; 34. L2.1 C0.12.26. 3° Heb. my right-coursess. 0° PS,70.4. 4° PS,140,4° Je.32.40,41.2ep.3-17.18.62.45.
- PS.34.1; 50.14; 57.;
 -9: 71.8, 14-24; 109.30
 104-33,34;145.1,2,5,21.

PSALM XXXVI.

- 6 De. 29. 19. Je.2.35. Is. 47.7,8. Ps. 10.11-10;
- 15.47.7.8 P5.10.11-13; 52.1-7.
 2 Heb. to find his iniguity to hate.
 3 'Yea, in his own eyes he flattereth himself, instead of finding out his iniquity to detest it '-boothroyd.
 c P5.5-9:12.5, 30.7; 55-21.55, 30.4-3-5.82.-41.09.-31140.3.
 d P5. 14.7-55, 53.7-5.
- a Ps. 14. 1-5; 53. 1-5. Ro. 3. 10-19. Je. 4.22; 13.
- - - 55.22.

 8 Heb. Roll thy way
 upon the LORD, Ps.

- J Ge.18,25, Ex.34.7, De. 32.4 Je.12.1, Ps. De. 32. 4. Je. 12. 1, Ps. 145.17.

 6 Heb. the mountains of God.

 & Ro. 11. 33. Job 11. 7,9. Ps. 77.19.

 / Job 7. 20. Ac. 17. 28. Ro. 11. 36
- I Job 7.20. Ac. 17.28. Ro. 11.36

 n Heb. precious, x Pe. 2.7, Jn. 3.16.

 o Ru. 2. 12. Ps. 17. 8; 91.24.9; 31.10. 31.7 Zec. 9.

 7. The wings of the cherubim shadowing the mercy-seat, He.9.
 5.—C.
- the mercy 5.—C. \$\textit{f}\) is 25.6. Ps. 65. 4; 17. 15; 46. 4; 16. 11. Re. 22. 1, 17. 18 Heb. watered, Is.

- 31.3, 18.51 6,8. 2 Ti.4,

 s Da.4.37, Eze. 30.6

 s Da.4.37, Eze. 30.6

 122, 21.7, 8-4110,1

 1 Thus Christ, for his church's gale, prays for an unchanging priesthood.—C.

 2 There, In what place? Even where seever the wicked plotted and warred agamst the Lord and his Christ, Ps.2.2,0,12.
- -C. 24 P.,7.15,16;9.15,16 55. 15, 23; 50, 7, 58 6-9 59.12;64.7,8.2Th.1.8,9.

PSALM XXXVII.

- 6 Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.
- 7 How "excellent is thy loving-kindness, O God! therefore the children of men 'put their trust under the shadow of thy wings.
- 8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.
- 9 For with thee is the fountain of life: in thy light shall we see light.
- 10 O continue⁹ thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.
- 11 Let's not the foot of pride come against me, and tlet not the hand of the wicked remove me.1
- 12 There² are "the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David exhorteth to patience and confidence in God, by the different states of the godly and the wicked.

A nealm of David.

FRET note thyself because of evil-doers, neither be then envisore neither be thou envious against the workers of iniquity.1

- 2 Forb they shall soon be cut down like the grass, and wither as the green herb.
- 3 Truste in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be
- 4 Delight athyself also in the Lord; and he shall give thee the desires of thine heart.
- 5 Commit thy way unto the Lord: trust also in him; and he shall bring it to pass:
- 6 And she shall bring forth thy righteousness as the light, and thy judgment as the noon-
- 7 Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man hwho bringeth wicked devices to pass.
- 8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.
 - 9 For evil-doers shall be cut off: but those

tect, what unceasing provision is made for them that fear him! Though the most ravenous beasts and covetous men should be pinched and starved, none that fear him shall ever want, either for soul or body, what is for their good. It is a great mercy when children are from their infancy carefully instructed in the word and ways of God. And negligent parents and masters will have a heavy charge to answer in the day of God, if for lack of knowledge their children and servants eterfor lack of knowledge their children and servants eter-nally perish. How strictly are holiness and happiness connected! But marvellous is God's love to his people, in dwelling with them, delighting in them, hearing their requests, and in delivering, preserving, and re-deeming them. And who can support under his in-dignation against the wicked! But let me not here forget his kindness to us in Christ, and the justice which he did and will measure to Jewish, heathen, antichristian, and other opposers.

PSALM XXXV. Ver. 1. The speaker in this psalm is one;

and the interpretation must depend upon discovering who he is. Compare therefore ver. 19 with Jn. 15, 25, and the speaker is found to be Christ. And never lived there another who could say, 'They hated me without a cause.' See also ver. 7. C. Ver. 8. But if the speaker be Christ, how can he thus pray against his enemies, seeing that he teaches us to love and to pray for them? This is a question originating in great inattention to 'things that differ,' Phi. 1. 10. For (1) does not this prayer detail what God in judgment will do? And can there be any reason against praying him to do his own will? But (2) can any one neglect to pray that Satan's kingdom may be destroyed? And what is there in these words but a prayer for God's righteous judgment upon Satan's causeless enmity? C. Ver. 13. Sick. Sin is a sickness of the soul, a sickness unto death, against which no physician but the Conqueror of death can prevail. But such a physician is Jesus, Mat. 9, 12. C. Ver. 22. O Lord, be not far from me. Distant in space, God can never be; but distant in time his help frequently is. For thus the tries the faith and increases the glory of his servants, and finally magnifies his own grace and salvation. C. Ver. 24. Here is another evidence that the speaker who prays to be judged in righteoussueses is no other than Christ the righteous; for every conscious sinner must rather cry for mercy. See also ver. 27. C.

REFLECTIONS.—The best of men are often most people; while ravishing and lasting are the prosperity

cruelly persecuted. But a good God to plead their cause, and a good conscience to witness their integrity, are enough to comfort them. And a time is at hand when God will sufficiently recompense all the injuries done to them. However little persecutors see it, their feet stand on a slippery place, and a dreadful pit of ruin is just before them. And though we may not wish evil to our worst enemies, yet we may safely wish confusion to the implacable enemies of Christ and his church. Base ingratitude grievously wounds a gener-ous spirit, when the greatest services meet with an ill requital. But let men use us as they will, it is our duty requital. But let men use us as they will, it is our duty to pray for them. Though our kindness may be lost upon them, and our prayers slighted by them, they shall not return without a blessing to ourselves. And if we are made the reproach of the meanest, we but fill up what is behind of the sufferings of Christ. But short-lived is the triumphing, fearful and lasting the misery, of those who are enemies to Christ and his people; while rayising and lasting run this

that wait upon the Lord, they shall inherit the earth.5

10 Fork yet a little while,6 and the wicked shall not be: yea, thou shalt diligently consider nis place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him: for he seeth that 'his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.8

15 Their^q sword shall enter into their own heart, and their bows shall be broken.

16 Ar little9 that a righteous man hath is better than the riches of many wicked.

broken: but the LORD upholdeth the righteous.

right, and their inheritance shall be "for ever."

time: and in the days of famine they shall be satisfied.

etter than the riches of many wicked.

17 For* the arms of the wicked shall be roken: but the Lord upholdeth the righteous.

18 The* Lord knoweth the days of the uplight, and their inheritance shall be for ever. It is not be ashamed in the evil me: and in the days of famine they shall be attisfied.

20 But* the wicked shall perish, and the nemies of the Lord shall be as the 2 fat of mbs. It they shall consume; into smoke shall be reconsume away.

21 The* wicked borroweth, and payeth not gain: but the righteous showeth mercy, and reconstruction of the local properties. enemies of the Lord shall be as the 2fat of lambs:3 they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.

22 For such as be blessed of him shall in
23 For such as be blessed of him shall in
24 For such as be blessed of him shall in
25 For such as be blessed of him shall in
26 For such as be blessed of him shall in
27 For such as be blessed of him shall in
28 For such as be blessed of him shall in
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20 For such as be blessed of him shall in
20 For such as be blessed of him shall in
20 For such as be blessed of him shall in
20 For such as be blessed of him shall in
29 For such as be blessed of him shall in-

herit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord; and he delighteth in his way.

24 Though he fall, he shall not be utterly & Pr. 16.9. I Sa. 2.9. Ps. 121. 3,7,8; 11.7; 1.6. I Th. 4.1, He. 13.16.
9. Ps. 94. 18; 145. 14. Is. 41. 10; 46. 4; 49. 15, 16. è Pr.24.16.Mi.7.8.2 Co.4.

5 The land of Canaan to the Jew-the land of his ap pointment. Ac 97 % that better, that he better, the country the blessings of earth are but temporary shadows. See also ver. 3. 11.—C.

but temporary shadows. See also ver. 3.

11.—Cob 20. 50; 7. 70.

12. 30; 20.

13. 40; 20.

14. 15. 20.

15. 15. 20.

16. 15. 20. called in relation to God, with whom 'a thousand years are but as one day,' and describes memerely the speedy memoral of the seed of the seed

ness of Jamos.

y De. 38. 12, 44. Ps. 172, 55, with Pr. 22, 7.

yer, 9,11,18. Pr. 3.

30. De. 28, 25, 68.

Their fat was totally consumed in the morning, evening, and other sacrifus, and the riches of the consumed, by their own luxury and extravagance, a sacrifus sacrifus

fice to the very vices to pamper which they were always so eagerly sought, and often so unjustly acotten so unjustly acquired.—C. is 33 16.He. 13.5, 6. Job 15.23. Ps. 59.15; 105.10, d. Ps.112.2,5,9;127.5, Mat. 5.7.

nal.5.7. 4 Heb. all the day. e Ps.34 14 Is. 1. 16-19. Tit. 2 12-: 4. Le. 26. 4-13. De.28.1-14;30.16,

5 This is the grand lesson of the psalm. 20. This is the grand lesson of the psalm. Registers are consistent and the same and the same and the same and the same and lessing and peace. The meaning of the last clause is that, as a general rule, the prosperity of the prosperity of the same and t

g Is. 30. 18. Ps. 11. 7. Je. 32. 40, 41. He. 13 5. 1 Pe. 1 5. Is. 59. 21.

Fe. 1 5.15.59.21.

A PS.27.10. IS. 14.20-22.

P. De. 30.16, 20. Pr. 2.

21. Is. 1. 19. 2 Pe. 3.15.

F. Pr. 10. 31. Ps. 40. 37.

11. Jo. 40.17.

35. Col. 4.6; 3.16. Ep. 4.

29. PS. 1.240.8; 110. 14.

4.15.39.7. De. 6.0. He. 8.

10.

10,1/... 8,9. v Jonah 2.9. Ps. 3.8. Is. 33.2;41.10. # Da.3.17-28. Is. 31. 5;46.3.4.1 Ch.5.20. Ps. 22.4,5;2.12;33.18-21;34.

cast down: for the Lord upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful, and lendeth; and his seed is blessed.

27 Departe from evil, and do good; and dwell for evermore.5

28 Forg the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: "but the seed of the wicked shall be cut

29 The righteous shall inherit the land, and dwell therein for ever.

 $30 \text{ The}^{j} \text{ mouth of the righteous speaketh}$ wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart; hone of his steps shall slide.

32 The wicked "watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.8

36 Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.

37 Markt the perfect man, and behold the upright: for the end of that man is peace.

38 But "the transgressors shall be destroyed together: the end of the wicked shall be cut

39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

and joys of the godly in the kind delight and favour of their God! All our comforts come from his hand, through active faith in his Son; and therefore he ought to be praised on their account.

PSALM XXXVI. Ver. 1. The form of this sentence is involved. It is dramatic, and may be explained in this way:—
The writer introduces himself as scrutinizing the character and conduct of the wicked. His heart pronounces judgment upon them; and the substance of his judgment is, that they are not influenced by the fear of God. Pleasure, passion, and worldly aggrandizement are the great mainsprings of their actions. P.
Ver. 4. The whole description well applies to Judas, into whom Satan entered, and taught to betray his Lord, Lu. 22. 3. C.
Ver. 6. Great mountains. Conspicuous from afar, elevated above the clouds, the battlements of kingdoms, the storehouses of inexhaustible wealth, the immovable monuments of almighty power. C.

of inexhaustide wearin, in: immovable monuments of annignty power. C.

Ver. 9. In thy light, &c. God dwells in light, 1 Ti. 6. 16.
God is light, 1 Jn. 1. 5. In Christ was light, Jn. 1. 9. In Christ, therefore, God's light, the believer sees light—the light of doctrine in ignorance, 2 Pe. 1. 19, and of immortality in death, 2 Ti.

REFLECTIONS.—Living in open sin is a certain mark of an unregenerate heart. And how deceitful above all things, and desperately wicked, are the hearts of men by nature! What self-flattery—what abominable thoughts and devices—what false and mischievous -what horrid deeds proceed from them! Night and day they perpetrate crimes. And none are worse than apostate professors: their deliberate wickedness

shows the power of the devil uncontrolled within them! And they who, when awake on their beds, have their thoughts unoccupied in God's words, will find the devil at hand to suggest evil to them. But how high—how fixed—how unsearchable are the excellencies of God! fixed—how unsearchable are the excellencies of God! Unbounded is his mercy—unchangeable his veracity—conspicuous his justice—unsearchable his words—and awful his works! Benevolent and extensive is his providential care. Precious and engaging his love. And powerfully considerate and delightful are the provision, the comfort, the life, the light, the love, the righteousness, which he bestows upon all people. righteousness, which he bestows upon all people. But inevitable is the ruin and intolerable the everlasting misery of all who reject them.

PSALM XXXVII. Ver. 1. The preceptive parts of this psalm select an individual as the object of instruction—the Spirit speaking forth the observation and experience of an aged prophet. That the Spirit directly addresses Christ, will be evident from ver. 6, for there never was any other who had righteenmess to bring forth. See Ro. 3. 10: 1 Jn. 2. 1. And through the perfect instructions addressed to him his members learn the nature and obligations of universal holiness. C.

Ver. 23. Good man. "Good' is not in the original, and the Hebrew signifies 'a mighty man,' even the mighty Lord, the King of glory, described Ps. 24. 8, the man Christ Jesus, who with 'clean hands and a pure heart,' ascends into the 'hill of God,' and abides in the 'holy place' a Priest for ever, He. 6. 20; 7. 24–28. C.

7.24-28. C.

Ver. 25. Many have stumbled at this unlimited statement, for they have seen the children of believers reduced to want. But

children are not mentioned, but seed—which signifies an entire race—a stream of life from the fountain of the righteous. Now, in this sense, the true sense, all experience verifies the statement. The lazzaroni of Naples are a race of beggars; their birth, their heirship, their education, their inheritance, is begging. So are many of the hapless people called gipsies. But, during all their dispersion and calamities, the Jews have never become a seed, a race of beggars; their employments, alas! are often low and ignoble, but still they are a race of workers, and as a seed they beg not. The same important fact is ever verified in the history of true Christians. There is not, there never was, there cannot be, a seed, a race of Christian beggars. C.

Ver. 38. 'Keep in innocence, and regard uprightness: for the perfect man hath a posterity, but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off' (Horstey). This amendment seems necessary, for that 'the end of the wicked shall be cut off,' is scarcely intelligible. C.

REFLECTIONS.—Even eminent saints are apt REFLECTIONS.—Even eminent saints are apt to fret at the prosperity of the wicked—and yet how little reason is there for it! Be the apparent happiness of the wicked what it will in this world, it is mingled with the poisoning curse of God: it gives no solid satisfaction while it lasts, and it is quickly at an end. And never is their ruin nearer than when their prosperity never is their ruin nearer than when their prosperity spreads and flourishes like a green bay-tree. It brings them to everlasting wrath, and hastens them rapidly to the suffering of endless woe. But godliness hath great gain, having the promise of this life and of that which is to come. If rooted and grounded in Christ, we trust and delight in the Lord, and wait on him in the foith of his promises and chediance to his laws. the faith of his promises and obedience to his laws,

PSALM XXXVIII.

David moveth God to take compassion of his sad condition, confessing his sins to have been the cause of it.

A psalm of David, ato bring to remembrance.

LORD, brebuke me not in thy wrath; neither chasten me in thy hot displeasure.

? For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is an osoundness in my flesh because of thine anger; neither is there any rest1 in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy

5 Mys wounds stink, and are corrupt, because of my wolishness.

6 I' am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease; and there is no soundness in my flesh.

by reason of the disquietness of my heart.3

my groaning is not hid from thee.

me: as for the light of mine eyes, it also is gone from me.4

11 Myº lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me: and they that seek my hurt

8 Heb. stroke, 6 Or, neighbours.

Ps.64.5;119.110;140.5;141.9;142.3;35.20;62.3,4.Pr.4.16

PSALM XXXVIII.

PSALM XAXVIII.

PS.6.x.Je. 10.24;30.
11.1s.27.8; 54.8. La. 3.
32.33. Hab.3-2. Her.25-11.

**FJ056.4* PS.6.2,3;39
10,11: 32.4; 88.3,15,16;
91.5.6.

IS.x.5.6* PS.6.2; 51.

I Heb. peace, or

8.

1 Heb. Peace, or health.

e Eir., 9.6 Ps. 40. 12;

(5).12.12.13.14.18.14.2

2 Here it is seen in what sense Christ confesses in and imquities, and calls them his own; they were his as a burden laid upon him, for the Lord l

28. Fs. 69. 1,2;42.7,9,10; 43.2. * ver. 3, 5. Job 30. 18; 40. 4; 42. 6. Is. 64. 6. Lu.

me went astray; his afficiency were blessings, leading him to God and duty.

—P.

—P.

—P. 5.6.3.6.

Ls.26.8.9. La.3.56. Ro.

8.26.27.

—17.42.17/3.26; 77.2

—410.769.3143.6.7.La.

5.16.17.

4 Heb. is not with

σ Mat.25, 55, Ps. 31. 11;88.18. Job 19,13–19. Lu.10,31,32;23.49.

A.M. cir. 2983 or 2946. A.M. cir. 2983 or 2946. B.C. cir. 1021 or 1058. B.C. cir. 1021 or 1058.

39.50.15.53.7.1Pe.2.
32. This description of the sufferer's silence exactly corresponds with the prophetic description of Christ, and constructed the consumer of the repart of the cousiness by which he magnified the law, and made it honourable, 1s.42.19-21.—C. P.S.16. 13.1.14; 25. # Ps. 16. 1; 31. 14; 25, 15; 119. 81; 123. 1-4; 138. 6,7; 102.17. 8 Or, thee do I wait

9 Or, answer

s Ps. 130.1,2;31.2;143. 7;35.15,23-26. t ver.6; Ps. 94.18; 69. 1,2; 77.2,3;43.2; 102.6-1 Heb. for halting

2 The humanity shrunk from the bitter cup, Mat. 26. 39, but the Spirit sustained him in drinking it.—C. drinking it.—C.

Ps.32.5. Pr. 88. xg.
Jos.7. xg. Je. 3. xg. Job
33-27; 34-31,32. 2 Co. 7.
9-11.

8 See note on wer.
4—C.

* Je. 12, I. Ps. 59, 3; 142.6;3.1;43.1,2. 4 Heb. being living are strong.

are strong.

A PS 35, 12; 109, 4, 5, Je. 20, 10, Jn. 10, 32; 15, 19, 1 Jn. 312, 1 Pc. 313, 16.

This is an assertion that none but Christ could truly make; every other must plead, 'God be merciful to me a sinner.'—C.

y Ps.22.1,11,19;44.23 26;27.9-12. # Ps.22.19; 40.13,17; 0.1;71,12;141.1;143.7. 6 Heb for my help

PSALM XXXIX. a 1Ch.25.1;16.42.Ps. 77. title, speak mischievous things and imagine deceits all the day long.

13 Butq I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.7

15 For in thee, O LORD, do I hope:8 thou wilt hear,9 O Lord my God.

16 For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth,

they magnify themselves against me. 17 For I am ready to halt, and my sorrow is continually before me.

18 For "I will declare mine iniquity; I will be sorry for my sin.3

19 But mine enemies are lively, and they are strong;4 and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow the thing that good is.5

21 Forsake me not, O Lord: O my God, be not far from me.

22 Make* haste to help me,6 O LORD my salvation.

PSALM XXXIX.

1 David's care not to offend with his tongue. 4 His reflections upon the shortness and vanity of human life, which led him to hope in God. 8 He prayeth for pardon and comfort before his death.

To the chief musician, even to aJeduthun, A psalm of David.

SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my

extensive and glorious shall be our inheritance-pleasure, support, honour, safety, plenty, protection, peace, happy death, and everlasting salvation.

PSALM XXXVIII. Ver. 1. There is not on record such another memorial of affliction as we find presented in this psalm. The wrath and arrows of the Almighty—a body racked with disease and pain—an agonized spirit, the desertion of friends—the plottings and assaults of inveterate enemies—all concentrate upon one sufferer. And who is he that can sustain the assault? Surely this can be none but the 'Man of Sorrows,' whom 'it pleased the Lord to bruise.' C.

Ver. 12. Lay snares. This was fulfilled when the Pharisees and Herodians combined to entangle him in his speech, Mat. 22. 15–22; and when, as in Jn. 8. 6, they thought to ensare him into a decision in favour of immorality, or into pronouncing a sentence of death, which they might construe into usurpation of the executive power. See also Lu. 6, 7. C.

REFIECTIONS.—How tremendous is even God's

REFLECTIONS.—How tremendous is even God's fatherly wrath! But how much more his awful judgment against the ungodly! Sin makes fearful work even in saints. But much more terrible is its effects in sinners! Yea, where real grace is, sin will be more painful and bitter than all the arrows, strokes, and wounds of trouble. And however painful the wounds and groans of the soul are, they are symp-toms of life. It is hopeful when outward distempers make men to search out and bewail their sinful causes. But nothing is a more fatal sign than insensibility. No human strength can withstand God's afflicting hand. No sinews of brass, nor bones of iron, can resist the strokes of fierce disease. And often our worldly friends, who flutter around us in our prosperity, treacherously forsake us in our adversity. But what a comfort it is forsake us in our adversity. Dut what a comfort it is that we have a compassionate God to trust to, who knows and can cure our maladies! How many, how malicious and active, are the enemies of Christ and his saints! Their enmity at God himself and his image is sames: Their enimity at God minsen and ins image is the cause of their quarrel. So fixed is their hatred at godliness, that they abhor it though benefited by it. It is hard, but wise, to imitate Jesus Christ in calm composure under severe provocation;—in silently suffering and in overlooking manifold unkindness done to us. But to take notice of malicious and elementers. But to take notice of malicious and clamorous enemies is ordinarily to make evil worse. Hope in God will sufficiently support us against every oppression and injury. They who contentedly leave their cause with him shall never be disappointed nor want an advocate to plead for them; and the more sense we have of our offences against him, the greater will be nave or our onences against mm, the greater with be our penitential grief and our patience under the provocation of men. Our blessed relation to him as our Friend, Saviour, and God, improved by the prayer of faith, will quickly bring him to our relief.

PSALM XXXIX. Ver. 1. I will take heed to my ways, that I sim not with my tongue. He who could, without vain self-confidence, make and keep this resolution, must be more than man. Man might pray to be so upheld, Christ alone could so resolve.

man. Man might pray to be so upheld, Christ aione courd so resolve. C.

Ver. 4. This is a lesson the worldly mind is most unwilling to learn, partly through fear of death, and partly through fear of losing life's vain enjoyments. Our Lord learned it in answer to prayer, leaving us here also 'an example that we should follow his steps.' C.

Ver. 12. Jesus wept at the tomb of Lazarus; over impenitent Jerusalem; and in the days of his flesh 'made supplication with strong crying and tears' of these, because they must often have been by night and in secret, the Spirit, that searcheth the deep things both of God and man, here and elsewhere in the Psalms, makes discovery and gives the record. C.

REFLECTIONS.—Great watchfulness and circumspection are necessary to our walking aright in this wicked and ensnaring world. For careless hearts will make and ensnaring world. For careless hearts will make crooked ways; and next to the heart nothing is harder to guide than the tongue: but the stronger the temptation is, the stronger ought to be our resolution against it. We are very apt to run from one extreme to another. If we restrain our lips from evil, we are ready to neglect that speech which is with grace seasoned with salt. And when our mind, long in silence, summarize more sorrows and the instrumental except.

ruminates upon sorrows and the instrumental causes of them, it galls its sores and aggravates its discontent. But there is great need to consider what death is, and how near it is; and that it is continually working in us: for vain and transient are men, with all their joys and honours, their griefs and fears, their toils and cares. And the more we see death and vanity stamped upon all things here, the more we ought to be weaned from them in our affections, and the more solicitous should we be in securing the ever-living, the substantial, and eternal Good. The more our lying refuges are swept eternal Good.

away, the more reason we have to trust in and call on God, who never disappoints any. With holy resigna-tion to his strokes, we must earnestly beg the forgive-ness of the cause and the removal of the rod. We cannot impeach the equity of his judgments, nor with-stand their force. But if they set us a weeping and praying, and render us weaned from this world, God, our friend and companion, will quickly give us relief. And by his grace he will ripen us for heaven before he give the mortal stroke.

give the mortal stroke.

PSALM KL. Ver. 1. I waited patiently for the Lord. It is here to be remarked, as in several other psalms, that the speaker is one; and that the Holy Spirit, speaking by Paul, He. 10, 5-9, declares this one to be Christ. But when Christ is found to be the speaker in one part, he must, if there be any confidence in the grammar of any language, be the speaker in the whole psalm. C.

Ver. 6. Mine ears hast thou opened. From Ex. 21. 6 it will appear that this expression signifies 'thou hast made me a servant for ever,' an expression perfectly equivalent to that wondrous mystery revealed 1 Co. 15, 28. Paul, He. 10. 5, quotes from the Septuagint translation, which gives an expository not a literal translation. C.

Ver. 12. Mine iniquities, &c. Instead of labouring to evade the inevitable conclusion that these words were, in the Spirit, spoken by Christ—an attempt made by supposing the psalm should end at ver. 10, or by inserting afflictions instead of initiation the believers is a kit own, and fett them, and confessed them, and died for them. See notes on Ps. 32. 5; 25; 2. C.

Ver. 15. See notes on Ps. 5. 10; 35. 8. Several high authorities endeavour to elude the apparent objection that ites against such prayers by translating them prophetically and not as imprecatory. The Greek translation, however, employed by the Spirit of truth, Ac. 1. 20, sets the point at rest in favour of the authorized version. C.

REFLECTIONS.-Alas! what fearful and lasting troubles of body and mind Jesus and his people have allotted them on earth! What patience is necessary under them! But God is their deliverer. And greatly under them! But God is their deliverer. And greatly exalting, establishing, joyous, and encouraging is their deliverance at last. Happy are those who, renouncing all other confidences, trust in God alone. Great is the number, the marvellous grace of his thoughts and acts towards Jesus Christ and his children in the work of redemption. But how insignificant were Jewish sacrifices in respect of holy obedience: and infinitely more mouth with a bridle, while the wicked is before | A.M. cir. 2083 or 2096.

mouth with a drille, remeals and my sorrow was stirred.
If was dumb with silence; I held my peace, even from good; and my sorrow was stirred.
Myd heart was hot within me; while I was musing the fire burned: then spake I with my tongue.

I LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.
Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee: "verily every man at his best state" is altogether vanity. Selah.
Surely every man walketh in a vain show: bandle and knoweth not who shall gather

1 Heb. a bridle or musuals. 2 It has been truly mouth.
2 It has been truly the company to a struggle eith one of a struggle eith wicked men, but with the men of those carly times were so carly times were so carly times were so that hand breadth, and mine age is as nothing before the action of death. But fear of death. But fear of death. But fear of death. But fear of death is the salmist by his distinct in positions of the policy enlightened mind was made to see that his very chastisements were so can be an all the salmist by his distinct in positions. The policy enlightened mind was made to see that his very chastisements were so can be an all the salmist by his distinct in positions. The policy enlightened mind was made to see that his very chastisements were so can be an all the salmist by his distinct in positions. The policy enlightened mind was made to see that his very chastisements were so can be a supplied to propose the salmist by his distinct in positions. The policy enlightened mind was made to see that his very chastisements were so can be a supplied to propose the salmist by his distinct in positions. The policy enlightened mind was made to see that his very chastisements were so the salmist by his distinct in positions. The policy enlightened mind was made to propose the salmist by his distinct in positions. The policy enlightened mind was made to propose the salmist by the salmist by the salmist by the salmist by the sa

up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? 'my hope in thee.

8 Deliver* me from all my transgressions:1 make me not the reproach of the foolish.

9 In was dumb, I opened not my mouth; because thou didst it.

10 Remove° thy stroke away from me: I am

consumed by the blow² of thine hand.

11 When Pthou with rebukes dost correct
man for iniquity,³ thou makest his beauty to
consume^q away⁴ like a moth: surely every man
is vanity. Selah.

12 Hear' my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice.
11 He prayeth for salvation to himself, and confusion to his enemies.

To the chief musician, A psalm of David.

WAITED a patiently for the LORD; and heb inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit,2 out of the miry clay, and dset my feet upon a rock, and established my goings.

3 And he hath 'put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

8 See notes on 5,325.2.—C. 9 Job 4.10; 13.28. Is. 50.9;51.8. Ho. 5.12. 4 Heb. that which is to be desired in him to melt away, PS.4.1;5.1,2;83.1; 130.1,2;56.8. 130.1,2;56.8. \$ Le.25.23. r Ch. 20. 15. Ge.47.9. Ps. 119, 19. He.11.13. 1 Pe.2, 11; 1.

17. f Job 10.20, 21; 14. 6. Ge.5.24;37.30;42.36,

PSALM XL. B.C. cir. 2020. a Ps.27, 13; 37, 7, Is.

50.7-0.

1 Heb. in waiting I waited.
5 Ps.18.6;130.2; 20.4,
5. He. 5.7.18.49.8.
c Ps.18.16,17; 69.1,2;
71.20.18.43.1,2. 2 Sa.4.

2 Heb.a pit of noise. d Ps. 61. 2; 18.19; 26. 12.2 Th.3.5. e Ps. 22.22,23;33.2;86. 13,13;103.1-5. g Ps. 64. 9, 10; 142.7; 35.27.

A.M. cir. 2984. B.C. cir. 1020.

h Ps.2.12 Je.17.7,8. ² Ps. 15.4; 146.3; 119. 11;125.5, Je. 2.12, Jonah

arites 5-je.2.13. jonan 2.8.

j Job 5.99.10. Ps.yr.

j Job 5.99.10. Ps.yr.

j Job 5.99.10. Ps.yr.

3. The Father's thoughts and wonders are not for the Son alone, but for the Son alone, but for the Son and the church, and therefore the church is here joined collectively with her glorious head, Ep.1.22.—C.

4 Or, nome can order them unto thee.

4 TS.3.15.2. Ps. 51.

k 1 Sa.15.22. Ps. 51. 16. 1s.1.11; 66.3;50.4.6. Ho.6.6. Mat.12.7. He.

10.4-10. Bat.1-27, Fic. 10.4-10. 6 Heb. digged or Prepared, Ex.21.6, I Lu.24-27, 44 Jn. 5. 39. Ac.10-43-1 Co.15-3, 42 Co.1.30. m Ps. 119. 15, 24, 47, 92. Ro.7-22. Lu. 12.50. Jn. 10.184, 2414-31. 6 Heb. in the midst of my bowder, Je. 31. 33-Fs.37-31-2 Co.3-3. 7 This passage is

out this passage is the control of t

P. Lu.4.16-22. Ps. 35 18;22.22,25. Mat. 11.5 28, 19, 20. Mar. 16. 15 Jn.18.20. p Ac. 20, 20, 27. Ro. 10.3;1.16,17;3.22-26. 9 Ac. 13. 23. Lu. 24. 27,44 Ro. 15.8, P Mat. 18. 11. Lu. 19.

six.

8 Heb. forsaketh. 8 Heb. Jorsaketh.
** Ps. 70. 1-5;25, 17, 18;
38. 21;22. 20, 21. He. 5.7.
Mat. 26, 36-44.
** Ps. 31. 17;35. 4, 26771.
13;11, 28, 20.
** Jn. 18, 6. Ps. 41. 5.
** a Ps. 35. 21, 25; 60, 24,
** 5. Lu. 19, 43, 44; 21, 23,
** 24 Mat. 27, 39-44.
** Ps. 22, 20; 35, 25, 26,
** 5. 2, 11. Phi. 4, 43, 3.
** Cls. 45; The head of the control of the

c Is.45.17. Hab.3.18. Mat. 1. 21. Lu. 2. 30; 1. Mat. t. 21. Lu. 2. 30; 1, 46,47. 47 Fs. 34.6;68.10;69.33. IS.42.1. Mat. 8.20; 3.17. 2 Co. 8.9. e ver. 5.1 Pe. 5.7. £ Ps. 70.5; 143.7,8. Is. 50.7,9. He. 5.7; 13.6.

4 Blessedh is that man that maketh the LORD his trust, and 'respecteth not the proud, nor such as turn aside to lies.

5 Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward;3 they cannot be reckoned up in order unto thee: 'if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened:5 burntoffering and sin-offering hast thou not re-

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I "delight to do thy will, O my God: yea, thy law is within my heart.7

9 Io have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid "thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: "let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth8 me.

13 Be* pleased, O Lord, to deliver me: O LORD, make haste to help me.

14 Lety them be ashamed and confounded together that seek after my soul to destroy it; elet them be driven backward, and put to shame that wish me evil.

15 Let* them be desolate for a reward of their shame that say unto me, Aha, aha!

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy; *yet the LORD thinketh upon me: thou gart my help and my deliverer; make no tarrying, O my God.

so in comparison of Jesus the Son of God, and his com-plete holiness of nature, obedience of life, and remedial sufferings! With great cheerfulness he sought for sunerings: With great calculations with a steady purpose of love he fulfilled his work, in executing every saving office for our good. Dreadful was every saving office for our good. Dreadful was the load of our iniquities laid upon him. But he fin-ished transgression, and made an end of sin, and publishes to men the declarations and offers of gospel-grace. Let us then embrace every promise as ratified by his blood: and in the faith of his suffering death for us, that we might be made the righteousness of God in him, let us cheerfully and gratefully devote ourselves, by the most solemn ties, to his service. In his name let us fight the good fight of faith and finish our course. In his name Behold how the prayers of saints, but chiefly the inter-cession of Jesus Christ, issued in the downfall of evil

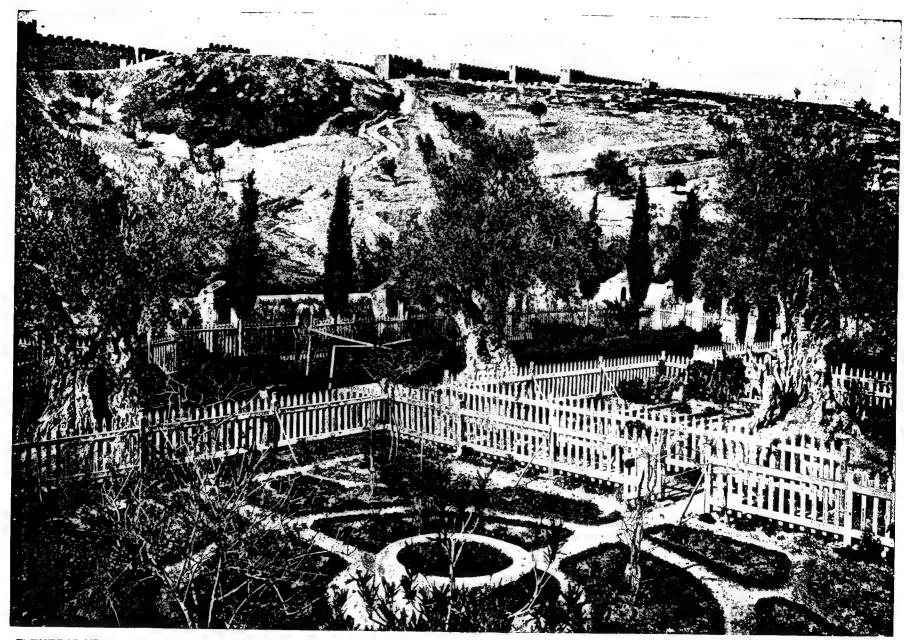
and the prosperity and deliverance of believers. It is infinitely dangerous to mock gracious mercy. But no griefs, no poverty, can render them miserable who fear him. There is a throne of grace to which they have the boldest access. Their God, and all that he hath or doth, is the ground of their joy. His inexhaustible fulness, adapted to their wants, the prayers of faith can unlock. The promises are sure; and the of faith can unlock. moment of fulfilment hastens forward.

PSALM XLI. Ver. r. 'This psalm, like Ps. xxxviii., which it so much resembles, is one that will be always eminently useful to those who are visited with sickness, and who, at the same time, are deprived of the sympathy in their sufferings which the afflicted so much need and desire, and who, instead of sympathy, are subjected to detraction and calumny—their enemies taking advantage of their condition to circulate unfavourable reports in regard to them, and their heretofore professed friends withdrawing from them and uniting with their calumniators and detractors.'

From man's cruelty the psalmist teaches us to turn to divine mercy. As a friend and helper God never fails. P. Ver. 4. Our Lord (Jn. 13. 18, compare with ver. 9) declares this scripture fulfilled by the treachery of Judas; our Lord is therefore the speaker. To set aside this evidence, he is said to have quoted by accommodation, a principle totally unsupported by divine authority, a principle which, if once adopted, puts an end to interpretation; for no man could determine where accommodation ends and reality begins. C.

REFLECTIONS.—Whilst here also we behold Jesus Christ through poverty. affliction malicious and treaches

Christ through poverty, affliction, malicious and treacherous enemies, entering into his glory, to the end-less honour of his Father, and the joy of his heart, let us observe, that kindness to God's poor and afflicted is as much our interest as our duty, and God's blessing is the only comfort of every estate. It can give rest in trouble, and make even grief to smile. And pleasant under trouble are penitent confessions and fervent requests founded on the promise and mercy of God. Sin



ENERAL VIEW OF THE GARDEN OF GETHSEMANE—WHERE CHRIST PRAYED THE LAST PRAYER. [Psalms, xl:7, 8.]—"Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O, my God; yea, the law is within my heart." Alphonse de Lamartine, member of the French Academy, after losing in Palestine his only daughter, Julia, wrote in the Garden of Gethsemane one of the saddest poems, part of which we quote:

"At the dry, dusty base of Olive's Mount
Under the shade of Zion's ruined walls.

Dies is eight

Is quite shut out. There Cedron slowly rolls
His scanty waves between his arid banks;
There in the hillside lies Jehoshaphat entombed.
Instead of grass the barren soil bears only ruins,
And the ancient trees cleave with their straggling roots the
stony tombs.
There between two high rocks is dimly seen
The lonely grot to which the Man of Grief
Went to experience death before it came."

PSALM XLL

1 The recompense of the charitable man. 4 David prayeth for mercy, complaining of the treachery of his enemies and apostate friends: 11 He acknowledgeth God's favour, and blesseth him.

To the chief musician, A psalm of David.

QLESSED is he that considereth the 'poor:2

- DLESSED is he that considereth the 'poor: 2 the Lord will deliver him's in time of trouble. 4

 2 The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

 3 The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

 4 I said, Lord, he merciful unto me: heal my soul; for I have sinned against thee.

 5 Mine enemies speak evil of me Whan the sense will be the considerate man, that man injet never the cord: The word. Since the cord man that the cord in the cord man that the considerate man, that man injet it described in ver. 1-3. He him the day of the cord man injet never the cord man that the cord man injet in the second man in the second man in the second man in the second man injet in the second man in him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto
- bed of languishing: thou wilt make all his bed in his sickness.
- my soul; for I have sinned against thee.
- y soul; for 1 nave similar agreements. When the period of me, When the period of the p shall he die, and his name perish?
- 6 And hif he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 Alli that hate me whisper together against me: against me do they devise my hurt.7

- 8 An evil disease, say they, cleaveth fast unto him: jand now that he lieth, he shall rise up no more.
- 9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted Jobs 22.13. Ps. 71.11; Ac. 28.4. up1 his heel against me.
- 10 But thou, 'O LORD, be merciful unto me, and raise me up, that I may requite them.
- 11 By" this I know that thou favourest me, because mine enemy doth not triumph over me.
- 12 And as for me, othou upholdest me in mine integrity,2 and psettest me before thy face for ever.
- 13 Blessed be the Lord God of Israel from I Israel from 9 Ps. 72.18.19; 89.52; 106.48. Re. 5. 12. 1317. 1211.17:10.1. Ep. 3.21. 1 Pe.4.11. Jude 25. everlasting, and to everlasting.

PSALM XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his dejected soul to trust in God.

To the chief musician, Maschil, 1 for the sons of Korah.

S the hart panteth2 after the water-brooks, A so apanteth my soul after thee, O God.3

- 2 My soul thirsteth for God, for the bliving God: when shall I come and appear before God?
 - 3 Mye tears have been my meat day and

PSALM XLL

B.C. cir. 1021. a Pr. 14.21;19.17. He. 10;13.16. 10r, the weak or

- 2 That is, him who

- 6.1 Ti.4.8. Mat.6.33; 5. 5 Or, do not thou
- 6 Or, do not thou detiver.

 d De 33.25, Is.41.10: 45.12.25, Ps.501.15. CO.4.170. turn.

 e PS.35, 149.33, 6.2-440.11, 12: 65.12.16, 51.1-3103, 140.51.

 g PS.22.6-8: 69, 7.12, 19, 2010.2-5102.8

 h Pr.36.24-26, PS.35, 15.61, 12.2, 15.2,
- k Job 19,10, PS,55,13, 20. Je.20. 10. Jn. 13. 18. 9 Heb. the man of my peace, 1 Heb. magnified,
- Ps.4.1; 56, 1; 57, 1; (06.4;21.7-12, Pr.1.24-
- 106.4;21,7-12. FT.1.2q-33 PS.86.17;13.4;69.22 -89;109.6-14.COl.2.15. o PS. 92;12; q4.18; 16. 10.16.5;07,90.1 Ti.3.16. 2 None but Christ was ever so upheld: all other believers are guity, though par-doned, sinners.—-C. A Pe = 9.8; 24, 15, 9.
- Ps. 33, 18; 34, 15, 16, 16, 9, Ac, 2, 28,
- PSALM XLII. 1 Or, A psalm grip-ting instruction of the sons of Korah, 1 Ch. 6.33.37125. 2 Heb. brayeth, a Ps.63.1, 2; 84. 2, 7; 101.227.41, 143. 6, 7, 18. 26.8,9, Job 23.3. Ja. 7, 37.
- 37. b 1 Th.r.g. Ps. 36. 9. Je.2.13.Jn.5.26.
- Je.2.13.Jn.5.26. 80,579.

 6 ver.no; F8.80,579.

 10:102.9;115.2;22.8;3.2;
 71.11.ls.49.14.

 8 Let these words
 be taken, not as a
 figure but a reality,
 and there will be
 little difficulty in admitting that they de-

scribe the soul of the Son of God m the days of his flesh. But if any darkness remain, let the sincere inquirer read ver. 37, and then say, can this be true of any but of him upon whom "the Lord kaid the iniquirers of us all."—C.

d La.3.19,20. Job 30 16. e Is.30. 29. Ps. 122 1; 81.1-3. Ne.8.9,10. Ex. 23.14.17. Le.xxiii. £ 1 Sa. 30.6. Ps. 43.5; 27.13. Job 35.14. Is. 30. 18; 50.10. Ro. 4. 18-20. He.10.30,37. La. 3. 26,

32. Heb.*bowed down* 5 Or, give thanks. € Or, his presence is salvation.

15 SALVALION.

A PS. 17. 3-10; 143. 6,
7; 102. 1-11; 68.2; 84. 2.
Mat. 26. 38,
i Ps. 61. 2.1 Sa. 30. 6.

i Ps. 61. e. 1 Sa. 30. 6.
j Sa. 17. 22. 24. De. 3.
8,94. 47-49.
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Ps.10,1;13,1-4;22, 1,2;43,2;88,14-17;89,46 -51;44,23,24;38, 6, Job 30,26-31,

30.26-31.

9 ver. 3; Ps. 115, 213, 2;
71.11. Joel 2.17. Mi. 7;
10.
9 Or, killing,
1 Sword, 'To the bruizing of my bones,' not the piercing of a sword.—C.

r ver. 5; Ps. 43-5.

PSALM XLIII.

1 Lowth and a large number of valu-able MSS, join this to the preceding psalm. -C.

2 Judge. Who but
the Christ would venture to call for judgment!-C.

a Ps.7.8;35.1; 75.7. a Ps.7.8;35.1; 75.7. Pe.4.19. 8 Or, unmerciful. 4 Heb. from a ma:

b Ex. 15.2. Is. 26.4;12. 2;40.31. Zec. 10.12.

240.31.6c. to.12.

c Ps.42.5.
d Ps.119.49,50.2 Sa.
7.25 Mi.7.20.
e Ps.26/78.68.
g Ps.66.13-15; 116.
L17-19.
b Heb. the gladness of my fay, 15. 61.
16/12.1-6. Hab.3.17,18.
A Fx.15.1-10, Ju.v.
158.2.1-10. Is.xii.xv.
xxvi. Iu. i. Ps. xviii.
cxviii. &c. Rc.xiv.xv.
xxxix.5.8.

night, while they continually say unto me, Where is thy God?

- 4 When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.
- 5 Why art thou cast down.4 O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise5 him for the help of his countenance.6
- 6 O^h my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites,7 from kthe hill Mizar.8
- 7 Deep' calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.
- 8 Yet the Lord will command his lovingkindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.
- 9 I will say unto God my rock, PWhy hast thou forgotten me? why go I mourning because of the oppression of the enemy?
- 10 Asi with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?
- 11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

PSALM XLIII¹

1 The pealmist, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

UDGE2 me, O God, and plead my cause against an ungodly's nation: O deliver me from the deceitful and unjust man.4

2 For thou art bthe God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy dight and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Theng will I go unto the altar of God, unto God my exceeding joy: yea, hupon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and

fills men's hearts and tongues with enmity against Christ and his people: yet vile are their efforts and as vain their hopes. But happy trials are those which excite our prayers, animate our faith, increase our dependence on God, and tune our hearts to his praise; and which make JEHOVAH's love to our souls more evident and precious.

PSALM XLII. Ver. 6. The general idea is—'Wherever, to whatever region I am led or driven in thy providence, I will remember and praise thee.' The psalmist was probably in exile when the psalm was phened. If David wrote it, as is probable, then the general scope would seem to indicate that he had sought a refuge from his enemies somewhere in the northern valley of the Jordan. We know he fled thither on the rebellion of Absalom, and this psalm may refer to that period. P.—Jordan. The word signifies 'the river of judgment.' There John baptized, Mat. 3. 6; there was our Lord himself baptized, ver. 3; and there did the Spirit descend upon him visibly, ver. 16; and there

did the Father from heaven acknowledge him for his beloved, that is, the true David his son, ver. 17. C.

REFLECTIONS.—Nothing but God himself can satisfy believing souls. If the sense of his love be withdrawn, every enjoyment is tasteless. No cisterns of earthly comforts can quench their thirst, their earnest desire for the LIVING FOUNTAIN. Constrained absence from for the LIVING FOUNTAIN. Constrained absence from the public means of fellowship with God is a heavy and tormenting burden to a faithful soul, and quickens his longings after them. No wonder then that he groans earnestly to be clothed upon with his house which is from heaven. O what terrible afflictions and sorrows are in the lot of God's favourite samts! When outward distress lies heavy, inward temptations are often violent. And the joys which we have tasted in God make the withdrawment of his presence and

own dejections under trouble, by poring on our corruptions or distress, and forgetting the promises, grace, and faithfulness of our Redeemer. We had need therefore to call our souls to account for their conduct. And if we cannot get relief by pleading with our burdened spirits, we should commit our case to our gracious God. And the more furious and manifold the storms of trouble are, the more earnest ought to be our believing applications to and dependence on God. Let providence cast us where it will, our God and our prayers should still attend us. Our faith may be enfeebled and sore shaken, but should never fail. Re membrance of what God is to us, and hath done for us, should suppress our unbelieving fears. If by faith we accept salvation, neither earth nor hell can hinder us from the benefit of it. In our darkest nights comforts the more grievous. But we often cause our of trouble, desertion, and temptation, we have always

why art thou disquieted within me? hope in | A.M. cir. 2968 or 2947-God; for I shall yet praise him, who is the health of my countenance, and my God.

PSALM XLIV.

1 The church, calling to mind former favours, 9 complaineth of present evils. 17 Professing her integrity, 23 she fervently prayeth for

To the chief musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old:

with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

- 2 How thou didst drive out the heathen ith thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

 3 For they got not the land in possession their own sword, neither did their own arm to them; but thy right hand, and thine arm, and the light of thy countenance, because thou by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.
- dst a favour unto them.

 4 Thou^d art my King, O God: command deerances for Jacob liverances for Jacob.
- 5 Through thee will we push down our enewill we tread them trise up against us. 1
 6 For I will not trust in my bow, neither all my sword save me.
 7 Buth them mies: through thy name will we tread them under that rise up against us.1
- shall my sword save me.
- 7 Buth thou hast saved us from our enemies, and hast put them to shame that hated us.
- 8 In God we boast all the day long, and praise thy name for ever. Selah.2
- 9 Buti thou hast cast off, and put us to shame; and goest not forth with our armies.
- 10 Thouk makest us to turn back from the enemy; and they which hate us spoil for them-
- 11 Thou hast given us like sheep appointed for meat;3 and hast scattered us among the heathen.4
- 12 Thou" sellest thy people for nought, 5 and dost not increase thy wealth by their price.

13 Thou makest us a reproach to our neigh-

PSALM XLIV. a Ex. 12.26, 27; 13. 8, 14.15. Ps. 78.3.6. De.6. 7.Is.38.19. Joel r.3. b Ex. 15.17. Ps. 78.55; 80.8-11; 105.44; 135.10-12. Jos. vi. - IXI. Je. 2.21. Ne. 9.22-25.

¢ De.8.17; 9.3-6; 7.7, 8; 4.37, 38. Jos. 24. 12. Ho.1.7.Zec.4.6 Ex.23. 27-31;34.11. d Ps.74.12; 10.16; 29. 10;89.18;140.2,

g Ps.33.16; 20.7. Ho.

éPs.3.3:20.7;34.2;71. 5;115.1.1 Co.1.31. Je.9.

See note on Ps. 3.

a Heb. as sheep of meat.

4 This would seem to indicate that the psalm must have been written at a comparatively late period. Such a state where the same period to be the state of the tribes by Ful and Tiglath-pileser (cir. B.C. 760). Consequently the psalm could not have been written by David.—P.

**N De.3.3.0 Ju.2.14;

**N De.3.3.0 Ju.2.14;

De.32.30. Ju.2.14; 3.8;4.2. Je.15.13. Is.52. 5 Heb. withou o Ps.79.4. De.28.37.

Of course national defection must be meant. The seems to be the seems to a water of anything so exceptionally wicked and rebellious in the conduct of the nation, as to call down the dire calamities that then afflicted them.—P.

Je. 24. 9. Ps. 22.7; 109.25. # J08.7.7-9. 2 Ki. 19. 2-4,14-20. Je. 3. 25; 51. F Job 16.4 Ps.8.2;74.

* Job 10.4 F3.4 2:74.

* Da. 0.13.

* Du. 0.13.

* Do. 0.13.

* Do. 0.13.

* Du. 0.

xxis.

x/1s.34.13:35-7.

y/Ps.23.4 Job 3-5.

ver.5c.

8 The general sense of the passage is, beat the people had their country made desolate, so that wild beasts found in it a fitting abode. The passage is, beat their center of the passage is, and the passage is a fitting abode. The passage is a fitting abode. The passage is a fitting abode. The passage is a fitting abode in the passage is a fitting abode. The passage is a fitting abode in the passage is a fitting abode. The passage is a fitting abode in the passage is a fitting about the pass

a Ju. 2. 11-13. Je. 2 13, 32. Job 31. 26-28 with Ex. 9. 29. 1 Ki. 6 22. Job 11. 13. Ps. 68. 31.

22. JOD 11. 13. PS.68. 31. b Je. 17. 10. He. 4.13. Re. 2.23. c Ro. 8. 36. Phi. 2. 17. 30. Ac. 21. 13; 20.24. 1 Co. 15. 31; 4.13. 2 Co. 4.

Co.15, 21, 413, 2Co.4.

9 'For thy sale,'

6. because we are
thy people, we are
thy people, we are
thy people, we are
the heathen persecute us. The psalmtist pleads that national religion, and
not national infidelity, is the secret
cuse of all their
present calamities.—
4 Ps.76, 30, 22, 30, 4

d Ps.7.6; 35.23; 59.4 5;78.65. Is.51.9.ver.9. e Ps. 10.1; 13.1-4; 74. 1. Is. 49.14. g Ps. 119.25;66.11,12; 22.16. Is. 51.23. Eze. 37.

A Ps. 7. 6, 7,9; 78. 65, A Ps. 7.6,7,9; 78.65, 66:40.17. 1 Heb. a help for us.

PSALM XLV. PSALM XLV.

B.C. cir. 1055 or 1036.

a Ps.60;69;8c.titles.
1 Or. of instruction.
b 2c.0.5.14 J In.4. 10.
24 Heb. boileth or 3 Heb. boileth or 3 Heb. boileth or 3 Heb. boileth or 5 Heb. bours, a scorn and a derision to them that are round about us.

14 Thoup makest us a by-word among the heathen, a shaking of the head among the people.

15 Myq confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; 'by reason of the enemy and avenger.

17 All's this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.6

18 Our" heart is not turned back, neither have our steps7 declined from thy way.

19 Though thou hast sore broken us in the place of dragons, and covered us with "the shadow of death.8

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Ariseh for our help,1 and redeem us, for thy mercies' sake.

PSALM XLV.

1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

To the chief musician upon ^aShoshannim, for the sons of Korah, Maschil, ¹ A song of bloves.

MY heart is 2 inditing 3 a 2 good matter: I speak of the things which I have made touching athe King; my tongue is the pen of a ready writer.

much mercy to thank God for. much mercy to thank God for. Whatever repeated encouragement our feeble minds may need, if God be our God, our life, and the health of our countenance. neither earth, nor death, nor hell is able to hurt us.

PSALM XLIII. Ver. 1. The meaning is, not that the writer desired the Lord to try and judge him as a culprit; but rather to interfere in his behalf—to save him from the unjust accusations of the wicked. The psalmist was conscious that he was guiltless in regard to the charges brought against him, and therefore he made his appeal from unjust men to a just and righteous God. He does not represent himself as absolutely pure, or perfectly holy before God; but simply as innocent of the crimes laid against him by men. P.

against him by men. P.

Ver. 2. Why dost thou cast me off? This expostulation was exemplified in the crucifixion, Mat. 27, 46, when our Lord cried with a loud voice, as if it were a special thing that all should hear, "My God, my God, why hast thou forsaken me?" C.

REFLECTIONS.—When men wrong us and God deserts us, our only refuge is still in God himself. He may frown, but he cannot cease to love his people, however hard they find it to believe so amidst deep convictions and raging lusts. It may be for a time difficult to reconcile God's providences with his promises; but with a little patience the mystery will be unveiled. Such as love Christ's appearance shall have their cause judged far sooner than their enemies wish, and far better than themselves conceive. Next to God himself, the saints love nothing more dearly than the ordinances of his grace. But none can approach ordinances aright unless they exercise faith in their hearts; and it is for his sake the saints delight to be there.

Men never attend ordinances aright but when they have fellowship with Christ as their altar, their atone-ment, their food, their God, their joy. Intimate fel-lowship with God cannot but tune our hearts and tongues to his praise. And the more we deal with God by faith, we shall see the more sin and evil in inward despondency.

PSALM XLIV. Ver. 1. The grammar here presents a plurality of speakers, and their statements and complaints indicate a faithful but a persecuted church, ver. 11, 17-22. Occasionally (ver. 4, 6, 15) a single speaker interferes, who, it appears from ver. 15, can be no other than Christ; for no man who knows the versatility of frail human nature can imagine any but Christ truly to utter that verse. C.

Ver. 3. Infidels have frequently objected against Jehovah for expelling the nations of Canaan. There are two answers—x. God has a sovereign right over his own world. 2. The Canaanites were righteously expelled on account of their wickedness, Le. 19, 23, 24. C.

has a sovereign right over his own water. 22 and calculations were righteously expelled on account of their wickedness, Le. 19, 23, 24. C.

Yer, 9. The true followers of Jesus are all soldiers of the cross, and must follow the Lamb, and like him be often put to shame, and like him despise it for the joy set before them, 1 Ti. 6, 12; 2

Ti. 2, 3, 4, 4, 7; He. 12, 2. C.

Ver. 12. This has often in times of persecution been literally fulfilled, when the mere sentence of the judge, deciding that the accused, under some opprobrious name, was a true Christian, was sufficient to deliver him over as a slave to the galleys, or transport him to distant penal colonies. C.

Ver. 15. This is true only of the Son of God, and there is an awful sense in which it is ever true, seeing there are those in the professing church who ever 'crucify to themselves the Son of God afresh, and put him to an open shame, 'He. 6, 6, C.

Ver. 19. The place of dragons. The persecution of the church the Spirit of God attributes to the malice of Satan under the emblem of a dragon, Re. 12, 3-9; and the scenes of persecution may

well be termed the 'place of dragons,' where his servants rule, Ep. 6.12, C.

REFLECTIONS.—Memorials of past mercies ought to be carefully recorded and transmitted from age to age, as an encouragement in time of need as well as a ground of thankfulness. It is never outward force, but Jesus Christ's Word and Spirit, that build up he church and triumph over the powers of darkness. If we want help in trouble, we must renounce all other confidences, and take God alone to be our kind deliverer and boast; so shall our troubles and griefs be quickly turned into everlasting praise.—It is common, but sinful, for them whom God casts down to think themselves utterly cast off, and to shrink under reproach and suffering, as if they were not our appointed cross. For it is not now but hereafter that God will make us to know and admire the mystery of his providence. is especially distressing to the faithful when they falsely is especially distressing to the faithful when they falsely apprehend that God gets no glory by the afflictions of his people; nay, instead thereof, is dishonoured and reproached.—All God's people, though not called to be proper martyrs, have their particular sufferings allotted to them for his sake. But it is dangerous to comply with sins in order to shun troubles. Highly provoking to God are treachery, apostasy, and idolatry; and fearfully he will search out and punish them. But great is the mercy that nothing can break his promise of grace with the faithful; and that not sins of mere infirmity, but indulged provocations, are held as mere infirmity, but indulged provocations, are held as a violation of their round of duties. And if he appear

- 2 Thou art fairer than the children of men; | A.M. cir. 2949 or 2968. || A.M. cir. 2949 or 2968. || A.M. cir. 2949 or 2968. || B.C. cir. 1055 or 1096. grace is poured into thy lips:5 therefore God hath blessed thee for ever.
- 3 Gird thy 'sword' upon thy thigh, O 'most Mighty, with thy glory and thy majesty.
- 4 And in thy majesty ride prosperously,7 because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.
- 5 Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.
- 6 Thyo throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
- 7 Thoup lovest righteousness, and hatest wickedness: therefore God, 9thy God, hath anointed thee with the oil of gladness above thy fellows.8
- 8 Alls thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they" have made thee glad.9
- 9 Kings'v daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.
- 10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house:
- 11 Soa shall the King greatly desire thy beauty: for he is thy Lord; and worship thou
- with a gift; even the drich among the people shall entreat thy favour.

60.3,10,11;52.15. Phi. 3.8.

e Ca.5.9-16, Jn.1.14; 3-34. He.7.26. 3.3.4.He.7.26.
4 Fairer in all spiritual beauties as meekness, wisdom, love, and holiness; 'grace is poured into (rather through) thy lips.—C.
g 1s. 50. 4. Lu. 4. 22.
Jn. 7.26.46.
5 'Kindness and love are embodied in every sentence which flowsfrom thy lips.—P.
4 Ps.2.1. 6.72. 17-10.

h Ps.21, 6; 72, 17-19. h Ps.21, 6; 72, 17-19. Ac.3, 26. Ep.1, 3. i Ep.6, 17, He. 4, 12. Re.1, 16; 19, 15, 21. 6 The Word of God

(Ep.6.17) asserting his title to all dominion, Re.19.16.—C.

j Is.9.6.Ps.24.7-10.

k Is.63.1-4. Re.6.2.1 Th.1.5;3.13. 2 Th. 3. 1. Zec.9.9. Mat.11.29;12.

44.42. Da.9.24. Mar. 3.
5 of Ps. 89.26. Jn. 20. 17.
Ep. 1.3
r 1s. 61. r. 1 Ki. 1. 39.
40. He. 1. 9. Phiz. 8-11.
Ac. 2.8.
8 Thy companions,
the types, in thine
of the types, in thine
of Ca. 1. 2 1s. 61. r. Jn.
4 Ver. 1. 5. 10. r. Jn.
4 Ver. 1. 5. Jn. 14. 2. Ac.
3 21. Ep. 48. 10.

10. He. 12. 2. 1s. 53. 11,
12. Zep. 3. 17, 12. Zep. 3. 17.
12. Zep. 3. 17. Ps. 16. 11.
9 'All thy garments out of the
ivory wardrobes, perfumed with myrh,
aloes, and cassia, delight thee with their
fragrance. Green.
over. 13 Fs. 22. 20, 72.

ed, because God, as Father of the regen-erate church, is the speaker, 2 Co.6.18.-C.

i Ca.1.4. Jn.6.37; 12. 26;14.3. Re.iii. j Ca.1.3. 2 Co. 11. 2. Re.14.1-4.ver.9.He.6.

n Ps.72.17-19;145.1-8.Mal.1.11. 4A closing address, not to the queen, but to Messiah, as the nature of the promise makes manifest.—C.

PSALM XI.VI. B.C. cir. 1048 or 1038. 1 Or, 0/. a Ps.xlviii.lxvi. b 1 Ch.15.20.

c ver.5,7,11; Ps. 3. 3; 18.1-18;91.1-16;145.18. De.4. 7. Ge. 19. 15-28; 22.14. d Ps.23.4. Is. 41. 10. 14: 43.1,2, 5. 1 Pe.3.14. Phi.1.28.

² Heb. the heart of the seas. e Ps.93.3,4; 18.4. Je 5.22. Mat. 7.25. Is. 57 20;17.12,13;5.29,30.

3 See note on Ps. 3 g Eze. 47. 1-12. ver 5. ls. 33.21;12.3. Je. 2.13 Ps. 36.9, 10;23.2. Re. 22

13 The King's daughter is gall glorious within: her clothing is of wrought gold.

- 14 She ishall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto
- 15 With gladness and rejoicing shall they be brought: they shall enter into the King's
- 16 Instead¹ of thy fathers shall be thy children, whom thou mayest make princes in all the earth.
- 17 I^n will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.4

PSALM XLVI.

1 The confidence of the church in God's protection. 8 An exhortation to contemplate his works.

To the chief musician for the sons of Korah, aA song upon bAlamoth.

OD is our refuge and strength, a very T present help in trouble:

- 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea:2
- 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.3
- 4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
- 5 God' is in the midst of her; she shall no be moved: God shall help her, and that righ. early.4
- 6 The heathen raged; the kingdoms were moved: he uttered his voice; the earth melted.

asleep amidst our troubles, it is to humble us under his mighty hand, to awaken our importunate prayers, and that he may the more magnify his mercy and power in our deliverance.

PSALM XLV. Ver. 1. It was the general opinion of the ancient Jewish rabbins and commentators that this beautiful psalm had direct if not exclusive reference to the Messiah. Its general scope, and some of its more remarkable expressions, prove this. There are passages in it such as cannot, by any fair canon of interpretation, be applied to any man, however pure in character or exalted in rank. Besides Paul, in the epistle to the Hebrews, distinctly applies it to our Lord, ch. 1. 8, 9. When thus interpreted it is clear, consistent, and noble. P.—The King is Messiah, 'God manifest in the flesh,' exalted to glory; and the words given by the Spirit to the prophet are the words of the Father to his beloved Son. See He. 1. 1, 5, 6, 8-13. C.

are the words of the Father to his delived some 6, 8-13. C.

Ver. 9. The queen, not the church universal as 'the bride, the Lamb's wife,' for then could that queen have no 'companions,' Re. 21. 9. Is not this queen rather the primitive Christian church, gathered to the Son of God, Ja. 1. 18; Re. 14. 4, and of which all subsequent ages produce but descendants or companions? C.

Ver. 12. Tyre is particularized as the emblem of all mercantile nations.—Note, In the merciful and overruling providence of God the mercantile has been made the great agent of the missionary enterprise; and the desire of acquiring the wealth of this world has led to the diffusion of the unsearchable riches of Christ. C.

world has led to the diffusion of the unsearchable riches of Christ. C.

Ver. 16. These words apply not to the bride but to the Bride-groom—the Messiah. The first clause signifies that great though his glory might be as the descendant (after the flesh) of a long line of kings, it would be far surpassed by the glory of his posterity—his spiritual seed. Their name would be more illustrious, their acts would be more noble, and their dominion would be wider and more enduring. How true is this of King Jesus! P.—Fathers. Instead of prophets and apostles, whom I will successively remove from thy head (see 2 Ki. 2, 3; Ro. 9, 5; t Co. 4. 15; Re. 21. 14), shall be thine own spiritual children, converted to God by means of thy faithful testimony. C.

REFIECTIONS.—Discoveries of Jesus' glory power-

REFLECTIONS.-Discoveries of Jesus' glory powerfully animate our hearts and tune our tongues to commend him. How glorious is his person as God-man! Rich in grace are the qualities of his heart and words of his mouth. In him it pleased the Father

that all fulness of blessings for men should dwell. almighty power, by his word and influences of his Spirit, he persuaded multitudes in the apostolic age to the obedience of faith: and by the strokes of his justice did and shall destroy his Jewish or other implacable opposers. Having by himself purged our sins, he, as our righteous Saviour, sat down at the right hand of God, as the reward of his righteous service; and is, in the most transcendent manner, filled with the Holy Ghost to shed on us abundantly. In a most glorious and heart-engaging manner his manhood, mediatorial offices, and righteousness appear in the heavens above and in his church and ordinances below. And his people, adorned with gifts and graces, are raised up together, and made to sit together with him. Faithful men, both Jews and Gentiles, in the day of his power, are persuaded to accept the gospel, to renounce all others, and devote themselves entirely to him and his service, as the objects of his gracious and everlasting delight. In shining robes of righteousness, grace, and holy conversation, each in their order ness, grace, and noty conversation, each in their order are adorned; and after serving their generation by the will of God, they shall be brought and admitted into his heavenly palace with exceeding joy. Instead of Jewish fathers shall there be Gentile converts; and instead of glorified saints shall there be another generation, begotten by the power of his grace, all made kings and priests unto God! Thus by the spread and influ-ence of the gospel shall Jesus' renown and honour be perpetuated on earth, while those in heaven above shall praise him for ever and ever.

PSALM XLVI. Ver. I. This has been called Luther's psalm. 'It was that he was accustomed to sing in trouble. When the times were dark—when the enemies of truth appeared to triumph—when disaster seemed to come over the cause in which he was engaged, and the friends of the Reformation were dispirited and sad—he was accustomed to say to his fellow-labourers, Come, let

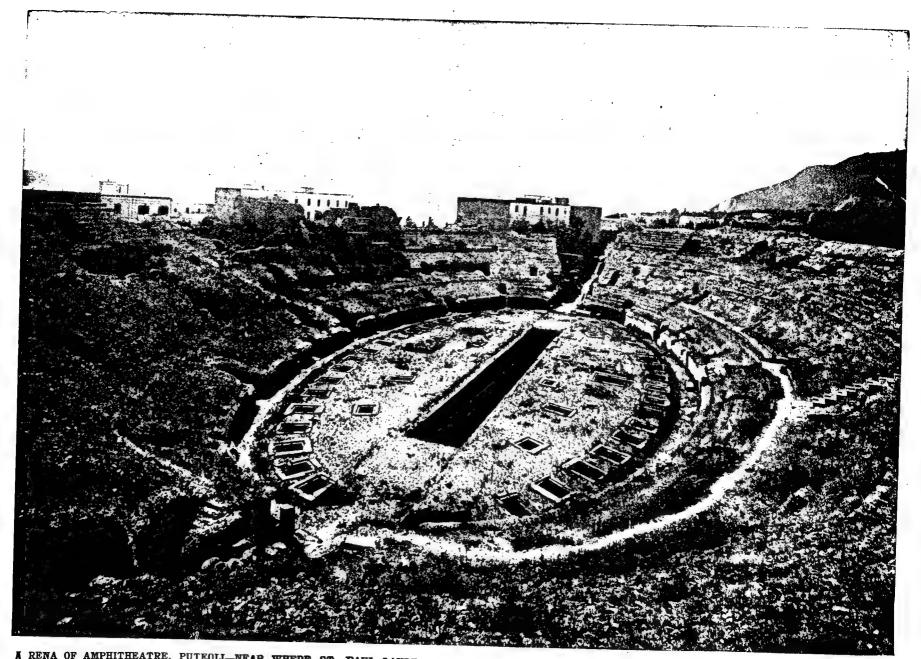
us sing the 46th psalm.' No other passage in the whole Word of God is more adapted for rousing the drooning faith of the church. The thoughts are noble and the words sublime. God omnipotent—God ever present—God infinite in mercy—God the king, defender, and sustainer of his church, is the grand theme of the psalmist. P.—God is our refuge. The assembled church here exemplifies the fulfilment of the gracious promise of the foregoing psalm, ver. 17, the highest praise being that which is due for deliverance from trouble and strength for duty. C.

Ver. 4. 'The holy place of the tabernacles of the Most High is a stream, the branches whereof gladden the city of God' (Mudge). The stream is the truth in Jesus; the branches, reading, heaving, holy converse, prayer, exhoration, reproof, correction, instruction in righteousness, turnishing the man of God te all good works. C.

REFLECTIONS. — When dangers appear or extents

REFLECTIONS.—When dangers appear greatest our faith in God's promise and perfections should be strongest. If we can triumph in God as our own God we may triumph over every trouble and danger. revolutions on earth can little affect them whose hearts are duly fixed on things above. They need never fear, and they can never fail, who take God for their refuge and their strength. Notwithstanding all her enemies, his church shall in him obtain joy, establishment, and deliverance. If by his word, his Spirit, and his blood, we enjoy communications of grace and comfort, we are amply repaid for all the storms that can be raised by the world that lief thin wickedness. But in what a tremendous and awful manner he from age to age revenges the injuries done to his church, the ruin of the nations around Canaan, and of the Assyrians, Chaldeans, Persians, Syro-Grecians, Romans, Anti-christians, Mahometans, and others, have or shall manifest. And it is highly proper to contemplate his infinite perfections, displayed in all his conquests of judgment or grace; that in every age, in every case, we may have faith in him as our Protector, Deliverer, and Strength.

PSALM XLVII. Ver. 1. This noble song of praise and joy was probably composed at the dedication of the temple and was



RENA OF AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [PSALMS, xlvii:8.]—"God reigneth over the heathen: God sitteth upon the throne of his holiness." We learn from history that wicked men are no less under law than righteous men. The laws of God which wicked men violate destroy them. while the righteous are preserved by observing them. This arena of the amphi-

theater at Putcoli is a very good illustration of the wreck and ruin which have come to the fame and the fortunes of the men who built it, and found, as Nero did, upon its arena, a scene for wild and unbridled actions. Putcoli is rich in historic associatious. Scipio sailed from this place to Spain. Cicero had a villa here, and here Nero planned the murder of his mother. This was the famous watering place of the rich and luxurious Romans

7 The Lord of hosts is with us; the God of A.M. cir. 2005 or 2006. Jacob⁵ is our refuge. 6 Selah.

8 Come, behold the works of the LORD, what de olations he hath made in the earth.

9 He" maketh wars to cease unto the end of the earth; he breaketh the boar, and cutteth the spear in sunder; he burneth the chariot in the

10 Be° still,7 and know that I am God: PI will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of

To the chief musician, A psalm for the sons of Korah.

CLAPa your hands, all ye people; shout unto God with the voice of triumph.

2 For the Lord most High is bterrible; he is a great King over all the earth.

3 He° shall subdue the people under us, and the nations under our feet.

4 Hed shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.3

excellency of Jacob whom he loved. Selah. 3

5 God's is gone up with a shout, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing ye praises with understanding. 5

8 God's reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham. 20.81 (20.81) (

B.C. cir. 1048 or 1078.

\$\frac{k}{2} \text{ Ch. 13. 12. ver. 1.} \]

\$\frac{k}{6} \text{ God of } \text{ Jacob as an exile, a stranger, an exile, a stranger, and exide, a stranger of the coverageous wrestler with the angel of the coverant, (e.g. 24-26. Ho. 26. Ho. 27. Ho. 27.

9.10. Fx-76.3. Eze.39.3.
9.20. z. z. z. J. S. 5.16;
3.10. Ps.58.11;57.5.11.
Eze.38.23. Re.15. 3.4
7 Es still. Cease,
ye nations from opposing Christ - be
silent ye winds, and
calm ye waves of
trouble, and hear
while your Lord
speaks. See Mat.8.26.
——C.

p Is.2.11,17. q ver.1,7.

PSALM XLVII.

18.10. See note on Ps. 3.

2.—C. store on Ps. 3. #2 Sa.6.15, 1 Ch. 15. 16-28;16.4-42. Ps.68.18 -20,24, 25, 33. Ac. 1. 5-11. Da.7.10-14. Lu.24. 51-53. Col.1. 3,16. 1 Co.

nations lies neither in the numbers, discipline, nor even courage of armies; their shield in battle is the arm of God.-C.

PSALM XLVIII. a Ps.xxx.xlii titles. 1 Or, of. b Job 11. 7. Ps.145.5; 147.5; 111.9;89.7, 80.10; 65.1.

#132.2.—C. #132.2.—C. # Ps.47.2,7,8. Mat.5. 35. ** ver.4-8. Ex.34.24. 2 Ch.12.7; 14.9-15; xx.;

PSALM XLVIII.

The ornaments and privileges of the church. aA song and psalm for the sons of Korah.

TREAT is the Lord, and greatly to be praised in the city of our God, in the mountain3 of his holiness.

2 Beautifuld for situation, the joy of the whole earth, is mount Zion, on the sides of the north,4 the city of the great King.

3 Godh is known in her palaces for a re-

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 Thouk breakest the ships of Tarshish with an east wind.

8 As' we have heard, so have we seen in "the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

9 Wep have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: "thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walkt about Zion, and go round about her: "tell the towers thereof.

13 Mark ye well her ⁵bulwarks, ⁶consider her palaces; that ye may tell it to the generation following.

14 For this God is our God for ever and ever; he will be our guide even unto death.

6 Or, raise up. ν 1s.25.9;58.11.Ps.16.1,2;31.14;13.5;73.24,26;142.4.5;46.1.5.7.το.

intended to be sung during the solemn service. It is in every way adapted for such an event. P.—O clap your hands. There are feelings and sentiments which words cannot express, and then the aid of action is commanded, and specially the hands as the organs and emblems of all activity. See 2 Ki. 11. 12. C. Ver. 3. He shall subdue, &c. Not by any earthly, but by a spiritual conquest; for the 'weapons of our warfare are not carnal, but mighty (nevertheless) to the pulling down of strongholds,' 2 Co. 10. 4. C.

but mighty (nevertheless) to the pulling down of strongholds, 2 Co. to 4. C. This psalm when written was a prophecy, but is now a record of the ascension of Christ, Ep. 4. 8, and of that joy with which the heavenly powers hailed his triumph over in and death. C. Yer. 9. The princes of the people are gathered together, even the people of the God of Abraham. This verse carries us beyond the ascension, to a period when Jew and Gentile shall be 'both one in Christ'—not merely in principle, as they are now, but in fact, according to the sure word of prophecy. C.

REFLECTIONS.—Behold, my soul, our exalted Lord Jesus, terrible to his enemies because of their reection of him; but kind to believers in blessing them throughout all the world in himself-in choosing for them, when having faith, their portion in the new-covenant and in the heavenly state! Behold how, amidst surrounding troops of hymning angels, he ascended on high; had all power in heaven and earth given him: and by his gospel, word, and gracious in-fluence, he gathers the nations to himself, that they may be blessed together with faithful Abraham; and even makes the rulers of nations submit to his yoke or helpful to his cause!

PSALM XLVIII. Ver. 6. That these words are not a historic reference or narrative, but a historic prophecy, will be evident from considering that they introduce to faith the perpetual establishment of Zion, ver. 8, whereas it yet presents to sense nothing but the feature of 'perpetual desolations.' C. Ver. 8. In the city of our God: God will establish it for vier. How can this be reconciled with the destruction of all things

foretold, 2 Pe. 3, 7? Most easily: God will establish Zion for ever in the person of her King, in the happiness of her subjects, in the fulfilment of her prophecies, the realization of her types, the demonstration of her faith, the beauty of her holiness, and the brightness of her glory. C.

Ver. 11. The daughters of Judah: Not the inferior cities, but literally, the daughters of Judah: as Miriam and her attendants rejoiced at passing the Red Sea, Ex. 15, 20, 21; or the women out of all the cities of Israel, to hail and celebrate the victory of David over Goliath, 1 Sa. 18, 6, 7. C.

REFIECTIONS—Creat and greatly to be praised.

REFLECTIONS.—Great, and greatly to be praised, is our exalted Redeemer. Glorious is his gospel-church in which his presence dwells. And in a marvellous manner hath he, in instances unnumbered, been known for her refuge. When ravaging invaders and furious persecutors have concurred in attempts to destroy her, their plots and fury have often issued in their own ruin, and his people's triumph and praise of his kindness. Quickly shall her remaining enemies be undone; and no gates of hell have, or ever shall, prevail against her. Her bulwarks, palaces of ordinances, and officers, are built on Jesus the Rock of ages, and are protected by his arm of omnipotence. Let us then declare his wondrous works and our relation to him to posterity, as an honour to him, and an encouragement to them to come and cleave to him and triumph in his

the darkest days of sorrow and suffering God will save him. The word translated 'heels,' means also the impression of the heel, the footprint. Then it came to mean 'a lier in wait,' or one who watches for an advantage. This is its meaning here; and the sense of the clause therefore is: 'When I am exposed to the craft and cunning of those who lie in wait for me, what have I in reality to fear? God is on my side.' P.——Iteels. This word is translated by high authorities supplanters, that is, false Christs, seeking to supplant me in me—of the world supplanting me in the hearts, and of world yrulers supplanting me in my authority over the kingdoms of this world. But does it not rather signify the iniquity of his followers—of Judas who betrayed him, of the disciples who forsook him, and of the whole host of believers whose accumulated iniquities he bore in his body on the tree? C. Ver. 10. Wise men die. And if even the wise man cannot rescue himself from temporal death, how can any save nimself or his brother from death spiritual and eternal? C. Ver. 12. That is, when he so far forgets himself as altog-ther to neglect salvation, or trusts to his own power to avoid death, or his own men't to meet the judgment. C.

Ver. 13. The traditionary or written sayings of men are often called immortal, though their authors be dead; and works the least godly are, alas! often the most popular. C.

least godly are, aias: often the most popular. c.

REFLECTIONS.—Alas! how the hearts of men cleave
to earthly enjoyments! The poor need as much to
he warned against envy and discontentment as the
rich against pride and carnal confidence. And the
truths of God ought to be inculcated with the greatest
ceriousness both by word and by example. Neve seriousness, both by word and by example. Never ought saints (no, not when they suffer the charges and chastisements of their sins of conversation) to abandon themselves to unbelieving fears and doubts of God's all-sufficiency and love.—The day of death is a trying time with respect to true harding. PSALM XLIX. Ver. 1. Four things prove the prophetic speaker to be Christ. (1) The confident spirit, and universality of the call, as of one entitled to audience, ver. 1. (2) The theme of wisdom so confidently announced, ver. 2. (3) The direct quotation of ver. 4 by Mat. 13. 35, as fulfilled in the parables of our Lord. (4) The confident trust of the speaker in a glorious resurrection and acceptance with God, ver. 15. C.

Ver. 5. The leading idea of the psalm is embodied in this verse. Confident in the power and mercy of God the writer lays aside all fear. Evil days may come; life may not all be sunshine; but in 1017



ZION GATE—ON MT. ZION, WHERE DAVID LIVED. [Psalms, xlviii:2]—
"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." The Zion Gate is called in Arabic, "The Gate of the Prophet David." It is on the summit of the ridge of Zion between the Armenian convent and the tomb of David. The Zion Gate opens into several footpaths

which lead down to the valley of Hinnom. We pass through this gate to go to the tomb of David in the possession of the Mohammedans. A little further north, near the wall, is the Armenian church with the house of Caiaphas, and between the two is the place the monks point out as the spot where the cock crowed and where Peter wept after denying his Master. The Armenian church is almost due southwest of Zion Gate.

PSALM I.

1 Ch.15.17; 25.2, 2 Ch.29.30.

1 Or, for Asath

1 Or, for Asaph.

2 Asaph. the reputed author of this, and the reputed author of this, and the reputed author of this, and the reputed author of this post of the ribe of Levi. He was skilled in music, and was appointed by David leader of the reputed of the reputed by David leader of the reputed by David leader of the post of the reputed of the reput

b Ps.145.5;82.1,6. Is. 9.6, Ge.17.1;18.14.

God has so spoken often in his word, and continually in providence and the consciences of men.

-C. c De.4.26; 32. 1. Ps 113.3;49.1,2.Mal.1.11.

d Ps. 48. 2; 78. 68,69 80. 1;68. 24. 2 Ch. 2. 5,6.

4 By that light which 'shineth in darkness' (Jn. 1. 5), even Jesus, 'the Sun of righteousness, Mal.4.2.—C.

e Re. 22, 20. He. 12. 29. Ps.97.3. Mal.3.2. 2 Th.1.8,9. Da.7.10. Re. 18.8,

g De.4.26; 30.19; 32. 1. Is. 1.2. Mi.6.1.2

h Is. 11. 3, 4; 42, 1,4 Jn.5.22,23.2 Co.5.10.

i Ge.49.10. Is.56.8.2 Th.2.1. Mat.24.31; 13.

PSALM XLIX.

1 The psalmist calleth upon all the earth to join him in his medita-ions. 5 He showeth the vanity of trusting in worldly wealth.

To the chief musician, A psalm for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 Myb mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4 I will incline mine ear to a parable; I will open my dark saying upon the harp.

by Wherefore should I fear in the days of Matheway the injunity of my hole 1-1 evil, when the iniquity of my heels shall compass me about?

6 They that strust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to God a ransom for him;

8 (For the redemption of their soul is precious, and it ceaseth for ever;)2

9 That he should still live for ever, and not see corruption.

10 For he seeth *that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwellingplaces to all generations: they call their lands being a habitation to every one of them. after their own names.

12 Nevertheless "man being in honour abideth not: he is like the beasts that perish.

13 This their way is their folly; yet their posterity approve their sayings.4 Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and pthe upright shall have dominion over them in the morning; and their qbeauty shall consume in the grave from their dwelling.5

15 But God will redeem my soul from the power⁶ of the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the 'glory of his house is increased:

away; his glory shall not descend after him.

17 For when he dieth he shall carry nothing vay; his glory shall not descend after him.

18 Though while he lived he blessed his val, (and men will praise thee when thou doest ell to thyself,)

19 He hall go to the generation of his thers; they shall never see light. 1

20 Man that is in honour, and understandship have no hope of heaven. They have he not, is like the beasts that perish. 2

**ver.12.Ec.3.18,19.

**What a comment is this on human life and glory! The genus of the plilosophies was the large standing have really all like and except their understandings have and their hearts sanctified by the hearts sanctified by the hearts sanctified by the hearts of hope of heaven. They have no hope of heaven. They have they are like the beasts of the earth. soul, (and men will praise thee when thou doest well to thyself,)

fathers; they shall never see light.1

eth not, is like the beasts that perish.2

PSALM XLIX. 1 Or, of.

a Ps. 34-11;78.1,2. Ja. 1.10. Is.55.3. Mat. 11. 15. Re. 2.7, &c.

δ De.32.9. Pr.22.17-21;4.1,2;8.6-11. Job 33. 3,23.2 Ti.3.15.

c Ps.78.2 Mat.13.35. Nu.23.7.

d Ro.8.33,34. Is. 41. 10,14; 43.1,2,5. Pr. 24. 10.Phi.1.28,Ep.5.16. e Am. 3.2. Ho. 7.2.

g Job 31.24. Ps.52.7; 62.10. Pr.10.15. Lu.12. 19. Mar.10.24. 1 Ti.6. 17.Re.18.7.

i Job 36, 18, 19, Ec. 8, 8.1 Pe. 1.18, 19, Mat. 20,

28.

2 'For so great is the redemption price for his life, that a brother should for ever desist from the attempt.'-Boothroyd.

j Ac.13.33-37. He.o. 27. Job 30.23. 2 Sa.14. 14. Ps. 89.48.

& Ec.2.16-21; 6.6; 9. 1,2;12.5,7. Zec.1.5.Ro. 5.12-14.Ps.39.6.Lu.12. 19.20.

/ 1 Sa. 15.12. 2 Sa. 18. 18. 8 Heb. to genera-tion and generation.

ver.20; Ps.39.5;82. 7.Ec.3.18,19.

4 Heb. delight in their mouth. o Je.12.3. Job 17.13, 14;21.13,26;24.20.

p Da.7.22, Lu.22, 30. Re.2.26, 27.1 Co.6.2.

q O1, strength, Job 4.21, Ps.39.11.

v Lu. 12. 19. De.29.

x Ec. 5. 18-20; 2. 24; 9.7-9;6.1,2.

y 1 Ki.14.31; 16.6, 2 Ki.14.16,29, Job 21.32, 33;7.7-10;14.12;20.9.

1 That is, they shall never see 'the light of the know-ledge of the glory of God in the face of Jesus Christ,' 2Co.4.6.—C.

ver.12.Ec.3.18,19.

9 The soul

8.2 Sa.23.5 Is.55.3.

& Ps.97.675.7; ver.4.
Re.16.5-7.Ge.18.25.

/ Re.20.12.

m Mi.6.1-8. Ps.81.10-12. Is.1.23. De.26.17.
18. Ex.20.2. Je.32.38,
40.Zec.13.9. o Is.1.11,14;66.3. Je. 7.22.Ho.6.6.Ps.51.16.

" Ho. 13. 14. Re. 14. 13. Is. 57. 2. Ps. 73. 24. Ac. 7. 59. # Mi. 6.6,7. Is. 1.11 14;66.3. He.10.1-8. Ac 17.25 Ps.40.6,7. 6 Heb.hand. 7 Or, hell.

7/125 FS.40.0,7.

g Mat.6.26;10.29.

5 Heb. 2021h me.

r Ex.19.5. De.10.14.
Job41.11. Ps.24.1,2. 1
C0.10.26.28. s ver.5;Ps.37.1,7;73. # Ge.31.1, Re.21.24, 26.

Lu. 12.20.1 Ti.6.7. Job 1.21;3.14-19. Ec.5. 15. 8 Heb. in his life.

S De.23.21. Ho.14.2. S De.23.21. Ho.14.2. Ps.69.30,31; 76.11; 116. 17; ver. 23. Ec. 5. 4.5. He.13.15. * Job 22.27. Ps.91.15; 107.6,13.28. Ja. 5.13.

ver.23; Ps.34.3.Jn. 15.8. Mat.5.16, 1 Pe.2. 9;4.11.

55.6. man-3-to-10-50.4.11.

6 The religion of the heart and mind, as opposed to a cold and dead formalism. The rites and sacrifices of the law were only acceptable when they directed the soul onward and upward by faith to Jesus.—P.

27 E. 11-15. [B.A.24.

v Is.1.11-15. Jn.4.24 Mat.7.3,4,21-23. Lu.6. 46.Ro.2.1-10,21,22, # Pr.5.12,13; 1.22,29 Ac.13.45,46, Lu. 7.30 Jn.3.20.

y Ep.5.11,13.1 Ti.5. 22. Pr.1.10-18; 5.3-13;

22. Pr.1.10-18; 5-3-13; 7.21,22. THeb. thy portion was with adulterers, Mat. 12.39. ** PS.5-910-7; 12.2,3; 55.12,21; 52.2-4; 64.3-5. a Le. 19.16. Ja. 4.11. Je. 9. 3.4 PS. 36. 3.4 Mat. 10.21.

b Ec.8.11,12. 2 Pe.3. 9. Ps.83.1; 109.1. Is.42. 14;57.11.

PSALM L.

1 The majesty of God in the church. 5 His command to gather his uints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

A psalm of 1Asaph,2

THE mighty God, even the LORD, hath I spoken, and called the earth, from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God

hath shined.4

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 Heg shall call to the heavens from above, and to the earth, that he may bjudge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 Andk the heavens shall declare his righteousness: 'for God is judge himself. Selah.'

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 Io will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually

9 Ip will take no bullock out of thy house, nor he-goats out of thy folds:

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 Iq know all the fowls of the mountains; and the wild beasts of the field are mine.5

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

15 And call upon me in the day of trouble; will deliver thee, and thou shalt "glorify "me.

16 But unto the wicked God saith, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17 Seeing *thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then "thou consentedst with him, and hast been partaker with adulterers.7

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou asittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I bkept EE. 11. 9. Is 26.10. silence; thou thoughtest that I was altogether

how unavailable to ransom the soul, perpetuate the life, or preserve from hell! To judge of things aright we must weigh time with eternity. It is neither wealth nor poverty, but Jesus Christ's righteousness and grace, that can render us respected of God, or really happy, in time or eternity. It is redemption through his blood that gives hope in death. It is not their own vaunts, or the world's admiration, but the word of God, that adjusts men's real character. It is not what we have here, but what we can carry into the other world, that constitutes the true riches. They are only wise

who consider their latter end. Nay, in death, the state of the most loathsome animal is infinitely preferable to that of the unregenerate sinner.

PSALM L. Ver. 3. A fire. A fire of the Spirit to baptize his children, Mat. 3. 11; a fire of judgment to consume the imperfections of his people, 12 Co. 3. 15, and the strongholds of his enemies, He. 12. 29. C.

Ver. 6. The heavens shall declare his righteousness. The heavens, into which Christ has entered, as a 'Lamb without spot,' will declare by the fact of his admission and appearance, and glory there, the perfect righteousness, in virtue of which he ascended to glory, and sits upon the throne. He. 9. 14, 24; 10. 12, 20. God is judge now by the books written; he will be judge hereafter by the opening of the books—sitting upon the trone—the assembling of all nations, and the pronouncing of his final decision, Mat. 25, 31. C.

Ver. 8. Some forms of sacrifice, as the show-bread, were continually, that is, without interruption, before God; others at short intervals, as the pressive of atonement. But all were mere pictures of which Christ was the great original—and those pictures are of no value before God, but as they testify to Christ in us, the hope of glory.' C.

Ver. 18. This was verified when the high-priest and his friends the pronouncing of his final decision, Mat. 25, 31. C.

The heavens, into which Christ has entered, as a 'Lamb without spot,' will declare by the fact of his admission and appearance, and glory there, the perfect righteousness, in virtue of which he ascended to glory, and sits upon the throne. He

such an one as thyself: but I awill reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God, lest I stear you in pieces, and there be none to

23 Whosoh offereth praise glorifieth me: and to him3 that ordereth his conversation aright will I show the 'salvation of God.

PSALM LI.

1 David prayeth for remission of his sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

To the chief musician, A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

AVE mercy^b upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.1

2 Wash^a me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions, and my sin is ever before me.

4 Against, thee, thee only, have I sinned, and done this evil in thy sight: thath thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I 'was shapen in iniquity; and in sin did my mother conceive³ me.

6 Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

7 Purgek me with hyssop, and I shall be clean; wash me, and I shall be whiter than

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.5

10 Create in me a clean heart, O God; and renew a right spirit6 within me.

11 Caste me not away from thy presence; and take not thy 'Holy Spirit from me.

d Ps.90.8. Re.20.12, e Ps.9.17; 10.4. Je.2. 32.Ho.4.6. g Ho. 13. 7,8. Is. 42. 22. Re.6.16,17. 2 1 Pc. 2.9. Ps. 69.30, 31. Ro. 12.1.

3I.R0.12.1.

8 Heb. that disposeth his way, Phi.1.27;
4.8. i Pe.3.1.14; i. 1417. Tit.2.11,12;3.8.
i Ps.91.16. Is.45.17.
1 Pe.1.9.

PSALM LI.

B.C. cir. 1034. a 2 Sa. 11, 2-4; 12, 1-

d He.9.14; 10. 19-22, Re.1.5. 1 Jn. 1. 7. Zec.

13.1. & Ps.32.5;38.4,18.Pr. 28.13.1 Jn.1.9. & 2 Sa.12.13. Ge. 20. 6; 39.9.1 Jn.3.4. Lu.15. 21. A Ro.3 27.8.

i Job 14. 4 Jn. 3. 6. Ro.5.12. Ge.5.3. Ep.2. 1,3.Ps.58.3. BHeb. warm. J Ps.45.13. Pr. 11.20. Jn.4.23. Ro.2, 29. 1 Pc.

3-4

**Le.14.4-9. Nu.ro.
6-19. Is. 1.18. He. 9.14.
19. 1 Jn. 1.7. Re. 1. 57.
14. Ep.5.2-97.

**Ps.80.15; 179.81,82.
18.40.1.2.

**Our Lord endured the cross for the few set before him in our salvation, He. 22.
2.—C.

o Je. 16.17. Is. 38, 17. Mi.7.18,19. Ac. 13. 38, 39.

See notes on Ps.

25.2;32.5;40.12.—C.

P Ac. 15.9. Ro. 7. 24, 25. Ep. 2. 10; 4. 22-24. Col. 3. 10-13. Eze. 36. 26. 6 Or, a constant

9 Ps.43.2;71.9,18, ** Pr.1.24.E2c.36.27, In. 4. 10, 14. Lu. 11.13, Ro.8.9.

human eye saw it, the eye of an omniscient God was fixed upon the offender. What a lesson ought this to teach! The this to teach! The mortal is from the owner of the first owner of the first of the first of the first of man restrain passion; but how often do we give full positions of God's hotylaw. Shame and the fear of man restrain passion, but how often do we give full position to such that the owner of the first owner owner

5 Ro.5.2, 11. 2Co. 1. 12.Ne.8.10. / P5.94.18,19.2 C0.3 17.Ro.8.15.Ep.430.

2 Zec. 3. 1-8, Ps.66, 16. Lu.22.32, Is.55.7-9, Ja.5.19.20, 7 Heb. bloods, 2 Sa. 11.17;12.9.

v Ps.31. 1; 86. 12, 13; 71. 8, 14-24. Is. 61. 10. Phi.3.9.

Is. 57. 15-18; 66, 2. Ps. 34. 18; 102, 17.

a Ps.137. 5, 6; 35, 22; 122.6-9. 2 Co.11.28, 29. Is.62.1,6,7. Je.51.50. δ Ps.79.13; 66.13-15; 116. 14, 17-19; 118.27, 1 Ki.8.63. Ep.5.2. He.13, 10,16. Ro.12.1. c Mal.3.3. Ps.4.5.Is. 61.8.1 Pe.2.5.Ro.12.1.

or.8. Pe.2.5. Ro.12.1.

No sacrifice of rightcourners was ever offered except the living and the dying sacrifice of Christ, Ro.12.1. He.10.

PSALM LII. B.C. cir. 1058, a 1 Sa.21.7;22.9, b Eze.22.9. c Ps. 10.2,3;26.10;120 2;140.8,9;ver.7.

2;140.8,9;ver.7. d' Ps.136.1,2. Ex. 34. 6,7. Is. 63. 7. R0.2.4,5. Mat. 5-45. e Ps.50.19;57.4;59.7; 64.4;140.3. Je.9.3,4;18. 18. Pr. 30.14. F Je.4. 22; 9. 3-5. Ps. 36.1-4.Ro.1.28-32. 1 See note on Ps. 3.

2.—C.

h I Sa.22. 19, 20. Je.
11.19. Ja.3.6.
2 Or, and the deceitful tongue, 2 Pr. 19.5, 9. Ja. 2. 13. Job xviii. xx. Ps. 9, 15-17; 37. 20, 36; 120. 3, 4; 240.9-11.

8 Heb. beat thee down,

f Pr.2.22,

Ps.58.10; 64.9; 71.

24; 97.8; 119.120, Mal.1.

5. Re.15.4; 16.5-7; 18.

20; 19.1,2. 12 Restore unto me the joy of thy salvation;

and tuphold me with thy free Spirit. 13 Then" will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation; and "my tongue shall sing aloud of thy righteousness.

15 O Lord, copen thou my lips, and my mouth shall show forth thy praise.

16 For thou vdesirest not sacrifice, else would give it.8 thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Doa good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

19 Then^b shalt thou be pleased with the 'sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

1 David, reproving the spiteful malice of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, in confidence of God's mercy, giveth him thanks.

To the chief musician, Maschil, A psalm of David, when Doeg the Edomite beams and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou ployest evil more than good, and lying rather than to speak righteousness. ¹Selah.

4 Thou lovest hall-devouring words, O thou deceitful tongue.2

5 God' shall likewise destroy thee3 for ever: he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6 Thek righteous also shall see, and tear, and shall laugh at him:

7 Lo, this is the man that made not God

Ver. 20. Christ, who 'came unto his own,' was not only 'despised and rejected' by his brethren; but the 'days of his flesh' were spent a midst the 'strife of tongues,' and he sat as a mark Ver. 22. Ve that 'profet God. Few are so atheistical as to 'forget God,' as he exists in a mere opinion; but how many forthings! C.

REFLECTIONS.—Great is the majesty, extensive the high domain, and terrible the wrath of God! And great is his care of those who have accepted through faith Jesus Christ and have walked in him as they received him. But God hath full power to change the positive institutions of his own worship at his pleasure, and to reject his long professed people for their contempt of his Son. No obedience is acceptable to him but what proceeds from the faith of his being our own God in Christ. To obey was always better than sacrifice; and prayer to and praise of God more than burnt-offerings. And since Jesus' death, and Jerusalem's destruction, Jewish ceremonies are not only vain but hurtful. But never is our gracious God more ready to hear our supplications than in a day of trouble: and what grateful vows and thanksgivings doth he then deserve at our hands! Notwithstanding antecedent gospel declarations, how rarely doth the Son of man, when he cometh, either in remarkable mercy or judgment, find faith in the earth, or indeed And great is his care of those who have accepted mercy or judgment, find faith in the earth, or indeed

aught but empty formalities and gross wickedness. And none are worse than profane clergymen, stained with hypocrisy, covetousness, whoredom, slander of thing horrid. But graciously he warms ere he strikes. And to bow before the sceptre of his grace, receive his gospel offers, and practise holiness in his fear, is the way to escape the rod of his judgments and to share his eternal favours. his eternal favours.

PSALM I.I. Ver. 1. According unto the multitude of thy tender mercies blot out my transgressions. The Hebrew title attributes this psalm to David pententially bowing to the rebuke of Nathan, 2 Sa. xi. &c. Horsley, however, justly observes that this title cannot be correct, as ver. 4 describes the sin of the speaker as solely against God, whereas that of David was also against both Uriah and Bath-sheba. Who then is the speaker? The answer lies (i) In comparing Ps. 40. 6 with He. 16. 6, and these with Ps. 51. 16. (2) From considering that, though Christ is certainly the speaker in Ps. xl., he nevertheless confesses the oppression of the 'inquities lad upon him,' and i i that just sense calls them his own, in correspondence with Ps. 25. 11: 32. 5. (3) That none but Christ c. -[d truly utter the perpetual view of sin described (ver. 3). 'My sin is ever before me —even the sin of his people which he bore, the definement of which he ever saw, and the pressure of which he ever felt. C. Ver. 5. The iniquity and sin belonged, by ordinary descent, to the mother; but the 'body prepared' for Christ by the power of the Holy Ghoss, Mat. 1. 20, was itself holy, and his spirit filled with truth and wisdom, and his life with righteousness, He. 1020

Ver. 7. Hyssop was employed in sprinkling the blood of the sacrifice in the ceremonial cleansing of the keper, Le. 14. 4-6. Christ, by his own blood, 2 Jn. 1. 7, cleansed away our sins, which he bore in his own body on the tree, 1 Pe. 2. 24. C.

Ver. 13. Though Christ was always a teacher of righteousness, it was not until the joy of salvation, ver. 12, had been restored after his resurrection from the dead, that his full qualifications as a Saviour were developed in the conversion of sinners. See Ac. 2. 41.

Ver. 14. Deliver me from blood-guiltiness. Not from the sin of murder committed, but from any guilt that would arise from neglecting to 'declare all the counsel of God' to sinners. See Ac. 18. 6; so. 26. C.

REFLECTIONS.—Into what prievous injunities the

REFLECTIONS. REFLECTIONS.—Into what grievous iniquities the best of men, if left to themselves, quickly fall!—but never into any from which their gracious God may not recover them. Such as sin publicly ought to take to themselves public shame, for the honour of their God and for a warning to others. Sin is a heavy burden to a penitent soul. It forces from his heart importunate cries for pardoning and purging mercy. And nothing less than promises of mercy can encourage him to pray in faith: and nothing less than merciful par-Into what grievous iniquities the nothing less than promises of mercy can encourage nim to pray in faith: and nothing less than merciful pardons and cleansings through Jesus' blood can save him from hell. God's blotting out of sin fixes a penitential remembrance of it, and repeated grief on account of it in the heart of a saint. And a heart truly broken for sin payer seeks acculation but desires to take all for sin never seeks exculpation, but desires to take all shame and confusion. The exceeding sinfulness of sin

his strength; but 'trusted in the abundance of his riches, and strengthened himself in his wickedness 5

- 8 But I am6 like a green olive-tree in the house of God:7 I "trust in the mercy of God for ever and ever.
- 9 I 'will praise thee for ever, because thou hast done it.3 and PI will wait on thy name; for it is good before thy saints.

PSALM LIII.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He wisheth

To the chief musician upon Mahalath, Maschil, A psalm of David.

THE afool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth

- 2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.
- 3 Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one.
- 4 Have the workers of iniquity one knowledge? who geat up my people as they eat bread: they have not called upon God.
- 5 There were they in great fear,3 where no fear was; for God hath ascattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.
- out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

lies in its opposition to God's nature and law. And true penitents justify God in all his judgments, however heavy upon them. No person was ever really humbled heavy upon them. No person was ever really humbled for sin till brought to see the inward and natural corruption of his heart. It is not outward forms, but inward reality of grace, that God primarily requires; and it is he alone that offers it to us. He alone must forgive our sins, purging our conscience by the blood of his Son. He alone must sanctify and renew our hearts pour out his Spirit, restore our joys, and grant of his Son. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. What anguish and breaking of soul, loads of guilt, and of sorrow for it, can produce! But God who gives the pardon must also give the comfort of it. Renewed souls count the service of God the most perfect freedom: and the experience of God's remarkable kindness really animates to zeal for his glory, the instruction of others, and the to zeal for his glory, the instruction of others, and the welfare of his church. Broken-hearted penitents, viewing themselves as Achans in the camp, are the most earnest wrestlers with God for the happiness of the church. And all the returns of service and praise to God therein must be founded on his special favours received or must be founded on his special favours, received or secured in Christ and his blood.

PSALM LII. Ver. 1. The occasion on which this psalm was written is stated in the title; and the affecting narrative may be seen in 1 Sa. xxi. The psalm is divided into three parts. In the first (yer. 1-4), the character of the writer's enemy and calumniator is briefly but graphically depicted. In the second (yer. 5-7), the terrible punishment in store for him is described. In the third, the psalmist shows his own security and trust in God. P.—Mighty man. An appeal to man, who, when exalted to has become a proverb. O ye mighty, humble yourselves before God, and remember ye are but dust! C. Ver. 5. God successively roots out the wicked; and the destruction of the 'great city Babylon,' Re. 18. 21, will complete the work of extirpation. C. Ver. 9. Thou hast done it—appointed me to this unchanging office and glory of Prophet, Priest, and King—a Saviour, He. 6, 20:7, 16; 24, 28. C.

J. Ti.6. 17, Je. 2. 13; 17,5,6 Ps. 49,6 (50.10.

J. Ti.6, Ps. 40,6 (50.10.

J. Ti.6, Ps. 40.

J. Ti.6, Ps. 40.

J. Ti.6, Ps. 40.

J. Ti.6, Ps. 40.

J. Ti.6,

8 Thou hast saved me from the malice of my enemy, and given me peace and joy through faith in thy power and mercy.--P.

40.1, 9 Ps.73.29; 54.6. Ex. 34.6,7.Ca.1.3.Pr.18.10.

PSALM LIII. B.C. cir. 1021. Ps. 10.4;14.1-7.

a Ps. C. C. 1021.
a Ps. 10-4;14.1-7.
1 The fool. The depraved (Bylkner)—which best accords with the following description.—C.

description.—C. 6
Ge.6.5, 11, 12, 106
144:15:16, Ro.3.10-18
EP.5.12.
6 Pb. 11, 44:33, 13, 14;
130.1-7, 127, 10010.17;
23.24. He.4.13.
d EC.7.20, Je. 8.5, 6.
Ro.5.12. 2 T1.3.13, 100
15:10.15.04.6.
e Ps.94.8. 15.1.3; 27,
11, Je.8.77, 42, 27, 2;
6/16.10.25, Ps. 27, 2;
6/16.10.25, Ps. 27, 2;

are ascribed to the same author, David; and each pursues the same in of thought folly and each pursues the folly and wickedness of the same in the sam

PSALM LIV. B.C. cir. 1058. a Ps. iv. xxxii. xlii.

e Ps. 43. 1; 7. 8; 31. 2. Je. 50. 34. Pr. 23. 11.

Je.50.34-Pr.23.11.

§ PS.130.2177.13143.
1.6.7.

A PS.30.136.141.8.4
17.30-23.
1 Strangers, that is, the Roman governor and soldiers under whose oppression all Israel groaned, and whom yet they madly instigated to crucify our Lord.—C.

† PS.118.7. He 12.6

crucity our Lord.—C.

*P.S.118.7, He. 13.6,
Ro. 8. 31. Gc. 12.3.1 S.

\$42.150.7.9

*P.S.92-7.9,11140.8

1121.8-12137.:9,38.

2 Heb. those that
observe me.

8 For vindication
of such petitions, see
note on Ps. 5, 10;35.8.

—C.

—C.

-C. & Ps.66.13-15;116.14 -19; 7.17; 140.13; 52.9; 21.13;35.28.

PSALM LIV.

1 David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help, he promiseth sacrifice and praise.

To the chief musician on a Neginoth, Maschil, A psalm of David, when the Ziphims came and said to Saul, Doth not David hide him-

CAVE me, O God, by athy name, and judge me by thy strength.

- 2 Hear my prayer, O God; give ear to the words of my mouth.
- 3 For *strangers1 are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.
- 4 Behold, God is mine helper: the LORD is with them that uphold my soul.
- 5 He shall reward evil unto mine enemies: cut them off in thy truth.3
- 6 I will freely sacrifice unto thee; I will praise thy name, O LORD, for it is good.
- 7 For he thath delivered me out of all trouble; and mine eye hath seen his desire upon mine enemies.

PSALM LV.

1 David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion

To the chief musician on aNeginoth, Maschil, A psalm of David.

IVE carb to my prayer, O God; and hide

2 Attend unto me, and hear me: I mourn

3 Because of the voice of the enemy, because of the oppression of the wicked: for athey cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me; and

REFLECTIONS. - Hardened indeed is the sinner who abuses the goodness of God to glory in his wickedwho abuses the goodness of God to grory in his wicked-ness. Malice, lying, and craft are the abhorrence of God and the image of the devil; and quickly shall they render men miserable in life and lost in hell. Quickly shall those who trust in wealth or wickedness remove into everlasting woe. And the striking judgments of God on the wicked ought to be carefully obments of God on the wicked ought to be carefully observed and improved as warnings, while we thank him for sending us his Son so that he is the means of our deliverance. God marvellously founds the prosperity and promised honours of his people on their active faith. And what he has promised we must patiently walt for. None that trust in his mercy shall be disappointed but ever flourish in grace and triumble he disappoi be disappointed, but ever flourish in grace and triumph in praise.

PSALM LIII. Ver. 4. My people was the specific title given to Israel in Egypt, Ex. 3. 7; 5. x, and he who so names them here can be no other than Christ, 'the Lord that bought them,' the Angel of the covenant 'who redeemed them.' C. Ver. 5. There—that is, where the enemy had cruelly attempted to devour God's people.—Who were in 'great fear?' The people of God; and while they trembled, 'no fear was,' for God immediately 'scattered the bones' of all their assailants. C.

REFLECTIONS.—What a fountain of atheism is in REFLECTIONS.—What a journain or ameism is in our hearts! What folly—what filth—what evil—is in every sin? and yet what unnumbered acts and fearful fruits of it everywhere abound in the world! But fear and shame shall at last overwhelm the sinners, parlear and sname snam at last overwhelm the sinners, par-ticularly those who ate up, persecuted, and oppressed the people of God. Even the marvellous salvation of men through Christ shall contribute to the everlasting undoing of obstinate sinners. We are taught in the Scriptures that Christ is a Saviour of life or a Saviour of death.

PSALM LIV. Ver. 1. Tudge me. As no sinner would dare to pray for judgment, and as the humble penitent ever cries for

mercy, he that utters this petition can be no other than 'the holy One of God,' prophetically described in the days of his flesh. C. Ver. 5. 'In thy truth,' i.e. in thy regard for what is just and right. Inflict upon them the punishment which their crimes deserve. There is no sinful enmity or hatred here; there are no vengeful feelings on the part of the psalmist. Justice is what he demands: and he demands it on the grounds of public weal and individual safety. P. Ver. 7. A prophetic vision of that blessed period when 'all trouble shall cease in the body of Christ the church, Ep. 1. 22, and the 'last enemy' shall be destroyed, which is death, 2 Co. REFLECTIONS.

REFLECTIONS.—The prayer of faith is a sovereign remedy in every distress: and all salvation is of God, who never fails those that seek him. Nearest neighbours and relations are often the saints' bitterest there is no wickedness too great for them. But if he be our helper he will soon raise us up friends and rid us of our enemies, according to his promise. The soul may rejoice that has the security of God's infallible promise. And past experience is the ground of cordial thanksgiving, and the earnest of continual support and future deliverance.

PSALM LV. Ver. 2. The speaker is to be ascertained, r. By some parallel psalm already expounded by New Testament quotation. 2. By some internal sentiment, necessarily confined to an individual character. For the first point, see Ps. 69, 57. Ac. 1. co, then compare Ps. 55, 12-15, 26, 21: and as Christ speaks in Ps. lxix., he also speaks in its perfect parallel, Ps. lv. The second point directs us to ver. 16-18, 22, where the positive character of the speaker's faith demonstrates that speaker to be Christ; see also ver. 4, 5, where the agony can characterize none but our Lord in Gethsemanc, Lu. 22, 44. C.

Ver. 13. Mine equal—in all the natural conditions of humanity—in descent from Abraham—in claim to the promises—in possession of the oracles of God—in access to him through the ordinances of religion—and in all the familiarities of a kind, condescending, and holy intercourse. C.

Ver. 15. Let death seize upon them, &c. This judgment was exemplified in the case of Korah and his company, Nu. 16, 30, 33: and will be still more awfully inflicted in the destructive judgment of the mystical Babylon, Rc. 18. 8. C.

- 5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.1
- 6 And I said, "Oh that I had wings like a dove! for then would I fly away, and be at rest.
- 7 Lo, then would I wander far off, and remain in the wilderness. Selah.2
- 8 I' would hasten my escape from the windy storm and tempest.3
- 9 Destroy, O Lord, and divide their tongues: for I have seen *violence and strife in the city.
- 10 Day and night they go about it upon the walls thereof; 'mischief also and sorrow are in the midst of it.
- 11 Wickedness is in the midst thereof; deceit and guile depart not from her streets.
- 12 For "it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:
- 13 Buto it was thou, a man mine equal, myp guide, and mine acquaintance.7
- 14 We took sweet counsels together, and walked unto the house of God in company.
- 15 Let death seize upon them, and let them gor down quick into hell:9 for wickedness is in their dwellings, and among them."
- 16 As for me, I will call upon God; and the Lord shall save me.
- 17 Evening, and an at noon, will I pray, and cry aloud; and he shall hear my
- 18 He^u hath delivered my soul in peace from the battle that was against me: "for there were many with me.2
- 19 God shall "hear, and afflict them, even he that abideth3 of old. Selah. Because they have no changes, therefore they fear not God.4
- 20 He hath put forth his hands against such as be at peace with him: he hath broken⁵ his covenant.
- 21 The words of his mouth were smoother 21 The words of his mouth were smoother an butter, but war was in his heart: his words are softer than oil, yet were they drawn swords.

 22 Casta thy burden upon the Lord, and than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

A.M. cir. 2983. B.C. cir. 1021.

PS. 22. 1, 2; 69. 1,2; 88.3,14-17. Mat.26.38. Jn. 12.27.

- 1 Heb. covered me.
- 2 See note on Ps. 3.
- 2 See note on Ps. 3.
 2 C.
 i 2 Sa. 15. 14[17.21.
 3 The persecutions and calamittes which bow in which and like the tempes often overwhelm me. The dove when frightened flies away from the haunts of man to her the clefts of the rocks, and solitudes of the desert.—P.
 4 Heb. swallow up, Nu. 16, 39, 33.
- desert.—P.
 4 Heb. swallow up,
 Nu.16,30,33
 5 Destroy confound.—Horstey,
 J a Sa.15,31; 17,7,14
 Jn. 7, 40-43; 10, 19-21,
 Ac.23,7,8
 \$ Je.6.7,
 \$ Exe.9.4; xxii, Zec.
 5.7,8 Is 59,7-15, Ho.4,
 1,2 Re.18.2 Zep.3,1-6,
- n Ps.41.9. Job 19.13-19. Jn. 13.18. Mat.26.21, 23.47-49.
- 19. Ju. 3-18. Mat. 26. 21, 23-47-49.

 o Ps. 41. 9.

 o Heb. a man according to my rank. P 25. 13. 21; 5.0.3. Je. 9.4 Mi. 7.5.

 7 * But thou, a man of my own rank, my familiar associate, my companion. If these words refer, as these words refer, as they are touching and graphic.—P.

- Traphic.—P:

 g 35a.17.23; 18.9,15.
 Mat.27; 5.
 High. Who sweets
 was connect, P5.122.1;
 22 Nu.16.30-32.
 9 Or, the green.
 s P5 73.28; 50.15; 91.
 15.1 Pc.4.19, Phit. 6.
 c Lu.18.x-7, x Th.5.
 17. Da.6.10. Ac.10.3,9,
 30; 3.1.Ep.6.18.
 u 25a.22, P5.37,13118.6-14; 34.7; 57.3-2
 Ki.6.16, 26.1,9,10.2
 Ti.4.17,18.Ro.8.13.
 u 26.2, 2, 8. x In.
- v 2 Ch. 32. 7, 8. I Jn 44.

 3 Not aiding, but opposing me; even Satan, his angels, and wicked men. Caiaphas, Pilate, and Herod, Jews and Romans.—C.
- x ver. 76, 17; Ps. 65, 5.

 3 Abideth, that is, in unchangeable being, promises, judgments, and ordinances.—C. 7 For vindication of this petition, see notes on Ps.5.10; 35.8.
- ments, and ordinan-ces.—C.

 4 Or, with whom also there are no changes, yet they fear not God, Job 10.17, Ps.73.45, Je.48.
 11;22.21.Pr.1.32.

 y Ac.12.1. Ps.7.4.2
 Sa.17.1.2.
- 8 Heb. he hath profaned, Ec. 8, 2, 3
- profanea, Ec. 8, 2, 1 Ki.2.43. # Ps.28.3; 57.4; 64.4; 62.3.Pr.5.3.4.Je.9.8.

- (that their persecu-tion of God's people may come to an end may come to an

 let this happer
 cause they are
 stantly and hope
 ly wicked. —P.
- by wicked. —P.

 b Ps. 37. 24; 125. 1,2;
 121.3.1 Pc.1.5.

 c Ps.7.15.16; 9.15,16;
 58.9;59.12,13.

 7 Heh.men of bloods
 and deceits, 2 Sa. 3. 27;
 20.0.10.
- 20.9,10.

 8 Heb. shall not halve their days, Pr. 10.27.Ec.7.17.

PSALM LVI.

- B.C. cir. 1058 1 Or. a golden psalm, Ps.xvi.lvii.—lix. ix. titles. a 1 Sa.21.11;29.4 b Ps. 57. 1; 69. 13,16; 43.1; 120.5-7; 140.1-5; ver.2,6. Pr.1.12. Ho.8.
- 8.

 2 Man. That is, the natural man, whose 'carnal mind is enuity against God,' Ro.8.7.—C.

 3 Heb. mine observers.
- servers. c Ps.57.3; 69.15; 106. 17;124.3. La.2.2,5,16. d Ps. 3. 1; 118.10-12;
- a Ps. 3. 1; 118.10-12; 27.3. e Ps. 9.2:83.18; 92.8; 93.4:95.3. 18.57.15. Mi. 6.6. 4 Rather, 'who fight against me in their pride, or in high places.' See Ep. 6.12.—C.
- 6.12.—C. g 15a.30.6. 2 Ch.20. 3. Ps.34.4. h ver.10.11; Ps.118. 6. He.13.6. Is.31.3; 41. 10. Ro.8.31-39, Lu.12. 4.5. In God will I
- glory on account of his word.' Boothroyd. i Lu.11.54. Jn. 2.19
- i Lu. XI. 54, Ja. 2. 19.
 Mat. 26.67.
 6 Of this we have a remarkable example in the 'wresting' of the words of our Lord, the prophetic speaker in this psalm, Ja. 2. 19, 21; compare Mat. 26.6127.40.—C.

 Pe 60.3; 140.2; 71.
- Mat.26.61;27,40.—C.

 J Ps.59.3; 140.2; 71.

 10; 10.8-10; 64.2-6; 22.

 12. Da.6.4 Ac.4.27,28.

 A Ps.37,32.

 J Ec.8.8. Je.7.10, Is.

 28.15.

 **PS.55-9,15,23; 21.

 8-12. Je.10.25.
- -C.
 o Mal. 3.16. Mat. 10.
 30.2 Co. 11.26. Is. 63.0. # Ps.55.16; 34.4-7.15
- 61.8, ** Ps. 18.16-19;116.8, 9. 2 Co. 1.10. Ge.17.1, Job 33.30. Lu. 1.74,75.
- 8 The complete parallelism between these words and Ps. 16. 10. Ac. 2. 27, can leave no doubt that the speaker is Christ.

- he shall sustain thee: bhe shall never suffer the righteous to be moved.
- 23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men' shall not live out half their days;8 but I will trust in thee.

PSALM LVI.

- 1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.
- To the chief musician upon Jonath-elem-rechokim, Michtam¹ of David, when the aPhilistines took him in Gath.
- B^E merciful^b unto me, O God; for ²man would swallow me up: he fighting daily oppresseth me.
- 2 Mine enemies would daily swallow me up: for they be amany that fight against me, O thou most High.4
- 3 Whats time I am afraid, I will trust in
- 4 Inh God I will praise his word: in God I have put my trust; I will not fear what flesh can do unto me.
- 5 Every day they 'wrest my words: all their thoughts are against me for evil.
- 6 They gather themselves together, they hide themselves, kthey mark my steps, when they wait for my soul.
- 7 Shall they escape by iniquity? in thine anger *cast down the people, O God. 7
- 8 Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?
- 9 When I cry unto thee, then shall mine enemies turn back: this I know; afor God is
- 10 In God will I praise his word: in the Lord will I praise his word.
- 11 In God have I put my trust: I will not be afraid what man can do unto me.
- 12 Thyt vows are upon me, O God: I will render praises unto thee.
- 13 For thou hast delivered my soul from death:8 wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Ver. 22. Cas: All; burden. The Father here addresses his beloved Son Jesus, when he 'bore our griefs and carried our sorrows,' and through him he addresses every believer, saying, "Cast your care upon him (the Lord), for he careth for you," "Cast your care upon mine time 2009,"

I Pe. 5. 7. C.

Ver. 23. Turbulent combinations of bloody and deceitful men will not be judicially permitted to live half the days to which, as peaceful individuals, they would naturally have attained. C.

REFLECTIONS.-While here, as in a glass, we behold Jesus, hated, reproached, betrayed, and murdered at Jerusaiem, and the judgment of God overtaking his persecutors in the destruction and dispersion of the Jewish nation, let us observe that the best of men are ordinarily most exposed to the hatred and reproach of a carnal world: and good men may, in great trials, find their fears strong and their faith shaken; but it is a great mercy that they have Jesus' bosom and the state of glory above to flee to when they can get no peace nor rest in this world. The city, the church of God, may soon be fearfully corrupted by the influence of wicked rulers. And none are more apt to promote the corruption or betray the saints than apostate or empty professors. There has always been a sad mixture of

such in the church. Carnal policy and selfish ends may carry men far and long in a religious profession, even where there is no sincerity of heart. Earnest prayers of faith are effectual to bring salvation from God. How shameful then is it that they are so little used; and that the stated meals for our bodies are more frequent than those for our souls! It is God's being on our side that raises us above fear from our adversaries. Too often want of trouble hardens men in bold impiety. But impenitence and perdition are inseparimplety. But impentioned and perfution are inseparably linked together. Falsehood and perfuty will quickly find a holy God. But happy, happy for ever, are they who trust in the Lord, and by the prayers of faith cast all their burdens, troubles, works, and cares upon God, as their God and Father in Christ!

PSALM LVI. Ver. 8. David wandered over nearly the whole of southern Palestine when Saul was pursuing him. In no spot was he safe, save amid the strongholds of the mountains. There is allusion in the mention of the bottle for tears, to the very ancient custom of preserving tears in little glass vessels, called lachrymatories. The last clause is somewhat obscure. The meaning would seem to be that all the afflictions and sorrows

which visited him were well known to God. P.—A map of the recorded 'wanderings,' or journeying of our Lord, is one of the most impressive sights for the human eye. Of his 'tears,' we know that twice he publicly wept, Lu. 19, 41; In. 11. 35; and that they flowed more frequently than recorded, Paul clearly declares. But his wanderings give us rest; his tears secured our joy. C. Ver. 10. See note on ver. 4. In God.—that is, in God. as revealed by his name or attribute of power to Abraham, Ge. 17. 17; and in Yehowah, as revealed to Moses by his name or attribute of uncaused and eternal existence, Ex. 3. 14. C.

REFLECTIONS.—How inveterate is the enmity of the wicked against Jesus Christ and his recorded.

the wicked against Jesus Christ and his people! unanimity, cruelty, malice, restlessness, and craft, they exert themselves to destroy them, while they spy out their ways, wrest their words, and wait for their halting. But blessed are those trials which drive us nearer to God. Strong faith is necessary when troubles and dangers are very great. But the unchangeable promise of God, yea and amen in Christ, is not only sufficient ground of trust but of cordial praise. No enemies that we can have are too great for God to humble, or too secure, strong, or daring to withstand his blow. They who have him for their friend need not fear the impotent threats or strokes of human worms.

PSALM LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case. 7 He encourageth himself to praise God.

To the chief musician, Al-Taschith, Michtam¹ of David, when he fled from Saul in the cave.

B^E merciful^b unto me, O God; be merciful unto me; for my soul trusteth in thee: yea, ine the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto dGod most high; unto God

that performeth all things for me.

3 Heg shall send from heaven, and save me from the reproach of him that would swallow me² up. Selah. God hshall send forth his mercy and his truth.

4 My soul is among ilions: and I lie even among them that are set on fire,3 even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.4

5 Be^j thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 They have prepared a net for my steps; They have prepared a net for my steps; y soul is bowed down: they have digged a pit effore me, into the midst whereof they are fallen emselves. Selah.

7 My heart is fixed, 5 O God, my heart is fixed; I will sing and give praise.

8 Awake up, my glory; awake, psaltery and arp: I myself will awake early.

9 I will praise thee, O Lord, among the sopple: I will sing unto thee among the nations: 10 For thy mercy is great unto the heavens; dty glory be above all the earth my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

fixed; I will sing and give praise.6

harp: I myself will awake early.

people:8 I will sing unto thee among the nations:

and thy truth unto the clouds.

let thy glory be above all the earth.

PSALM LVIII.

1 David reproving wicked judges, 3 describeth the nature of the wicked, 6 and devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

To the chief musician, Al-Taschith, Michtam¹ of David.

O yea indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

PSALM LVII.
1 Or. Destroy not,
A golden psalm, Ps.
wil Ivi titles.
a Ps. 142 title. 1 Sa.
22.1744.3
b Ps. 0265.14,11.
c Ps. 17, 85,6.14,11.
c Ps. 17, 8, 50.44, 63.7;
91.74,9. 18.26.20; 32.2;
25.44.5,6.

25.4;4.5,6. d Ps.56.2; 135.5; 136.

sing praises to thee.

"Ju. 5.12 P.S. 108.1-5.

"Tongue, or soul, Ps. 163,92,10.

8 Among both Jews and Genties, Ps.2.1.

• Ps. 36,5102,11108.

485,1189,12, Ex. 34.

• Lis. 3,702,33, ver. 3.

• Ps. 48,1,51ver. 5, Re. 11.5,17.

PSALM LVIII. 1 Or, Destroy not, A golden psalm, &c. a 18.59.8,9,13-15;45. 19.Ps.82,2. b Ps.82,1,6.

c Ps.21.11;94.20. Ec.
3.16. Is.5.20;10.1.
2 Ye appear to wrigh out justice with the exactness of a balance, but are in reality dealing out nothing but violence.
—C.

-C.
d Ge.6.5. Ep.4.18; 2, 1-3,12. Is.48.8. Ps.51.5.
Mat.15.19.
3 Heb. from the

belly.
e Ps.140.3. Ro.3.13.

betly,

e Ps.140-3, Ro.3.13.
Ac.7.53.57.
i Helb. according
to the takeness.

for the takeness.

g Ec. Tool. 1, E. 8.7.
60 The the charmer
ever so cunning.
i The general idea
of ver.4-5 is that some
nen are so confirmed
in their wickedness
to the will listen
to the will listen
to the confirmed
their wickedness
to the confirmed
and their wickedness
to the confirmed
and their wickedness
and listen
their wickedness
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t

wrath.

n Ps.52.6; 64.10. Pr.
11.10. Re.18.20; 19.1,2

Ps.526; 64.10. Pt.
II.10. Real Box 19.1.12
III.17.18.
9 Ps.69.32. Re.14.20.
9 Ps.92.15. 15. 31.0.
9 Ps.92.15. 15. 31.0.
9 Ps.92.15. 15. 31.0.
9 Ps.92.25. 15. 31.0.
9 Ps.92.25

PSALM LIX.

B.C. cir. 1059.
1 Or, Destroy not, A golden psalm, Ps. Ivii.lviii. titles.
a 15a.19.11.
b Ps.18.48371.2,4;43.
117.1.2; 64.1;2;140. 1,4;
22.12,0,21.
2 Heb. set me on hiph.

2 Heb. set me on high. c Ps. 6. 8; 55. 23; 139. 19. Jn. 8. 32. d 1 Sa. 19. 1. Ps. 56.6; 10.8-10; 38. 12, 19; 142.6. e 1 Sa. 24. 10-19; 26. 18. Ps. 7. 3, 4.

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the 2earth.

3 Thed wicked are estranged from the womb: they go astray as soon as they be born,3 speaking lies.

4 Their poison is like the poison of a serpent: they are like the deaf adder5 that stoppeth her ear:

5 Which swill not hearken to the voice of charmers, charming never so ewisely.7

6 Breakh their teeth, O God, in their mouth: break out the great teeth of the young lions, O

7 Let them 'melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away: klike the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.8

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, PVerily there is a reward for9 the righteous; everily he is a God that judgeth in the earth.1

PSALM LIX.

1 David, in great danger, prayeth to be saved from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He promiseth to praise God continually.

To the chief musician, Al-Taschith, Michtam¹ of David; "when Saul sent, and they watched the house to kill him.

DELIVER meb from mine enemies, O my God: defend me² from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.

Saints may, nay must, weep in prayer for a time; but | laid for others. With what fixed thought, wonder, God regards every word, every tear; and will soon make them issue in praise to the weepers and in lasting ruin to their enemies. It is reasonable then that vows made, as well as mercies received, should animate us to trust in, pray to, serve and praise him, while we live in the enjoyment of the light of his countenance.

PSALM LVII. Ver. 2. This psalm being quoted, Ro. 15. 9, forms a key for opening the true meaning of many parallel psalms. The complainant is there found to be Christ, offering prayers and supplications with strong crying and ears unto him that was able to save him from death, He. 5. 7. C.

Ver. 3 Messiah was reproached with meanness of rank, want of literature, base companionship, madness, leaguing with devils, sedition, blasphemy; and finally with the death of a malefactor—the cross. From all he was saved, by 'the Holy Ghost sent down from heaven,' 1 Pe. 1. 12, and raising him from the dead, Ro. 1.4. C. Ver. 10. Unto the clouds—which, though apparently the most variable of all things, yet constantly testify by the rainbow the truth of the divine covenant, Ge. 9. 11–17. C.

REFLECTIONS. — While saints continue on earth

REFLECTIONS. - While saints continue on earth they will still need prayer from their heart and mercy from their God. For into what devouring beasts, and deceitful devils, hath sin transformed their enemies! Heart, lips, and hands appear all animated by infernal malice and craft. But they have a God of salvation, a new relation in Jesus' blood, to secure their safety from all their enemies. And often, because of blindacss, these enemies perish in the snares which they had

desire, and delight, with what ardour of inward powers, ought we then to praise and glorify God for the mercy that made and fulfils, and the faithfulness which establishes, every gracious promise! And with great fervour ought we to desire our Almighty Lord to glorify himself in heaven above and in all the earth below.

PSALM LVIII. Ver. z. That Ps. xxxv. is a psalm of Christ, is obvious from comparing ver. 19 with Jn. 15. 25; and its parallelism with Ps. Ivili, conducts to the conclusion that the congregation (ver. 1) is an appeal against the Sanhedrim who pronounced sentence against our Lord. C.

Ver. 4. Deaf adder. The deafness here attributed to the adder, is not deafness to sound, but to charming; so the ear of our Lord's judges was not deaf to evidence, but to just conclusions.—Note, The many statements made by travellers concerning serpent-charming in the East, seem to be nothing more than the evidences of inattention and credulity of false pretensions, and successful juggling: nor do they receive any countenance; but, on the contrary, a flat contradiction, from the statement of the psalmist. C.

Ver. 6. Break their teeth, O God. For explanation and vindication of this and similar prayers in relation to the enemies of our Lord, see note on Ps. 5. 10; 35. 8C.

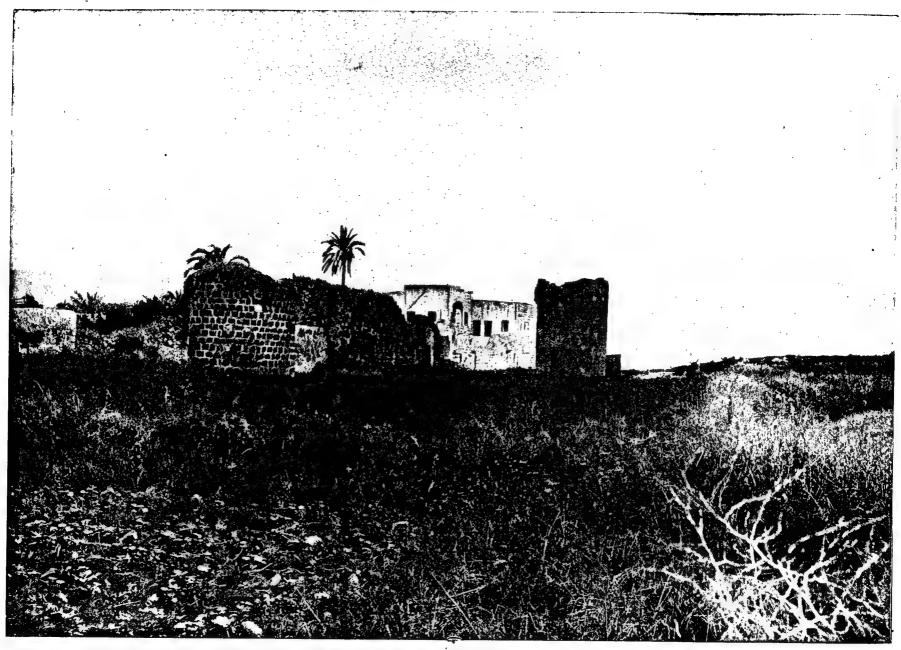
Ver. 9. Before your pots can feel the thorns. Before the blaze from the dried thorn can ascend to the pot placed over it, the wicked shall be swept away; an expression of suddenness expressively equivalent to that of the apostle, 'in a moment, in the twinkling of an eye,' I Co. 15. 52. C.

REFLECTIONS.—What a plague to a church or

REFLECTIONS. — What a plague to a church or nation are unjust rulers! Oppression by law is the

most grievous tyranny; and good men often suffer by the partiality of unjust judges. Greatly humbling to such as see it is the wickedness of the human heart. And it makes those in whom it reigns earnest and ob-stinate in sinful courses. Neither the terrors of God's wrath nor the hopes of the gospel can effectually change it, only the Spirit of God can help to instruction. But it is a mercy for the saints that God cares for and protects them amidst such barbarous, brutish, and deceitful men, who have power on their sides; that he restrains these enemies by his power so that they waste themselves. In a sudden and tremendous manner they are sometimes destroyed. And howous manner they are sometimes destroyed. And now-ever the godly now pity the folly and bewail the con-duct of sinners, they will hereafter see God's justice in their punishment and bewail in their ruin. At last God will make the most haughty and brutish to know that he governs the world; and that it is only in the way of holiness and virtue that real happiness is to be found.

PSALM LIX. Ver. 1. The speaker declaring his innocence from transgression, sin, or fault, ver. 3, 4, can surely be no other than Jesus, who, while 'he bore our sins,' because 'the Lord laid' them on him, was yet in his own person 'holy, harmless, and undefiled.' C. Ver. 6. The dogs which, in eastern cities, have neither masters nor homes, go about the streets by night in search of food—always noisy, and often troublesome. C.



THE WALLS OF TIBERIAS—NEAR HAMATH, OF OLD TESTAMENT TIMES. [Psalms,, lxviii:27.]—"There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali." Tiberias was a city of Zebulun, and was formerly occupied, according to Joshua, xix:35, by Rakkath, and is also near the hot baths referred to in Joshua, xix:35 as Hamath. The walls of the city were rebuilt by Justinian.

The city was captured by the Persians under Khosrces in 614 B. C. In 1738 Dhahr-el-'Amr built a fort on the hill north of Tiberias and repaired the walls of the city, which suffered terrible damage through the earthquake of 1837. There are now in Tiberias about six thousand people, four thousand of whom are Jews, three hundred are Christians and the rest Moslems. This is one of the four sacred cities of the Jews in Palestine,

4 They run and prepare themselves without my fault: hawake to help me,3 and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: bek not merciful to any wicked 4transgressors.5 Selah.6

like a dog, and go round about the city.

elah. 6
6 They' return at evening: they make a noise ke a dog, and go round about the city.
7 Behold, "they belch out with their mouth: words are in their lips: for "who, say they, oth hear?
8 But thou, O Lord, shalt plaugh at them; ou shalt have all the heathen in derision.
9 Because of his strength? will I wait upon ee: for God is my defence.8 swords are in their lips: for 'who, say they, doth hear?

thou shalt have all the heathen in derision.

thee: for God is my defence.8

10 The God of my mercy shall prevent me: God' shall let me see my desire upon mine enemies.9

11 Slay* them not, lest my people forget: scatter" them by thy power; and bring them down, O LORD our shield.

12 For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak.

13 Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. Selah.2

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat,3 and grudge if they be not satisfied.4

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

PSALM LX.

1 David, complaining to God of former judgments, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.

To the chief musician appon Shushan-eduth, Michtaml of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the Valley of Salt twelve thousand.

GOD, bthou hast cast us off, thou hast scattered³ us, thou hast been displeased; O' turn thyself to us again.

A.M. cir. 2945. B.C. cir. 1059.

g 1 Sa. xviii. xix. xxiii.xxiv.xxvi. h Ps.7.6-9; 35. 1,23; 44.23.26. 3 Heb. to meet me.

2 Da.4.35.Ps.148.14. J Ps. 54. 3. Is. 1. 10. Am.9.7.

6 See note on Ps. 3.

2.—C. / ver.14.1 Sa.19.11. ver.14.15a.19.11,
n Ps.55.21; 57.4; 64,
3-5;109.2; 3-Pr.12.18,
o Ps.10.11,13; 73.11;
94-4.7.
p Ps.24;37.13. Pr.1.
26.1s.1.24.Am.5.9,
q 2Ch.20.12.Ps.62.1,
5.

5.7 His strength. Omy strength. BHeb. my high place, ver.1,17.

v Pr.12.13; 18. 7. Ps 64.7,8; 71.13; 109.17,18 120.3,4;140.9,10;79.12. x ver.11. Nu.14.33.

1 That they may not be a nation with unjust judges 'weighing' out 'violence,' and with cruel officials putting it in execution against the innocent.—C.

y Is.26, 9, 11, Ps. 46, 10,11;58.11;83.18. Eze. 38.23;39.7, 2 See note on Ps. 3.

z.-C. z ver.6,15; Ps.109.10 -12. Job 15. 23; 30. 3-8. Is.8.21.

8 Heb. to eat, 1s.65.

8 Heb, to eat, 1s.65.
3 Or, if they be not satisfied, then they will stay all night.
a Ps.7.1795.12;13.6; 18.49211.3152.02;30.5; 35.08;41.3352.02;46.7; 56.12, 32, with ver. 9, 10.
b Ps.61.3391.14,946.1,7,11.1ls.25.4; 32.2; 26.
v Ps.18.1.

PSALM LX.

B.C. cir. 1037. a Ps.80. title. 1 Or, A golder 1 Or, A golden psalm. 2 The Syrians be-yond the river Eu-phrates, and the Syrians of Zobah, 2 Sa.8.3-14; 10. 16. 1 Ch. 18.3-13. b Ps.44.9;80.12. 3 Heb. broken.

c La.3.31,32.Zec.10. 6. Ps.80.1-3,7,14,19;79. 8-11; 74.3,19,21;44.23-

A.M. cir. 2967. B.C. cir. 1037.

d 1 Sa. 14. 15. Hag. 2. 2 Ch. 7. 14. Is. 30, 30.

2.—C.

A Ps. 108.6,13;20.6. 2
CO.1.10.Is.63,1-5.

I Ps.89, 35. Je. 23. 9.
Am.4.2.

J 2 Sa. 5. 1-3. 1 Ch.
xii. with 2 Sa.2.8.9.

A 15a. 28. 2. De. 33.

17.

17. / Ge.49.8-10.Ps.122. n 2 Sa.8, 2, 1 Ch. 18. 13.

5.

n 2 Sa. 8. 2. 1 Ch. 18.

R Rua. 7. Sa. 8. 14.

Ch. 18.3.

6 Or, friumph thou
over me (by an irony),
Ps. 108.9. 2 Sa. 5. 18. 25;

8. 127. 17. 22. 18. 12. 29.

7 The meaning is
in plan terms:—
Moab is already subdued. I can do with
it what I please.
Edom is not yet con.
gooded: but I shall
out and bring it under
my power. Philistia,
too, my ancent foe,
will in due time submit to me. Its triumphant shout, so
often raised on the
discomfure of my
forefathers, shall now
forefathers, shall now
forefathers, shall now
a victor.—P.

8 Heb.
y Fs. 44.9; 108. II. Is.
12.14.9.14.
y Fs. 22. 21, 146.3. Is.
31.3.

18 Heb. salvatran.

9 FS.35. sa, say. 9 Heb. salvation, r Nu.24.18, 1 Ch.19, 13. FS.27.1-3; 118.6-14; 18. 30-45. Is. 17, 13; 41, 14-16, 26; 63.3. Mal. 4.1-

PSALM LXI. PSALM LXI.
B.C. cir. roze or roze.
F.S., title. 2. 6A.1;
80.1130.2 Phil.4.6 70.
C PS.4.20.1 Ti.2.8.
1 End of the earth.
From the 'sorrows of death,' the end of all that dwell on the earth, PS. 110.3.48.
4 La.3.6.5 Ps. iii.—
XIII. xiii.; 54. 111v. cii.
C PT. 18.7. D. P. 18.4.6.
91.1-169215; 46. 1, 11;
ver. 3.
g 2 C.O. 17.0.1.8.40.3.4
7.18.10.
A PS. 27.4; 42. 2, 8, 11;
S. 24.57.1.129.
S. 25. 26. 36. 36. 37. 37.
S. 27. 30. 7, make my yeS. The wines of the

2 Or, make my re-fuce.
3 The wings of the cherubim overshad-

owing the mercy-seat, Ex.37.9. He.9.5. 4 See note on Ps. 3.

4 See note on Ps. 3, 2.—C.
i Ps. 21, 4(66, 12, 14),
i Ps. 10, 5-7; I Co. 3, 22.
j Heb. Thon shalt
add days to the days
of the king. Ps. 71. 9,
1821,5-7.
l Heb. as generation
and generation and generation
4 (6c. 24, 27), 32, 10,
Mir. 20, Ps. 40, 11(43, 3),
57, 3, Pr. 20, 28.

2 Thou^a hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thous hast showed thy people hard things; thou hast made us to drink the wine of astonishment.4

4 Thoug hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.⁵

5 Thath thy beloved may be delivered, save with thy right hand, and hear me.

6 Godi hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine; Ephraim also is the *strength of mine head; Judah is my lawgiver;

8 Moab is my "washpot; over 'Edom will I cast out my shoe: Philistia, triumph thou because of 6me.7

9 Who will bring me into the strong scity? who will lead me into Edom?

10 Wilt not thou, O God, which Phadst cast us off? and thou, O God, which didst not go out with our armies?

11 Giveq us help from trouble: for vain is the help⁹ of man.

12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM LXI.

1 David fleeth to God in prayer upon his former experience. 4 He voweth perpetual service unto him, because of past, and in prospect of future mercies.

To the chief musician upon a Neginah, A psalm of David.

HEAR myb cry, O God; attend unto my prayer.

2 Frome the end of the earth will I cry unto thee, when ^dmy heart is overwhelmed: lead me to the Rock that is higher than I.

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 Ih will abide in thy tabernacle for ever; I will trust² in the covert of thy wings.³ Selah.⁴

5 For thou, O God, 'hast heard my vows: thou hast given me ithe heritage of those that fear thy name.

6 Thou wilt prolong the king's life; and his years as many generations.6

7 He shall abide *before God for ever: O prepare mercy and truth, which may preserve him.

REFLECTIONS.—Firm faith of our spiritual interest in God encourages to bold supplications in a day of trouble. None can destroy if he defend us. Though none be innocent before God, they may be so before men, at least with respect to particular crimes. And such innocence, though it cannot protect us from evil men, may encourage our appeals to God for redress. It is common for sinners to think that God overlooks their wickedness; but the awful punishment thereof will make them know that he observed it. If we wait on God and depend on his mercy, we are sure of preservation in trials and even of prevention with favours. But how dreadful is their danger against whom the prayers of Christ and his people ascend! The tongue,

1025

defiled with slander, cursing, and falsehood, will themet with stander, cursing, and tamenous, with bring to itself misery. The punishment which God inflicts on men, correspondent to their sins, will force them to know his existence and government: and the sufferings of Jesus Christ and his people shall at last issue in everlasting honours, triumphs in their God, and praises for his mercy and kindness.

PSALM LX. Ver. 1. Scattered. Though Israel and Judah were both led captive, they were never scattered among the nations (De. 28. 64) till after the crucifixion of our Lord. This psalm is therefore mainly a prophetic prayer prepared for the believing penitent Jews, when their heart shall turn to the Lord. C. Ver. 5. Messiah, who is the 'truth,' ver. 4: Jn. 14. 6, here intercedes, because him 'the Father heareth always,' jn. 11. 42, and prophesies the future allounent of the 1---d to the children of

8 So" will I sing praise unto thy name for A.M. cir. 2983 or 2946. B.C. cir. 1058 or 1021. ever, that I may daily perform my vows.

PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies.

5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.

To the chief musician, to aJeduthun, A psalm of David. PRULY¹ my^b soul waiteth² upon God: from him cometh my salvation.

2 Hed only is my rock and my salvation; he is my defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: has a bowing wall shall ye be, and as a tottering fence.

4 They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.4

5 My soul, 'wait thou only upon God; for my expectation is from him.

6 He konly is my rock and my salvation; he is my defence: I shall not be moved.

rock of my strength, and my refuge, is in God.

My defence: I shall not be moved.

7 In God is my salvation and my 'glory: the ck of my strength, and my refuge, is in God.

8 Trustⁿ in him at all times; ye people, 'pour ty your heart⁶ before him: God is a refuge for Selah. out your heart6 before him: God is a refuge for us. Selah.

Ps.59.16,17; 56.12; 66.12-15;116.14-19;119.

PSALM LXII. B.C. cir. 2058 or 1021 a 1 Ch. 25. 1, 3. Ps. EXXIX.;65.1. 1 Or, only.

b Ps.33.20;37. 7; 130. 5,6.1s.8.17;30.18;40.31, 2 Heb. is silent. c Je.3, 23. Ps. 37. 39;

121.2, d ver.6,8; Ps. 73. 25, 26;46.1,7; 142.4, 5; 9.9; 59.9,17.Na.1.6. 8 Heb. high places. e Ps.37.24. Mi. 7.8. 2 Co.4.8,9.1 Co.10.13 g Ps.4.2;38.12;55.12, 1 Sa.24.14:26.20.

A Is-30.13. Ps.73.18-20;64.7.1 Th.5.3. 1 Ps.2.1-3; 4.2; 28.3; 55-21;5.9. 4 Heb. in their in-ward parts. 5 See note on Ps,

3.2.—C. J Job 35.14.Ps.27.13, 14.Mi.7.7,10. Zep. 3.8. La.3.25,26.Is.49.23. * Ps.18.31,32;3.3;91. 1,2.Je.3.23. Ho.1.7.Is. 45.17.22.

Is. 40. 15-17; 2. 22. Ps. 39.5, 11;8.4. Je. 17.5,

6.
7 Vanity—an exhalation, a vapour smoke—dark, incohe sive, and easily driver before every wind.—

before every wind.—

© Or, atthe.

© Or, atthe.

© Interpretation of the property of the prope

PSALM LXIII. B.C. cir. x058 or 1021. & x Sa. 22. 5; 23. 14-10;26.1,2. & PS.18.1-3; 91.2; 31. 14;142.4,5; 118.28;42.5,

τ Job 8.5. Ps.5.3; 78. 34. Pr.8.17;1.28. Ca.3.1 34 Pr.8.17;1.20. Cm.5134 Ps.42.1.21:43,6;84.
2,11;101.2;119.81.
1 Heb. weary land without water, Is.41.
172 'Like a dry, thirsty, waterless land.—Boothroyd.

9 Surely pmen of low degree are vanity,7 and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

10 Trust^q not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

11 Gods hath spoken once; twice have I heard this, that power belongeth unto God.

12 Also unto thee, O Lord, belongeth mercy: for "thou renderest to every man according to his work.

PSALM LXIII.

1 David's thirst after God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and of his own rejoicing.

A psalm of David, when he was in the wilderness of Judah

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty 2land, where no water is;

2 To see thy power and thy glory, so as I. have seen thee in the sanctuary.

3 Because "thy loving-kindness is better than life, my lips shall praise thee.

4 Thus hwill I bless thee while I live: I will 'lift up my hands in thy name.

5 My soul shall be satisfied as with marrow

the restoration, the emblem also of the spiritual endowment and temporal blessedness of the Gentile church. C.

Ver. 6. Shechem was the first place in Canaan where ground was purchased for the permanent erection of the altar El-elohe-Israel, Ge. 33. 19. It was also the place to which Joshua summoned the tribes, and where they ratified their covenant with God, Jos. 24. 1, 25. It was also a city of refuge, Jos. 20. 7. It literally signifies a portion. From which four particulars, the meaning of the promise may be fully gathered. C.

Ver. 8. Weshpol, or basin: not a phrase of contempt, or sign of servility, but rather of tender friendship and hospitable entertainment, see Lu. 7. 44; Jn. 31. 44, 15.—Cats my shoe. This phrase some interpret of taking possession; others of servile subjugation: is it not rather a token of friendly visitation, and peaceful entering into all the dwellings of the land, according to the eastern custom of putting off the shoes at the entrance of a dwelling or chamber?—Philistia I land of hereditary enemies, triumph in my victory of love that has conquered thy enmity. C.

Ver. 11. Vain is the help of man. Hence we learn that the victory expected is not that which can be wrought by the power or wrath of man—and not a victory over the literal Moab, Edom, and Philistia, but a spiritual victory of truth and love over the enemies of Jesus, represented by those nations. C.

REFLECTIONS. —What terrible rejection of God, what fearful convulsions and miseries in nations and absorbance are accessioned by sin 1. But the deeper our

what fearful convulsions and miseries in nations and churches, are occasioned by sin! But the deeper our distresses are, the more is the power and grace of our God magnified in our deliverance. Not David raised to a throne, according to promise, but Jesus exalted to his Father's right hand, and manifested in the truth of the gospel, is our banner displayed,—our means of victory and deliverance: let us then look to him and be saved. If sin has made deadly breaches, the sovereign grace of God can repair them. If we turn to him in prayer we may expect his return in mercy to us. Having loved us freely his right hand can save us. Our deliverance may be delayed, but faith triumphs. While Jesus subdues his opposers in mercy, or destroys all opposition, let us gladly receive him, and every all opposition, let us gladly receive him, and every promised blessing of grace or glory will necessarily follow. It may often happen that our bitterest enemies become our friends. At his pleasure he can unite nations and churches. Whatever difficulties then stand in our way let faith overcome them. Though we seem cast off, let us cleave fast to the promise, and trust and wait for the salvation of God. The greater The greater our danger, our cries and prayers ought to be the more earnest. Let us put no trust in human helps; but in God's name and strength encounter our spiritual enemies; and so shall our victory be sure.

PSALM LXI. Ver. 1. That this is a prophetic prayer of the Messiah cannot be doubted, when the description of his immortal person and reign, ver. 6, 7, are considered. Of no other can they be spoken—of him they are literally true, therefore to him they infallibly belong. C. Ver. 2. This is the prayer of an exile, far from home, and far

from God's sanctuary. If written by David, as is probable, it must have been during Absalom's rebellion. Even then, when in trouble and in imminent danger, his faith in God does not desert him. Sustained by it he rises above temporary calamities and predicts his triumphant return to his home, and concludes with the noble declaration, 'So will I sing praise unto thy name for ever; that I may daily perform my vows.' P.—Higher than I. He that was 'in the form of God,' and who 'counted it not robbery to be equal with God,' having taken 'the form of a servant, and humbled himself,' uses these words, sustained by 'the joy set before him,' Phi. 2. 6-11; He. 12. 2. C.

REFLECTIONS.—Often are the spirits overwhelmed.

REFLECTIONS. - Often are the saints overwhelmed with their sense of sin, their troubles, temptations, and fears. But whatever we be, and in whatever condition, a throne of grace and a prayer-hearing God are at hand to apply to. Jesus, the establishing and protecting Rock, is near; and his Word and Spirit are ready to lead us to him. And every former experience of protection or deliverance ought to encourage our flight to his refuge. Our trusting to his promises, peringht to his refuge. Our trusting to his promises, perfections, and providences, and our cordial worship of him here, will issue in our being for ever with him in his mansions of glory above.—God hears our prayers, regards our vows, and will provide for us everything good. We are heirs of God and joint heirs with good. We are heirs of God and joint-neirs with Christ. Since King Jesus for ever lives, for ever sits enthroned amidst mercy and truth, we may confidently expect to live and reign with him in everlasting felicity and praise. Let then the vows which we have made be conscientiously performed; and let praising of God and paying of our vows be our daily employment.

PSALM LXII. Ver. 1. The speaker is one who boldly affirms, ver. 6, 'I shall not be moved.' He who can so speak cannot be David the son of Jesse, who was subject to so many vicissitudes; but his greater Son, who was never 'moved' from his purpose of grace, and cannot be 'moved' from his kingdom of glory. C.

his purpose of grace, and cannot be 'moved' from his kingdom of glory. C.

Ver. 3. The second clause of this verse may be translated as follows:—'How long will ye assail (or attempt to slay)? all of you shall be as a bowing wall, a tottering fence.' that is, though you attempt my life, ye shall fail; you will fall to the ground helpless as a shattered wall. P.

Ver. 9. A lite—not necessarily litars, but a lite, appearing to enjoy happiness, and secure a stable perpetuity, yet subject to as many sorrows and vicissitudes as the men of 'low degree,' by whom they are so often envied. C.

Ver. 12. Neither the pursuit, nor the acquirement, nor the possession of riches, is evil: the evil lies in the 'love of money,' and the consequent expulsion of God from the heart, 1 Jn. 2.15. C.

Ver. 12. The general idea is that rank, wealth, worldly power, though good and useful in themselves when fairly acquired and rightly used, can never secure peace, or free man from trouble and death. To God alone belongeth true power, and he alone can give an eternal reward. P.

REFLECTIONS.—Patient and submissive resignation of our souls to God is the certain mean of a happy

of our souls to God is the certain mean of a happy issue of all our troubles. He is the alone author and 1026

finisher of all our salvation. In so doing corruptions and temptations can shake us, but not drive us, either fully or finally, from grace. While liars and traitors meet with destruction from God, they who trust in him may defy hell or death to hurt them. In him they are saved, secured, strengthened, and pro-tected; and in him, not in themselves, do they glory. The more their faith in him is exercised the stronger it becomes. The more we trust in men, or in worldly enjoyments, the more disappointment and hurt we shall meet with. But the more we depend on, cry to, or consider God, we shall find the more pleasure, safety, and comfort. The mercy and power which we see in him shall be employed to furnish, protect, and reward us, and to cut off our enemies.

PSALM LXIII. Ver. I. David was away from the sanctuary when this psalm was written. It expresses the earnest longing desire of his soul for communion with God once again in his courts. The imagery is graphic. The desert traveller can fully realize it. As one longs for water in the parched wilderness, where the heaven is as brass and the earth as iron, so the psalmist longs for God. P.—On comparing Ac. 4. 25, 26 with Ps. it., 61.66; 63. II, there can remain no doubt that the King who speaks in this psalm is the Son of God, with whose supplications in the days of his fiesh the ancient church was thus prophetically edified. C.

Ver. 2. This exactly corresponds with the prayer of our Lord, Jn. 17. 5; And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was. C. Ver. 11. Every one that svewareth by him shall glory. Every one that reverences his name, and acknowledges his omniscience and judgment. C.

REFLECTIONS.—What a dry and barren wilderness is this world, with nothing in it that can satisfy the longings of a soul! And the more we find of the emptiness of created enjoyments the more we should all the filese of Cod as our God and all sufficient fly to the fulness of God, as our God and all-sufficient portion. They who have experienced fellowship with him, and discoveries of his glory in public ordinances, will feelingly regret the want of them, and ardently desire the re-enjoyment of them. But great is the mercy that God himself, the fountain of happiness, and his throne of grace, are everywhere accessible. And if our hearts be refreshed with the tokens of his favour they ought to be enlarged in his praise. Happy and delightful is it to meditate on his loving kindness—and in his strength to follow him closely in the means of grace and paths of duty. It is his help and favour only that can tune our hearts to praise him while we enjoy his protection.—Dreadful is the destruction of the enemies of Jesus Christ and his people! But eternal shall be the honours and unspeakable the joys of him and his children, while all their malicious reproachers and

and fatness; kand my mouth shall praise thee A.M. cir. 2046 or 2083. with joyful lips;

6 When I remember thee upon my bed, and meditate on thee in the night-watches.

7 Because thou hast been my help, therefore in the shadow of thy wings' will I rejoice.

8 My soul 'followeth hard after thee: Pthy right hand upholdeth me.

9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

10 They shall 'fall by the sword:5 they shall be a portion for foxes.

11 But the 'king shall rejoice in God; every one that "sweareth by him shall glory: "but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it.

To the chief musician, A psalm of David.

HEAR my^a voice, O God, in my prayer: preserve^b my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

4 That they may shoot in secret at the perfect: hsuddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter: they commune of laying snares 2privily;3 they' say, Who shall see them?

6 They *search out iniquities; *they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

7 But God shall shoot at them with an arrow: suddenly shall they be wounded.6

8 So they 'shall make their own tongue to fall upon themselves:7 allp that see them shall flee away.8

9 And ^qall men shall fear, and shall declare the work of God: for they shall 'wisely consider of his doing.

Ps.103.1-6; 118.28; A Ps. 103.1-6; x10.26; 7. 814.21; 314.25; 314.35; 314

viii. xxviii. xx. Je. 18.

3 Heb. They shall
make him run out
like water by the
hands of the sword.

5 Ca.2. 15-La.5. 18.
Job 40.13.

6 The jackals search
by night for dead
bodes, which they
loss which they
less gradient of the concess gradient of th

PSALM LXIV.

PSALM LXIV B.C. cir. rogo. a Ps. 27,71 202.17 130. 27 140. 67 144. 17 1462. 17 d Ps. 162. 17 17 18; 34. 44 27 Ps. 27. 25; 31. 20; 143. 31.0-13. 47 Cet. 49. 0. Ps. 56. 67 100.21140. 4759. 3. 47 Ps. 10. 38, 7. Pr. 30. 48 Ps. 50. 18 Ps. 16. 47 d Ps. 10. 88, 9. Hab. 3. 44 Ps. 56. 1. Pr. 4. 16. d Pr. 1, 10. 40. 64. 74.

k Ps.56.1.Pr.4.16. Pr.1.10-14.Da.6.4-7. i Pr. 1.10-14. Da. 0.4-/.
1 Or, speech.
2 Heb. to hide

2 Heb. to nace snares. 3 How distinctly was this verified when the Pharisees sought to entangle our Lord in his talk, Mat. 22.15

j Ps.10.11;59.7. Eze.

-22.—C.

J PS.10.11;99.7. Eze.
8.12.

£ Da.6.4.5. Pr. 4.16,
17.Mij.7.2.2.15.99.3-15.
1Ki.-8. too are conswined by that which
they have theoroughly
searched.
6 Heb. a search
searched.
9.11.70.
7 PS.7.11.31.38.2-8;
73.18-20; 91.5.6.] 0.06.
4 De. 32.23. La. 3.1.
3.1 Th.5.3.
6 Heb. their wound
shall be.
13. Ps. 140.9;
17. This was verified when the Jews
prayed, 'His blood
be upon us and upon
our children,' Mat.
27.25; Comp. Mat.
3.
3. Re.18.4.70.Nu.16.
4.Na.2.7.13.13.14.

7. 23, Comp. Jan. 23, 25.—C. p. Re. 18.4, 10. Nu. 16. 34. Na. 3.7. Is. 13. 14. 8 Avoid them as disgraceful, or as persons smitten with an infectious disease.

-C.

9 Ps.52.6;110,120;58.
11 Re.11.13,16;50.28.

P Ps. 111. 2. De. 32.
29, with 15.5.12.

1 Heb. are girded with foy, 15.35.1.

A.M. cir. 2945. B.C. cir. 1059.

s Ps. 58. 10; 32. 11; 33 1. Phi. 4.4. 1 Th.5. 16. 1 Co.1.31.

PSALM LXV.

PSALM LXV.
B.C. cir. 1017,
1 Hch. is riden, Ps.
62.15,824.
a Ps.76.278.68,69.
a Ps.76.278.68,69.
d Ps.56.12,70.11;66.
13.441.09.22.27,10.
12.32.15,56.7, Zec.B.21
-22;
cip. 13.4410.12;65.11.
R0.72.455.5.02.1Mi.
Jn.17,9.
3 Heb. Words, or matters of insupers.

matters of iniqua-ties. § Ps. 33.12; 4.3; 84.4; 15.123.6. Å Ps.63.5; 36.8; 16.11; 17.15. Je. 31.12-14,25. Ep. 3.18,19. 8 The tabernacle was so called before the temple was built.—P.

the Nile. It may also mean a copious rain. In the East the whole soil is parched and barren during the long summer, except where artificially in the long summer, except where artificially in the long summer, except where artificially in the long summer, except and to descend into the furrow thereof.

8 Heb. thou dissolvest it.

o neo.thou dissolve.

**CO.36, Ps. 14, 8

**Pheb. the year of the year.

**Louds, Ps. 104, 3. Na. 1, 14, 3. Thy hair wheels. Horstones. Ho

of anti perpetuated.

C. s Job 38. 26, 27, Pa. 147.8.

Job 38. 26, 27, Pa. 147.8.

Deautiful allusion to the splendid girdles that constitute so important an article of eastern dress.

C.

10 The righteous shall be glad in the LORD. and shall trust in him: and all the upright in heart shall glory.

PSALM LXV.

1 David praiseth God. 4 The blessedness of God's chosen, because of his infinite power and goodness.

To the chief musician, A psalm and song of David.

PRAISE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall ^dall flesh come.

3 'Iniquities' prevail against me: as for our transgressions, thou shalt purge them away.

4 Blessed, is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be "satisfied with the goodness of thy house, even of thy holy temple.3

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth. and of them that are afar off upon the sea:

6 Which by his strength ¹setteth fast the mountains; being "girded with power:

7 Which estilleth the noise of the seas, the noise of their waves, and the ptumult of the people.

8 They also that dwell in the uttermost parts are afraid at ^qthy tokens: "thou makest the outgoings of the morning and evening to rejoice.4

9 Thou visitest the earth, and waterest 5it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof;7 thou makest it soft⁸ with showers; thou ^tblessest the springing thereof:

11 Thou crownest the year with thy goodness;9 and thy 1paths2 drop fatness.

12 They drop upon the pastures of the wilderness; and the little hills rejoice on every

discouragers shall be filled with astonishment, and | struck into endless silence and confusion.

PSALM LXIV. Ver. 1. The exact similarity of this psalm to Ps. lxiii. is sufficient external evidence that it is a prophetic prayer of Messiah; but there is an internal evidence that renders other proof unnecessary. The speaker (ver. 4) describes himself as the perfect, a description utterly inapplicable to any sinful man, and true only of the Christ. C.

REFLECTIONS .- A believer's troubles and enemies often fill his heart with fear, and drive him to his prayers. prayers. And in every age and place the bitterest words of reproach and infamy are liberally shot forth words of reproach and iniamy are independently shot form against the most faithful saints. Being perfect in Jesus' blessed sacrifice, and having the truth of grace in their hearts, they are hated by the world, who cannot bear their holy and heavenly constitution of the same state. versation. Daring in wickedness, their enemies often neither fear God nor regard man, but encourage one another in sin; nor do they stick at anything to accomplish their malicious designs. With what care they pry into the faults of the godly, suborn false witnesses, wrest their words, and eke out their defamations with impudent falsehoods! but God will at last adjudge the injuries done to his people. And when he strikes home there is no escaping. Then the reproaches of

the wicked, and their horrid imprecations, shall draw down indoment on their own heads. And it is down judgment on their own heads. And it is our wisdom to profit by the judgments of others. Too often warnings are lost through inconsideration. Even persecutors ought to learn and tremble while the door of mercy is yet open. And saints should rejoice in God's manifestation of his power and justice, and in their own deliverance; and trust in him, and make him their glory.

PSALM LXV. Ver. 1. Praise waiteth for thee, O God, in Zion. 'Praise is silent for thee, O Lord,' silent, as if the heart of the church was too full of gratitude to find utterance; or, as an eastern servant, waiting in silence for a word or sign. C. Ver. 3. 'Our iniquities have prevailed over us; but our trespasses thou hast covered.'—Boothroyd. An exact description of justification by grace. See Ro. 4.6-8. C. Ver. 4. Blessed is the man, &c. The church here describes Messiah, upon whom all gifts originally descend, Ps. 68, 18; Ep. 4.8, and from whom they come down in rich and plenteous effusion of the Spirit showing the things of Christ. C. Ver. 5. By terrible things. The answer to all the prayers of faith is concentred in the Father's sending his Son: and most terrible of all the works of God was the deliverance of that Son to the death for the church that he loved, Ep. 5. 25-27. And when the church prays 'Thy kingdom come,' terrible are the judgments that will respond in the coming destruction of Satan's kingdom. C.

earth, so barbarous as to deny the being and power of God. God's tokens in the heavens, in the seasons, in thunder, in earth-quakes, and storms, produce in the ignorant a superstitious terror, and in the most instructed and pious humble and reverential awe. C.

REFLECTIONS.—Patient expectations for God shall be succeeded with partial presentations.

be succeeded with joyful praises of him in his church and ordinances. And candid vows must be followed with conscientious fulfilment. God's readiness to hear orayer should encourage every one earnestly and hopefully to address him in every case: and sense of loading guilt or prevalent lusts ought not to make us despair but to implore, believe, and admire the pardoning and sanctifying mercy of God. Fellowship with God is our greatest happiness. And it is not our merit, but his gracious love and blessed grace, that brings us to it. Nor must it be by transient starts, but by a fixed attendance on the ordinances of his grace, as nothing but the fulness of God in Christ can satisfy our hungry And however terrible the answer must be, God wherever they may be in the world, they have equal access to him as their trust and salvation. Everywhere in the works of nature we may discern the power, wisdom, goodness, and greatness of God. And everykingdom. C.

Ver. 8. There is no people, even in the uttermost parts of the thing we receive from mountains, from seas, from lumi-

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.5

PSALM LXVI.

1 David exhorteth to praise God, 5 to observe the great works, 8 to bless him for his gracious benefits. 13 He woweth for himself religious service to God. 16 He declareth God's special goodness to himself.

To the chief musician, A song or psalm.

MAKE a joyful noise unto God, ¹all ye lands:²

- 2 Singa forth the honour of his name; make his praise glorious.
- 3 Say bunto God, How terrible art thou in thy works! othrough the greatness of thy power3 shall thine enemies 4submit themselves unto
- 4 All^d the earth shall worship thee, and 2.Ex.xv. Ju.v.1 Sa.2.1 shall sing unto thee; they shall sing to thy name. Selah.6
- 5 Come and see the works of God: he is terrible in his doing toward the children of men.
- 6 Heg turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.
- 7 He^h ruleth by his power for ever; his eves behold the nations: Tet not the rebellious exalt themselves. Selah.
- 8 Ok bless our God, ye people, and make the voice of his praise to be heard;
- 9 Which holdeth our soul in life, and suffereth not our feet to be moved.
- 10 For⁸ thou, O God, hast proved us: thou hast tried us, as silver is tried.
- 11 Thou *broughtest us into the net; thou laidest affliction upon our loins.
- 12 Thou hast caused men oto ride over our heads: we went pthrough fire and through water; but thou broughtest us out into a wealthy place.
- 13 Iq will go into thy house with burntofferings; I will pay thee my vows.
- 14 Which my lips have uttered,2 and my mouth hath spoken, when I was in trouble.
- 15 I will offer unto thee burnt-sacrifices of tatlings, with the incense of rams; I will offer detailings, with the incense of rams; I will offer details. bullocks with goats. Selah.4 dlocks with goats. Selah.⁴
 16 Come^s and hear, all ye that fear God, $\begin{vmatrix} 2-C_1 \\ ... P_{0.24} ... -11; xviii. cxvi. lxxi. 1 Jn. 1.1-3. \\ [...] 1_0.31.3 Mar. 53.9 Ga. 1.53.6 Th. 1.6.$

- v Is 55.9-13; xlix.lx. lxv. Je.xxxi.xxxiii.
- hw. Je. xxxii. xxxiii.

 3 This is a palm of public thanksgrving, sung by the congregation of Israel in the courts of the new sanctuary set up by David upon Zion. The special circumstance which suggested it was probably a plenteous rainfall after a long drought.—P.

PSALM LXVI.

B.C. cir. 1048. 1 Heb. all theearth, 0c. 32. 43. 1 Ch. 10. 23. De. 32-43. r Ch.16.23.

24.
25 From the beginning to vor. 12, the plurality of the speakers, and the nature of the sentiments, sufficiently indicate the church engaged in the pranes of her great King and Head.—C.

10, &c. 6 Ps.47.2;65.5;72.18. c Ps. cx.; 22. 27-31; 18.44. Phi.2.10,11.

1844 Phila 10.11.

3 Not by Power, as exhibited in creation, or put forth in judgments, but as exhibited in Christ, who is both the wisdom of God' to direct, and the 'power of God' to direct, and the 'power of God' bearing. Ps.81.15.

4 IST. 150; 22-24; Xiii. Ivalval. & C. 26c. 14, 9.16.

6 See note on Ps. 2.

6 See note on Ps. 2.

6 See note on Ps. 3. e Ps.46 8; 111.2;65.5, 7. Iob 36.24.

7. Job 36.24. g Ex.14.21,22; 15.1-19. Jos 3.16,17. # Da.4.35; 6.36,27;7.

14, f Ps. 11, 4;33, 13 Hab, 3.6.2 Ch. 16.9, f 18, 10, 7-16, Je. 5, 22, De. 28, 58, 59, & De. 28, 58, 59, 10, Is. 24, 15, 16; 42, 20-12; 49, 12, 13; 54, -2, 3; 55, 1, 2, &c. Re. 19, 5; 6.

7 Heb. putteth, Ac 7.28. Ps. 125. 1,2;121.2-

17.26.7 S.1.25.3,212.12.8
8 Or, yet.
PS.17.3. Tob 33.10.
179.1.6.3,7 Is. 48.10.
ZCC.13.9.
18 HO.7.12. La.1.13;
3.1-13. Fh.71.20.
9 Into the land of Egypt, which inclosed them in the net of slavery; as they themselves were accustomed to inclose and the many form the property of the second to the

fish of the river. See Nu.11.5—C. Nu.11.5—C.

PSALM LXVII.

... j Ge.17.7.Ex.19.5,6

B.C. cir. 1045. a Nu.10.35.Ps.44.26; 45.3-5. Da.2.35. Is.33. 3;41.15,16. 1 Heb. from his

1 Heb. from his face. 6 Is.9.18 Ho.1.3.2 c Ps.97.5; 80.10; 37.20. Mi.1.4 Re.5.36,17. Is.64.2.Ne.1.2-6. 2 See notes on Ps. 5.10;32.8.-C. d Ps.58.0.148.11;97.8. Re.15.3.4; 19.1-6. 1 Th.5.10. 8 Heb. rejoice with gladness.

8 Heb. rejoice with gladness.
e PS.67,35,566,447,6,7.is.42.10-12;12.4-6, g.ver. 33,34 De. 33.26. Ps. 18 10. Is.19.1. Job.22.14.
4 In the heavens—'through the deserts, '—hoothroyd.
5 Or, through the deserts; in JAH is his name.

B.C. cir. 1045. a Ps. iv. vi. liv. lv. lxxvi. titles. Hab. 3.

19.
b Ne. 0. 17. Ps. 103.8;
28.9; ps. 11. 1s. 03.7. Nu.
6. 24.25.
c Ps. 4.6; 31. 16; 80.3,
19. 2 Co. 4.6.
1 Heb. with.
2 See note on Ps. 3.

2 See note on Ps. 3.
2.—C.

al.S.11.9. Ps.98.2.3.

Hab. 2. 14. Zec. 8. 23.

Mat. 25. 19.

Mat. 26. 19.

Mat. 26. 19.

Mat. 26. 19.

Mat. 26. 1

* Heb. Lead. & ver.3. Lu.2.10,11. Re.15.3,4 Ro.15.9-12. * Le.26.4 Ps. 85,12. IS.1.19; 35.1; 32.15,16. Eze.34.23-27. Ho.2.21,

Ps.28.9; 29.11; 72. 17.Ep. t.3. / Ho. 3.5. Mal.1.11. Re.15.4; 11.15. Ps.22.

PSALM LXVIII.

name.

A Ps. 10. 14, 18; 146.9.
Je. 49. 11. De. 10. 18,
f Ps. 123. 1. Is. 57. 15;
66.1.

and I will declare what he hath done for my

17 It cried unto him with my mouth, and he "was extolled with my tongue."

18 If I regard iniquity in my heart, the Lord will *not hear me.5

19 But yverily God hath heard me; he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

. PSALM LXVII.

1 A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and to the increuse of God's blessings.

To the chief mus'cian on aNeginoth, A psalm or song.

OD be merciful unto us, and bless us; and Crause his face oto shine upon us. 2Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern4 the nations upon earth. Selah.

5 Let the people praise thee, O God; let all

the people praise thee.

6 Then shall the earth yield her increase; and God, even jour own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall 'fear him.

PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great

To the chief musician, A psalm or song of David.

ET Goda arise, let his enemies be scattered: Let them also that hate him flee before him.

2 Asb smoke is driven away, so drive them away: 'as wax melteth before the fire, so let the wicked perish² at the presence of God.

3 But alet the righteous be glad; let them rejoice before God: yea, let them exceedingly

4 Sings unto God, sing praises to his name:

extol him that grideth upon the heavens by his name JAH,5 and rejoice before him.

5 A hather of the fatherless, and a judge of the widows, is God in his holy habitation.

paries, from rains, from pastures, from fields, ought, with thankful admiration and praise, to be received as his gift. But in these let me discern, as in a figure, how he establishes his church, his ordinances, and his people. He limits, restrains, and directs their raging troubles. He enlightens by the word of his grace and the influences of his Spirit. And while Jesus, the Sun of Righteousness, rises with healing under his wings, his showers of gospel declarations and spiritual influences drop down abundantly, for the nourishment, satisfaction, and joy of the human race.

PSALM LXVI. Ver. 12. Thou hast caused men, &c. The Egyptian horsemen, whose representative descendants continue to this day to pay little regard to the safety of the humbler classes; and would, without compunction or rebuke, literally 'ride over their heads.' The expression here may probably refer to some elevated position in which the Egyptian horse appeared when pursuing Moses and the Israelites to the Red Sea. See ver. 6. C. Ver. 13. The speaker here, and to the end, is one—one who navs all his yows. and keeps all his resolutions—one so thoroughly pays all his vows, and keeps all his resolutions—one so thoroughly wise, that he knows his own heart; and so thoroughly pure, that

(ver. 18) he disclaims all iniquity; one whose prayer, consequently, God hath not turned away, ver. 20. Are not these marks sufficient to show that this perfect one is the Christ, entering as Highpriest into the holy place? C.

Ver. 15. Rams. These were the offerings of Aaron, the type of our Lord, at the time of is consecration, Le. 8. 18, 22, 28.—
Bullocks. One bullock was Aaron's own offering for sin, Le. 8. 1,14. The second for the peace-offerings of the people, Le. 9. 4, 5,—all types of that 'one sacrifice,' whereby Christ hath 'perfected for ever them that are sanctified.' He. 10. 12, 14. C.

Referentions. — With cordiality and loy ought

REFLECTIONS.—With cordiality and joy ought all men to celebrate the praises of that God who is so great and so good to all. And as our fathers' sins should awaken our sorrows, their mercies should in-flame our praise. But quickly shall antichristians and other enemies of our all-governing Lord Jesus be made to bow or be destroyed before him! All the trials of churches or saints, their support and protection in them, and the happy issue of them, ought, and shall be, matter of cordial and lasting praise: and to make vows in an evangelical manner when under trouble is

truly commendable; but much care must always be taken for the speedy and exact performance of them. To testify our gratitude to God, and to encourage others in his way, we ought prudently to communicate our most noted experiences of his goodness and grace. No duty performed amidst indulged wickedness can be acceptable to God. But such as in faith pour out their hearts unto God without any allowed guile, may now begin their praises and thanksgiving, in the confidence that their requests are accepted, and shall in due time be answered.

PSALM LXVII. Ver. 1. The choir of believers, that, in the last portion of the foregoing psalm, have been silently listening to their Lord, here resume their part in the worship of Jehovah, the light of whose glory they desire to behold in the face of Jesus Christ. 2 Co. 4.6. C.

Ver. 2. Thy saving health among all nations. Literally 'thy salvation among all nations.' It is a prayer for the universal diffusion of the knowledge of God, and especially the knowledge of the way in which he saves sinners. P.

Ver. 4. This psalm is evidently a prophetic preparation for that

- 6 God setteth the solitary in families: "he bringeth out those which are bound with chains:7 but the rebellious dwell in a dry land.
- 7 O God, when thou "wentest forth before thy people, when thou didst march through the wilderness; Selah:"

 8 The earth shook, the heavens also dropped The earth shook are selected by the se
- at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, pdidst send a plentiful rain,2 whereby thou didst 3confirm4 thine inheritance when it was weary.5

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

the company6 of those that published it.

that tarried at home divided the spoil.

shall ye be as "the wings of a dove covered with silver, and her feathers with yellow gold.

it,9 it *was1 white as snow2 in Salmon.

an high hill, as the hill of Bashan.

or the poor.

11 The Lord gave the word: "great was are company of those that published it.

12 Kings of armies did flee apace; and she hat tarried at home divided the spoil.

13 Though ye have then among the pots, yet hall ye be as the wings of a dove covered with liver, and her feathers with yellow gold.

14 When the Almighty scattered kings in the hill of God3 is as the hill of Bashan; high hill, as the hill of Bashan.

15 The hill of God3 is as the hill of Bashan; high hill, as the hill of Bashan.

16 Why leap ye, ye high hills? "this is the lill which God desireth to dwell in; yea, the ord will dwell in it for ever thousands of angels: the Lord is among the poor.

17 The chariots of God are twenty thousand, the holy place.

18 Dictinol 12 the basha of 18 lead of 19 hill which God desireth to dwell in; yea, the Lord will dwell in it for ever

even thousands4 of angels: the Lord is among them, as in Sinai, in the holy place.

18 Thou^d hast ascended on high, thou hast led captivity captive: thou hast received gifts for men;5 yea, for 9the rebellious also, that the LORD God might dwell among them.

19 Blessedh be the LORD, who daily loadeth us with benefits, even the 'God of our salvation.6 Selah.7

20 He that is our God is the God of salvation; and unto God the Lord belong ithe issues8 from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea;

23 That" thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

**Sec note on rs. 3.
**gr Co.6.9-11.P1.1.22.18.46.12.21365.2155.7. Mat.9.1318.11.T II.1.13.15.T III.3.3.Re.21.3. A Ps.
**72.17-1917031-18;cv.cvii Ep.1.3 La.3.23.18.03.9. **iPs.18.50.H0.1.7.18.45.17.22. **f2C0.1.10.

**Re.7.18.De 32 39.He.2.15. **A Ps.110.6.Hab.3.13.Lc.26.18;cr.&c. II.5.56.8;T.111.1227.7.2.13.
**with Nu.21.33.Ex.14.22. **n18.63.1-6.Ps.58.10.Ke.19.17.1 Ki.21.19. **9 Or, red.
**Jeschool on rs. 3.
2*Co.6.9-11.11.11.12.27.7.2.13. A Ps.
18.Deliverances from its fear by justification: from its power, with Nu.21.33.Ex.14.22. **n18.63.1-6.Ps.58.10.Ke.19.17.1 Ki.21.19. **9 Or, red.
**Jeschool on rs. 3.
2*Co.6.9-11.11.12.13.18.2.13.2.13. A Ps.
18.Deliverances from its fear by justification: from its power, by the resurrection.
2*Deliverances from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from its fear by justification: from its power, by the resurrection.**
2*Deliverances from its fear by justification: from

A.M. cir. 2959. B.C. cir. 1045.

j 1 Sa. 2. 5. Ps. 113.9 107.41. 6 Heb. 1n a house.

7 Ps. 107.34,40. Mal 8 See note on Ps. 3

*See note on Ps. 3.
2.—C.
• Ex. 10. 16.18. Ju. 5
• Is. 43. Ps. 77. 18 114
• 7
• The heavens
dropped, that 18, the
clouds of heaven
send down raindrops.—C.
• Ps. 78. 24, 27; 65.0,
10. De. 17. 10–14. Ezc.
34.50.

1 Heb, shake out

Ps.81.6;105.25;119, 83.Ex.1.14. # Ps.74.19;105.37.Is. 60.8.

60.8.

v Nu. xxi. Jos. vi.—
xii. Ne.0.24.
9 In it. In what? in
the wilderness ever.
7, wherein the people
of God dwelt, ver.xo.

~C. * Ju. 2.7. Jos. xxii.-xxiv. Je. 2.3. 1 Or, for her, she

was.

3 As snow—when
the manna lay 'white'
as the 'hoar-frost'
upon the face of the
wilderness, Ex. 16.14.

31.—C.
y Ps.78.68,69;2.6;48.
2.1s.12.
3 Rather, 'the hill of God. Is it the hill of Bashan?—C.
x Ge. 31. 21, 23, 25.
De 2.8.0.

Ge. 31. 21, 23, 25. De.3.8,9. # 1 Ki.9.3. Ps.78.68, 69; 2.6; 87.1; 132.13,14. Ep.2.20-22. He.12.22-6 2 Ki.6.17. De.33.2. Da.7.10.He.12.22.Re.

5.11, 4 Or, even many thousands.

A.M. cir. 2959. B.C. cir. 1045.

r De. 33.-8. 1-48 I.
Pr. 5-16.
2 Or, ye that are of
the foundarn of Israc!
3 The Lord of the
stock of Israel.
itorstey.
5 2 S4.6.1,2. I Ch.13.
1.215.3.
1 I Sa. 9. 21. Ju. xx.
xxi.

2.—C. &PS. 18. 10;104.3. ver. 4. 1 Heb. give. d PS. 29. 3,4. Ro. 1.16. IS. 2. 3;13. 2. & PS. 29. 1;96.6–8. De.

e Ps. 29.1;96.6-8. De. 32.46.

g De. 32.66.

d Dr. Astrony.

h Ex.15.11. Na.1.5.

De. 4.24. He. 12.24. Ps.

45.4655.

3 'Adorable.' Horsely.

4ey'. 'Awful.' - Boothr.

1 Ps. 25.7,8. Zec. 10.

12. Is. 10.31;45.24. Phi.

4.13.

PSALM LXIX.
B.C. cir. 1021.
a Ps. xlv. lx. ixxx.
titles.
b Ps. 42-7, Jonah 2-5.
Is. 43-2. Mat. 26.38, Jii.
III. 27 c. 14, 15, Ps. 40.2;
18.4, 5, 18, 38. 14, 17,
1 Heb. the mire of depth.

depth.
2 Heb. depth of 2 Heb. depth of waters.
d Ps.6.6;13.1-3;22.2,
15;77.1-4;119.82,123,
15.53.2-5,2C0.5.21.
Ga.3.13.

24 They have seen othy goings, 1 O God: even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless^q ye God in the congregations, even the Lord, from the fountain of Israel.3

27 There's ist little Benjamin with their ruler, the princes of Judah and their council,4 the princes of Zebulun, and the princes of Naphtali.

28 Thy God "hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebukey the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou, the people that delight

31 Princes shall come out of Egypt: Ethiopia⁸ shall soon ^astretch out her hands unto God.

32 Singb unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him ethat rideth upon the heavens of heavens, which were of old; lo, he doth 1send out this voice, and that a mighty voice.

34 Ascribe ye strength unto God: shis excellency is over Israel, and his strength is in the clouds.2

35 O God, "thou art terrible" out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

PSALM LXIX.

1 Darid complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He engageth to praise God with thanksgiving.

To the chief musician upon aShoshannim, A psalm of David.

CAVE me, O God; for bthe waters are come in unto my soul.

2 Ic sink in deep mire, where there is no standing: I am come into deep waters,2 where the floods overflow me.

3 Id am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.3

5 O God, "thou knowest my foolishness; and my 4sins 5 are not hid from thee.

blessed time when 'the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.' Re. 11. 15. C. Ver. 6. This psalm sets forth a great principle which people and nations ought never to forget—that true religion can alone secure national blessings—peace, progress, temporal prosperity, and social happiness. P.

REFLECTIONS. - God's mercy is the spring and matter of all the blessings we need. His favour manifested is our whole joy and comfort. And the more kindness he bestows upon any person or church, the

more they wish his gospel and kingdom to spread. His method of redeeming and saving men through Christ is health to their soul and marrow to their bones. It is an unspeakable mercy to be judged and governed according to the gospel and promise of grace. The service of Christ is the freedom and happiness of his service of Christ is the freedom and happiness of his people; and his government introduces the most inestimable benefits and exalted praises. What a harvest of converted souls the world yields as he pours to converted souls the world yields as he pours to converted souls the world yields as he pours to converte the world yields as he would yield yield yields as he woul

forth his influences! And blessings innumerable flow from a spiritual relation to God as our God: while reverential love and holy obedience always attend the firm faith thereof.

- 6 Leth not them that wait on thee. O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
- 7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I^j am become a stranger unto my brethren, and an alien unto my mother's children.

9 Fork the zeal of thine house hath eaten me up; 'and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, and chastened my soul with fasting, that was to my reproach.

11 Io made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was athe song of the drunkards.7

13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me. neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord; for thy loving-kindness is good: turn unto me, "according to the cooking to the cooki multitude of thy tender mercies.

multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.
18 Draw nigh unto my soul, and redeem it:

19 Thou hast known my reproach, and my sphame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some

**All Israel were literally prisoners in Egypt and in Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and in Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and in Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and is Egypt and in Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and is Egypt and in Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and is Egypt and is Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and is Egypt and is Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and is Egypt and is Baby. Thou hast known my soul, and redeem it:

**All Israel were literally prisoners in Egypt and is Egy

** Ps.25.3. Joel 2.26, 27. Is. 45. 17; 49.23; 61.3, 7,9;28. Id. 4; Ps. 31. 11; 22.6. ver. 9,12,19,20. Is. 52.2,3;60.

6;52.14. j Job 19.13-19.Ps.31. 11.18.53.3. Jn.7.5;6.60, 66. 66.

I Ki. 19. 10, 14. Ps.
110.139. Jn.2.17.

6 Zeal for thine
house as an inward
fire hath consumed

me.'—C. / Ro. 15. 3.Ps.89.50,

Ps. 35. 13,14; 22. 7. 8.Lu.7.33,34.He.5.7. 8.Lu.7.33.34 He.5.7.

o Ps.35.13;44.14 Is.
22.12.Mar.6.3.
f De.16.18. Ps.82.242.2.Ac.4.26.
g Ps.35.16. Job 30.9.
Heb. drinkers of strong drink.
r Ps.50.15;91.15.1
Co.4.13.1 Pe.2.23. He.
5-7.

C.O.4.13.1 Fe.2.23. He. S.7.5 Is.49.8; 55.6. 2 Co. 6.2. 4 Ge.24.27. Mi.7.30.2 Sa.7.25. Ps.40.11. 16.15. 17.16. 4.16.17. 10.4. 12.4. 57. 18.4. 16.17. 10.4. 12.4. 57. 42.7. ver.1. 2, 15. Mat. 26.39.42. He.5.7. v Is.43.1.2. x Ps.16. 10.55. 29.3106. 17. Nu.16.33. Ac.2.24.

17. Nu.16.33. Ac. 2.24

8 Let not the unjust plans that the rulers have laid to ensarar me in my words and bring me down to death be permitted to imprison me in the grave.

—C.

y Ps. 30.5; 63.3; 36.7.

Jn. 17.24.

J. PS. 30.5; 03.3; 30.7.
Jn. 17.24.
x ver. 13. PS. 86. 13,15;
6. Is. 63,7,9. Je. 31. 20.
Ex. 34.67; Mi. 7. 19.
a. Ps. 6. 2,313. 1,2127.
9 Heb. make haste
to hear ne.
b. PS. 10. 1;22. 1-19.
c. De. 32. 27; PS. 13. 4.
Jo S. 7.9.

Jos. 7.9. d Ps. 22.6,7. Is. 53. 3, 4. He. 12.2. e Ps. 2.2-4; 11. 4. Je. 16.17.

A.M. cir. 2983. B.C. cir. 1021,

1 Heb. to lamen 1 Heb. to lament with me.

**h Mar.14.50.Ps.142.

**ls.63.5.Mat.20.56.

**Even Peter, James, and John slept when they should have comforted him in his agony by watching for him, Mat. 26. 38, 40.—C.

agony by watching for him, Mat. 26, 38, 40.—C.

**I Mat. 27, 34, 48. Mar. 15, 23, 36. Lu. 23, 36. Ju. 23, 37. Ju. 24, 37. Ju. 24, 37. Ju. 25, 37. Ju.

5 Heb. let there not be a dweller. n Zec.1.15. Is 53.4. I Th.2.15, with 2 Ch. 28. 6 Heb. thy wound-

ed. o Is.66.3,4. Ps.81.12. Mat.23.32. Le.26.39.

7 Or, Punishment
8 Or his base
10.3.
8 This is to be explained by the second commandment, where God is described as the second commandment
10 or her base
10 or her base
10 or her hat
10

20.

9 Or, meek or afficted.

2 Ps.72.12-14;102.17, 19;132.16;146.7, Ac. iv.

column. ** Ps.96.11,12;98.7,8 148.1-14 Is. 44 23; 49 13. 2 Heb. ereepeth, Ge. to take pity,1 buth there was none;2 and for comforters, but I found none.

21 They gave me also gall for my meat; 'and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and that which should have been for their welfare, *let it become* a trap.³

23 Let* their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate; and let none dwell⁵ in their tents.

26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.6

27 Addo iniquity unto their iniquity;8 and let them not come into thy righteousness.

28 Letp them be blotted out of the book of the living, and not be written with the righteous.

29 Butq I am poor and sorrowful: let thy salvation, O God, set me up on high.

30 I' will praise the name of God with a song, and will magnify him with thanksgiving.

31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The *humble9 shall see this, and be glad; and your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.1

34 Let* the heaven and earth praise him, the seas, and every thing that moveth2 therein:

35 For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

36 The seed also of his servants shall in-

herit it; and they that love his name shall dwell

Ver. 4. 'Magnify him who rideth over the Arabah by his name JAH, and rejoice before him.' Reference is here made to the journey of the Israelites through the wilderness, and especially along the valley of Arabah to and from Kadesh. There God went before them in the cloudy pillar; there he proclaimed to them his name JENOVAH; there he gave them displays of his power and mercy, such as had never been witnessed. P.——By his name JAH JI JAH is his name, 'Horsely. That is, Christ, who was with the church through the wilderness, has his personal and official name in JAH, the unity of the self-existent Trinity. C. Ver. 11. Company. The original directs to those female choirs (see ver. 25) who, in sweet, and holy, and joyful song, published the mercies of the Lord. See, as examples, Ex. 15. 20; 1 Sa. 18. 5. C.

Ver. 12. Allusion is made to the conquests of Moses and Joshua on entering Palestine. P.

Ver. 13. The whole book of Psalms presents no greater difficulty than this verse, and conjectures and emendations have been proportionally numerous. The words supplied in the authorized version render the passage prophetical; but the adjoining verses are merely narrative. May we not therefore rather understand the passage thus:—'Ve have shared the spoil (though ye lay timidly at home, hid among the pots), and are now garnished in these spoils as the wings of a dove covered with silver, &c. ? C.

Ver. 22. My people. Is it not rather the enemy, that God proposes to bring from Bashan on the east, and the sea on the west, that judgment may be executed upon their sins? Joel 3. 2, 12; Re. 16. to. C.

Ver. 27. In the solemn procession, mentioned in ver. 24, all these tribes were present:—Benjamin on this occasion leading the way; the vast multitudes of Judah following: then the chiefs of Zebulun and Naphtali, representing probably the confederation of the northern tribes. P.

Ver. 30. 'The meaning of the whole verse is, that the most formidable enemies of the people of God, represented here by wild beasts, would bring presents, —by

gods.—Note, Such is the blindness of the human heart, that the cow is still worshipped as a deity in India! C.

REFLECTIONS. -No hatred, no opposition of men or devils, could exclude our Redeemer from his glory. However strong or obstinate his enemies, they are overcome by his power. But happy—thrice happy are they who have by faith accepted this glorious, this gracious JEHOVAH to be their God! Behold how he protects his afflicted church and people; raises up families of saints in our Gentile world; delivers the prisoners of sin and Satan from their chains of corruptions and curses! while sinners bring to themselves eternal ruin! Behold him leading up his people from their spiritual bondage, and by his Word and Spirit directing them in their paths! By his almighty influence he brought down all opposition By showers of gospel truths and spiritual influences he quickens all who yield themselves to Christ. By the multitudes of his apostles and ministers he published the glad tidings of salvation. Through their faith he saves hell-enslaved sinners by his blood, and adorns them with his righteousness and grace. He established his church firm and high as mountains which cannot be moved, and from which he will never depart. While angelic hosts are her guard, the ascending Redeemer is her conquering head, her treasury, and almoner. How great are his triumphs, his grace, his almoner. Frow great are his trainiphs, his grace, his glory! Never pardoned rebel owed such gratitude to his generous prince as every pardoned sinner owes to his Lord. Never is he weary of showing mercy. And even death is disarmed to them who by faith accept him might be made rich.—And let me be a living and lively

and his salvation. But dreadful is the fate of obstinate Jews and others who oppose the designs of his grace: and behold, when he went forth in the ordinances of the gospel, by his apostles and other missionaries, how Jews and Gentiles saw his glory, sang his praise, and submitted themselves to his government!

PSALM LXIX. Ver. 1. It is impossible to question that this is a prayer of our Lord. See especially ver. 9, first clause, compare with Jn. 2. 17, also ver. 9, second clause, with Ro. 15. 3, and ver. 25, also with Jn. 19. 28; and surely it is impossible to doubt that Christ is the speaker of the whole psalm! See also farther references, Jn. 15. 25; Lu. 23. 24-38; Ro. 11. 9, 10; Ac. 11. 6, 20. C. Ver. 22. Nothing is more certain than that God judicially delivers wicked men over to the counsels of their own hearts, and surely what God will righteously do, Christ as Judge may righteously dupon him to do. In this case, he calls upon him to deliver over the epicurean idolater, 'whose god is his belly,' Phi. 3. 19, so that his love of gluttony and drunkenness may become his punishment. C.

REFLECTIONS. - While I read these things let me, with deep concern, by faith behold my Redeemer charged in law with my sins and bearing their punishment. Let me learn with patience to run the race of holy obedience, and of necessary trials set before me, looking to Jesus as my pattern, and as the author and finisher of my faith. While I behold the tremendous severity of God's judgments against his ancient people for rejecting and murdering his Son, let me not be high-

PSALM LXX.

David prayeth for God's speedy help and deliverance, to the confusion of his enemies, and triumph of the godly. To the chief musician, A psalm of David, ato bring to remembrance.

TAKE haste, bO God, to deliver me; make haste to help me, O LORD.2

2 Let them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my

3 Let them be turned back for a reward of their shame that say, Aha, aha!

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

PSALM LXXI.

1 David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul. 14 He promiseth acts of praise. 17 He prayeth not to be abandoned in the decline of life. 19 He praiseth God, and promiseth to do it cheerfully.

N thee, O Lord, do I put my trust: let me

- In thee, o Lord, do I put my trust: let me never be put to confusion.

 2 Deliver me in thy righteousness, and cause me to escape: cincline thine ear unto me, and save me.

 3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

 4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

 5 For thou art my hope, O Lord God: thou art my trust from my youth.

 6 Byh thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

PSALM LXX.

10. e Ps.40.17;69.29;109 22, 31; 72.12-14; 102.17 42.5,11;143.7;13.1-3.

PSALM LXXI. a Ps. 31, 1-3; 25, 2,3; 4-22,1 Ch.5-20, Ro. 9.

33. b Ps.31.2;7.8; 18.20, 23:43.1;56.1. c Ps. 34:15; 4:1; 54:1; cPs. 34.15; 4.1; 54.1; 55.16;59.1.

1 Heb. be thou to me for a rock of habitation, Ps. 31.2, 3; 91.

2;143.5. Pt. 18.10.

d Ps. 44.4;42.8;68.28;

a Ps. 44.442.8;68.28; 91.11;33.9. e Ps. 7.2;17.8,9,13;54. 1,3;59.1;64.1.2;140.1,4; 142.6;22.20,21. g Je. 17. 7, 17. Ps. 13. 5; 31.14; 42. 11; 119. 81, 166; 130. 5, 7; 22.9,10. 1 Ti. 1.1.

a Ps. 145.4;78.4-6. Is 38.19. Phi. 1.6, He. 13.5.

38.30. Phil. He. 13.5.

9 Heb. Neine arm, 15.51.9.

9 Surely none but Christ could ever expect to exemplify the parties of code to all the sure of the could be not variety and arrogance—in Christ it was humility and truth.—C.

4 PS. 56.5. Is a 56.5.

j Zec. 3.8. Is. 8, 18. 1 j Zec. 3.8. Is. 8. 18. 1 Co.4.9.

2 This description
was exemplified
when Christ became
"a sign spoken
against," Lu. 2. 34.—
C.

// Ps.61.2;142.4,5;46.
// Job8.21.Ps.x04.33;
145.27146.2.
// ver. 18. Ps. 94. 14;
// 3.26. La. 3.31. Is. 46.4;
// 15.16. He. 13.5.

o Ps.56.6;2.2; 83.3.; Sa.16.7, 20-23; 17. 1-4. Mat.27.1. 8 Heb. watch or ob-

serve, \$\psi \text{Ps.3.2;41.8;142.4.2}\$ \$a.17.1,2.Job19.13-19;

Sa.17.1,2, Jobi9.13-19; 30.1. q Ps.22,19; 69,18; 70. 1,5;143-7. p Ps.6.10;35.4,26;40. 14;59.13;70.2,3; 109.29; 132.18.

4 See notes on Ps. 5.10;35.8.—C.

.f Job 13.15.Ps.42.11 104.33.34;103.1-18;145. 2. \$\ell \text{Ps. 22. 22, 25; 40. 9} \\
10;30.12; 145.2, 21; 146

≈ Ps.40.5;139.17,18. * PS.40.5;139.17,18.

* I know not—'I cannot enumerate.'
Dut this incapacity arose not from ignorance, but the impossibility of recounting in time the acts of love that will occupy eternity.—C.

υ Phi.3.9;4.13.Is.45. 24,25. Zec. 10.12. Ep.6. 10;3.16.2 Ti.2.2.

x ver. 2, 15, 19, 24, 2 Th. r. 6. Is, 26, 12, Ps. 115, 1. y Ps. 22, 9, 10; 18, 34, ver. 5, 2 Ti. 3, 15, Je. 31, 3, Ps. 40, 9, 10; 66, 16; 105, 1-5; 145, 1-4, 21; 26, 7,

7 Heb. unto old age and gray hairs. See ver.9.1s.46.4.

b Ps.36.5,6. Is. 5, 16; 55.9.2 Co.5.21. 33.9.2 C.0.5.21. c Ps.72.18;86.8; 89.6, 8;35.10. Job 5.9. d Ps.60.3;4.8,11140. 2; 88.6.2 Sa. 12, 11. Is. 38.17. Ho.6.1,2. De.32. 36.39.

1 From the grave.

7 I Jam as a wonder unto many: butk thou art my strong refuge.

8 Let my mouth be filled with thy praise and with thy honour all the day.

9 Cast" me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait³ for my soul take counsel together,

11 Saying, PGod hath forsaken him: persecute and take him; for there is none to deliver him.

12 O God, be not far from me: O my God, make haste for my help.

13 Let' them be confounded and consumed that are adversaries to my soul;4 let them be covered with reproach and dishonour that seek mv hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My* mouth shall show forth thy righteousness ana thy salvation all the day; for "I know not the numbers thereof.

16 I will go in the strength of the Lord Gon: I will make mention of thy righteousness. even of thine only.

17 O God, "thou hast taught me from my youth; and hitherto have I declared thy wondrous works.6

18 Now also when I am old and grayheaded, O God, forsake me not; until I have showed thy strength8 unto this generation, and thy power to every one that is to come.9

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

20 Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the learth.

member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

PSALM LXX. Ver. z. This psalm exemplifies the two chief principles for interpretation of the Psalms, viz. z. Quotation and exposition in the New Testament. z. Parallelism of sentiment between those which New Testament quotation applies to Christ and those not so quoted. The parallelism between Ps. lxx. to this fact is put beyond question by its identity with Ps. 40. 23-27, which psalm is distinctly applied to Christ, He. 10. 5. C.

PRUFERSONS—While here also I behold Icone

REFLECTIONS.—While here also I behold Jesus Christ in great abasement, poverty, and distress, denouncing just and fearful punishment on his Jewish, heathen, antichristian, and other enemies; and interceding for the joy and happiness of all people; to his Fether's honour left me apply these things to my common the property in the control of the property in the property Father's honour let me apply these things to my own troubled circumstances, and so, in a believing manner, bring them and the sinful causes thereof to my remembrance. Urgent trials should always awaken fervent prayers.

PSALM LXXI. Ver. 2. Deliver me in thy righteousness. A sinner is to be delivered only in mercy—the sin-bearing Saviour alone in righteousness. By this mark it is evident, that if the speaker was guided by the Spirit of knowledge, a point not to be doubted, he must be the Christ. C. Ver. 9. Old age. Inasmuch as our Lord died literally young, this verse is supposed necessarily to indicate another speaker. But old age is not absolute, but comparative. Thus it is common to speak of premature old age, a fact evidently true of our Lord, whom a little after thirty the Jews supposed fifty. The period referred to, when, as in old age, his strength failed, seems literally, that, when worn out with sleeplessness, buffetings, and soorgings, and, tottering under his cross, Simon of Cyrene was compelled to carry it, Jn. 19. 17; Lu. 23, 26. C.

Ver. 18. When I am old, &c. Better, as in the margin, 'Now also unto old age and gray hairs, O God, forsake me not.' That our Lord was, in the ordinary acceptation of the word, prematurely old—consumed by his zeal—both himself and the Jews testified. Nor is anything more probable, that his incessant sorrows had produced, what sorrow has often produced—premature gray hairs, the snows of an unnatural winter enshrouding the greenness of spring. C. Ver. 21. This is surely not descriptive of David's expectations or experience. God had positively told him, 'the sword should never depart from his house,' 2 Sa. 12. 10, 11, and from that hour onwards his whole life was a succession of troubles. But of Jesus the description is true; for his declarative greatness is ever increasing, and 'the joy set before him' was his sun of comfort in the darkest hour of sorrows. C.

REFLECTIONS.—They who know God and his faithfulness and grace will with comfort and confidence be engaged to trust him in every time of need. The more we reflect on what God hath done for us, it will more we reflect on what God hath done for us, it will the more engage our trust and animate our praise. In the depth of our misery God delights to magnify his mercy. And they who confidently plead his faithfulness shall never be disappointed. In old age we must expect infirmities; but God can give an increase of faith and patience to bear them. His aged servants are never cast off by him; but when they experience most weakness, they shall most assuredly experience abundant support in time of need. He may afflict his people, but never rejects believers. Their enemies may boast in vain a while, but just ruin shall reward them at last. Happy they whose grand supports are the power and promise of God, and whose early and long-continued experience of his favours encourages them to continued experience of his favours encourages them to maintain their hopes and increase in their holiness.

And if we hope for eternal happiness, let us do what And it we nope for eternal nappiness, let us do what we can to spread the honour and good savour of Christ on earth! For how becoming is it for aged saints to be remarkable in cheerfully expecting good at the hand of God; and to have heart, and lips, and life all filled with his praise! How pleasant is it to step as it were into heaven scarcely reaching to change either the same were into heaven, scarcely needing to change either our work or our song!

PSALM LXXII. Ver. 1. The strict parallelism of the opening of this with Ps. ii., and the New Testament application of that psalm to Christ, necessarily leads to a similar application here. Christ was King, as chosen, sent, and exalted of the Father; he was also the King's Son, as, according to the flesh, he was the Son of David. C.

Ver. 5. This exemplifies an important principle of interpretation, viz. what cannot be true of David or any other mere man, but is true of Messiah, is not to be applied to any mere man, but to 'the Word that was God,' and was, for our salvation, 'made flesh,' and of whom the description is strictly accurate. See also ver. 7. C.

Ver. 7. The moon is here introduced as the emblem of successive change of aspect, with permanence of nature, and faithfulness of service; the measuring out of the returning periods for renovated joy, in which she places before the world at once the character both of providence and grace. C.

Ver. 11. This can only be true of Messiah, never of David or Solomon, whose kingdom, in its highest splendour, was of very limited extent and of brief duration. C.

Ver. 7. The marks of Messiah are here so distinct, that they must be acknowledged. How sweet the name of Jesus to the ear, how glorious to the eye—it is the theme of heaven's loudest song, it is the light of heaven's brightest sun, 'and blessed be his glorious name to all eternity. The whole earth let his glory fill. Amen! so let it be! C.

REFLECTIONS.—Behold how Jesus Christ, endowed with the Holy Ghost above measure, and with all

with the Holy Ghost above measure, and with all

21 Thou shalt increase my greatness, and comfort me on every side.

22 Ig will also praise thee with the psaltery,2 even hthy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, fork they are brought unto shame, that seek my hurt.3

PSALM LXXII.

1 David, praying for Solomon, showeth the happiness, justice, and glory of his reign, and of Christ's kingdom under that type. 18 He blesseth God.

A psalm for Solomon.2

GIVE athe king thy judgments, O God, and thy righteousness unto the king's son.

2 He^b shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 Heh shall come down like rain upon the mown grass; as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.3

8 He^j shall have dominion also from sea to sea, and from the river unto the ends of the earth.

White the conduction of the ends of the earth.

Indicate the conduction of the ends of the earth.

Indicate the conduction of the ends of the earth.

Indicate the conduction of the ends of the earth.

Indicate the conduction of the ends of the earth.

Indicate the conduction of the earth.

A.M. cir. 2983. B.C. cir. 1021.

e 2 Sa.3.1. Ps.92.10-15.Zec.2.5. g Ps.57.7.8: 108.1.2: 15. Zec. 2.5. g Ps. 57.7.8; 108. 1,2; 150. 3-5 Hab. 3.18,19. 2 Heb. with the in-strument of pattery, h Ps. 25.10; 115.7; 189. 1,2;92. 2. Mt. 7.20. 12 Kt. 179. 22. Is. 5. 16; 57-15.

PSALM LXXII. B.C. cir. 1015. 1 Or, of, Ps. 127.

B.C. cir. rors. 1 Or, or, Ps. 127. title. 1 Or, or, Ps. 127. title. 2 Or, Ps. 127. title

P. a 1 Ki. 1, 36, 37. 1 Ch. 29, 19. 2 Ch. 1, 10. ls. 11. 2. ln. 3, 4 He., 26, 11. 8. b ls. 11. 2-5; 32. 11. 8. c Ps. 85, 10, 11. ls. 52. 7; 32. 26, 27. Joel 3, 18. Je. 31, 11. Eze. 34. 13, 14, 26.

d ver.12-14. Is.11.4. Mat.11.5. Ps.100. 21. Mat.11.5. P5.109. 71. e 15.51.12, 13. Pr. 20. 26. Re.12.10;17.14; 6,12

-17. g 1 Ki. 3. 28. Is. 9. 7. P5.89.36, 37. Da. 7. 14. Lu.1.32, 33. Re. 11. 15, . h o Sa.23.4.Pr.16.15; l 12. De.32.2. Ho.6.3;

19.12. De. 32.2. Ho. 6.3; 14.5. Is. 43.3-5. 2 Ps. 92.13-15. Is. 9.7; xlix.lix. Lu. 2.14. Jn. 14.

k 1 Ki.4-34; 9. 20, 21. Ps. 110.1-7. Is.49. 23. /2Ch.9.21. Mat. 2. 11. 1 Ki.10.2, 22-25. Ps. 45. 1 Ki. 10.2,22-25, Ps., 12;68,29. Is.60.6;43.6 n Is.49.7,23. Re. 21 24;11.13. Da.2.44. Ps.2

24(II.15) Da. 2.44, Ps. 2.
8-12(20.27-4)I.

0 (00.20, 12. Ps. 10.
17,20(10.) 31. Is.41.17.
Zec.11.7,11. Lu. 19.10.
He.7.25.
9 He. 2. 17. Mat. 11.
5/18.11.9.13(22.9)
9 Ps. 19.8125, 22116.
15. Mat. 20. 28. Tit. 2.14.
Re. 5.0.
r Re. 1.18. He. 7. 25.
Jil. 11. 25.

Ju.11.25. 4 Heb. one shall

grive.

*\$2 Ch. 9. 1. 1 KL 10.
15.Mat.2.11.
**He 10. 10-22. ver.
3. 10. Re.22.20.
10. 10

1.3. Je.4.2. \$ Ge. 9. 26. 1 Ch. 20. 10. Ps. 136.4; 86.8; 89.6; 8. Ex. 15. 11. \$\alpha\$ Nu. 14.21. Is. 11.9, 10. Hab.2.14. Da.2.35, 44. Zec.14.9. Re. 5. 13;

11.15. • Joh 31.40. Je. 51.64, with 1 & i. 2.10,

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, "all kings shall fall down before him; all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no

13 He^p shall spare the poor and needy, and shall save the souls of the needy.

14 Heq shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of *the gold of Sheba: *prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: "and they of the city shall flourish like grass of the earth.6

17 His name shall endure for ever: his name shall be continued as long as the 8sun; yand men shall be blessed in him: all nations shall call him blessed.

18 Blessed* be the LORD God, the God of Israel, who only doeth wondrous things:

19 And blessed be his glorious name for ever; and let "the whole earth be filled with his glory. Amen, and Amen.

20 The prayers of David the son of Jesse are ended.9

power in heaven and earth, reigns over his gospel church! In infinite equity and wisdom he conducts his whole administration. By his righteousness he secured, by his intercession he procures, and by his word, ordinances, and Spirit, he confers on men peace with God, peace in the conscience, and with one another. Poor destitute sinners he supplies from his another. Poor destitute sinners he supplies from his fulness of blessings, and delivers them from the hand of sin, Satan, and the world, their oppressors. His spiritual influences, coming down in their season, shall render believers flourishing and fruitful in holiness. And how extensive his gospel church, comprehending both Jews and Gentiles—the wildest Arabs and most distant islanders not excepted! In it persons of every station, but chiefly of the poor, submit to his yoke, and devote themselves and all that they have to his service. Earnest are their prayers for his presence and power in his ordinances, and for his coming in the clouds; and high their songs of praise to his name. What commendations of him are in the word of the gospel! From him the corn of wheat, sown in death upon Calvary, and from the handful of gospel truth, sown among har dened hearts, shall proceed converts, strong and tall in grace as the cedars of Lebanon, and numerous as the piles of grass. How lasting is his kingdom, and how certainly useful for diffusing every spiritual blessing among those who accept Jesus Christl United to his person, and sharing of his benefits, let us wish well to his interests and honour, and admire, adore, and praise JEHOVAH in him, as the author of all the wonders of providence and grace.

PSALM LXXIII. Ver. 1. Israel. Those who wrestle with God for a blessing, and will not let him go till they receive it, and, with it or in it. that new name which the Spirit of adoption alone can bestow, Ge. 22. 24-30. C.

Ver. 5. The freedom of thoughtless sinners from trouble arises com: ignorance of themselves, disregard of futurity, and want of

sympathy with a world lying in misery, because lying in wicked-

ness. C. Ver. 9. Walketh. Their tongue assails every one; none can escape its ridicule, contempt, censure, calumnies, or condemnation. C. Ver. 10. 'His people return hither.' Therefore his (God's) people turn aside hither, to the service of these prosperous men, and waters of a full cup (of oppression) are wrung out from them in hitter tears. C.

and waters of a full cup (of oppression) are wrung out from them in bitter tears. C.

Ver. 17. Sanctuary. This word never signifies sanctuary, in the singular, but signifies the secret principles of God's providential government. C.

Ver. 18. The wicked are here referred to, and the true nature of God's dealings with them. To human appearance they were prosperous and secure but in reality their condition was one of uncertainty and danger, from which they must inevitably fall. Ultimate ruin is before them whatever may be their apparent security now. P.

Ver. 23. God/ick. The whole governed of Christic colled God.

Ultimate ruin is before them whatever may be their apparent security now. P.

Ver. 22. So foolisk. The whole gospel of Christ is called fooliskness by the world, and 'he that would be wise must become a fool.' The very apostles were 'fools for Christ's sake,' I Co. I. 18; 3.18; 4.10. C.

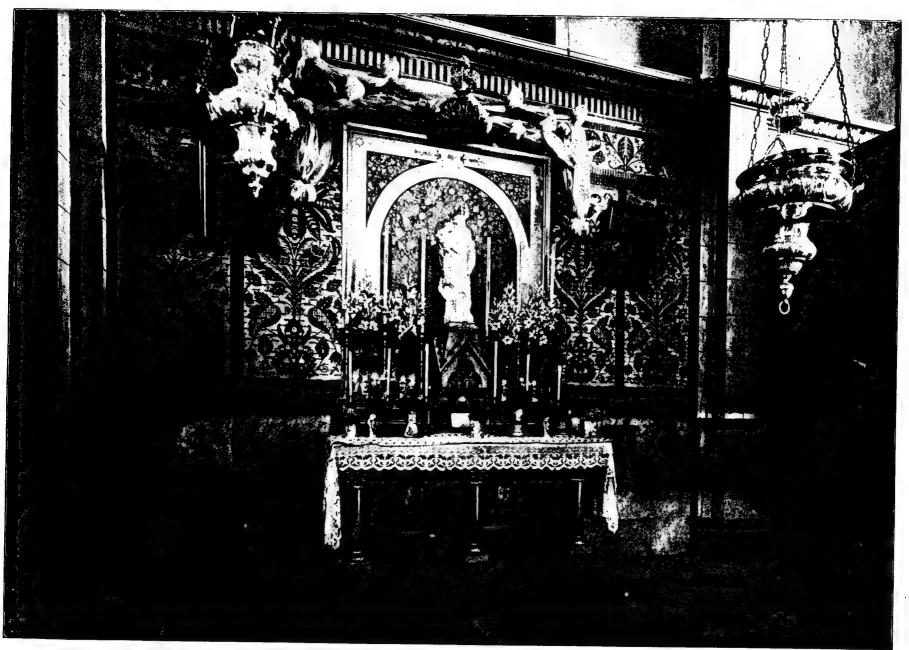
Ver. 23. Notwithstanding this low estimation of men, I am still with thee. Here we have a distinct note that the speaker, inquirer, and expounder of providence, is no other than Christ. C.

Ver. 24. This is another mark of Christ, not a prayer for guidance and alore, the coefficient. guidance and glory, but a confident announcement like that in

REFLECTIONS.—In our perplexing difficulties we ought to recur to the first principles of our most holy faith. And never should we lose the views of God's kindness to those who are washed in the blood and sanctified by the Spirit of his Son. Often the strongest believers are most violently tempted, and dragged to the very brink of death and destruction; while God, in this world, marks his enemies and friends in the most perplexing manner. The sinner often prospers to his ruin; and whom he loves he corrects and scourges for their profit. What need then have we to attend closely to his word as our rule; and amidst perplexing providences to wait till we see the end of the Lord! The worst that a good man hath is better than the prosperity of many wicked, which but

brings them to everlasting ruin and hastens them into But whatever sad lengths the afflictions and temptations of the godly draw them, they should lead to instruction, humiliation, comfort, and holiness. atheistical thoughts arise in our hearts, they must be carefully and quickly suppressed. We must never grieve nor stumble the children of God by representing his service as vain and unprofitable. And it is not the his service as vain and unpromaine. And it is not the strongest carnal reasoning, but fellowship with God in his word and ordinances, that can illuminate a darkened soul, or disentangle from an ensnaring temptation. Great is the mercy when God relieves his children who had, by their envy and fretfulness, become their own tormentors; and that even at their worst he never ceases to attend and support them as weak infants in his family. But bright views of God and eternal things are sometimes ushered in by great darkness and trouble of mind. Holiness here and glory hereafter are closely connected. And little reason hath one, guided of God him, and an heir of everlasting harpiness. connected. And little reason natione, guided of God, and an heir of everlasting happiness, nay, of God himself, and a joint-heir with Christ, to envy the earthly happiness of the wicked. How insignificant other things appear when compared with the everlasting enjoyment of the INFINITE ALL, the REDEEMING GOD-HEAD! How light and easy are death and trouble when considered as our way to it! While apostates from God hasten towards endless perdition, let me therefore draw near to him, in habitual fellowship with him. Let me by faith depend on his promise, that here and hereafter my lips may be filled with his praise.

PSALM LXXIV. Ver. 1. This title (compare Ps. 95.7 with He. 3. 17), together with the plurality and circumstances of the form of speech, clearly point to a church cruelly persecuted, and a nation grievously oppressed, pouring out their complaints, not in the ears of men, but of God. C. Ver. 5. 'As men are seen with uplifted axes, cutting down the thick wood, so the whole carved work of thy temple with chisel



A LTAR OF LATIN CHURCH, NAZARETH—ON THE SITE OF THE HOUSE WHERE CHRIST LIVED. [Psalms, lxxii:8.]—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." It seems as if the prophesies quoted from the above Psalm have been fulfilled when we remember that churches now stand in nearly all of the great cities of the world. The Latin church in Nazareth is called the Church of the Annunciation. The modern

city of Nazureth consists of stone houses with flat roofs. The Church of the Annunciation is small, but it is decorated with pictures of great beauty and with finely wrought marble. It is said to stand on the site of the house of Mary. The church was begun in 1620 out of materials which remained from the ruins of former structures of a similar character. It was destroyed by an earthquake in 1837, but has been rebuilt. The name of Nazareth does not occur in the Old Testament nor in Josephus.

PSALM LXXIII.

1 The psalmist, prevailing in a temptation, 2 showeth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

A psalm of Asanh

TRULY² God^a is good to Israel, even to such L as are of a bclean heart.3

2 But as for me, "my feet were almost gone, my steps had well nigh slipped.4

3 Ford I was envious at the foolish, when I saw the prosperity of the wicked:

4 For there are no bands in their death; but their strength is firm.7

5 They are not in trouble as other men;8 neither are they plagued like other men:

6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.1

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people 'return hither; and waters" of a full cup are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most High?

12 Behold, these are the ungodly, who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart in vain, and washed my hands in innocency.3

14 For all the day long have I been plagued, and chastened4 every morning.

15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

16 When I thought to know this, it was too painful⁵ for me.⁶

17 Until I went into the sanctuary of God; then understood I their end.

18 Surely thou didst set them in slippery

places; thou castedst them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors. terrors.

20 Asy a dream when one awaketh; so, O LORD, when thou awakest, thou shalt despise their image.7

21 Thus my heart was grieved, and I was result. Let a Pagu, 6, P. P. 30.2, a Pagu, 6, P. P. pricked in my reins.

22 Soa foolish was I, and signorant: I was as a beast before thee.2

23 Nevertheless^b I am continually with thee: thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

A.M. cir. 2984. B.C. cir. 1026.

PSALM LXXIIL 1 Or, for. 2 Or, Yet. 4 Ps. 34. 8-10; 84. 11; 85.12.15.63.7-9. Lu.22. 32.

b Jn.3. 3. 2 Co. 5. 17.

heart, Ps. 18. 2... 5.8. c Ro.7.23. Ps. 94.18; 38.16.
4 Slipped—not into sin, but in the slippery paths of difficulty and danger.—C.
d Job 21. 7. Ps. 37.1, 35. Je. 12.1. Ja. 4.5.

5 Envious—grieved and indignant.—C, e Job 21.9,23-25.
6 Heb. fat.
7 I saw the wicked

2 They say — not God's people, but the oppressors—the very sentiment of Pharaoh, Ex.5.2.—C. ø ver.9. Job 22. 13,14. Ps. 10.11;94.7. Ze. 1.12. ₱ Job xxi. xxiv. Ps. 17.20,14;37.7,35. Je. 12.

a, g Mal.3.14. Job 9.27— 31;21.15;34.9;35.3, with Ps.26.6;24.4. He.10.19—

8 On comparing
ver. 13, 14 with 15,
ver. 13, 14 are found
not to be the sentiments of the speaker,
but a supposition
which he rejects.—C.

LAbui oil, w. vi.

which he rejects. —C. **Job vi. vii. z. xiz. XX. Am. 3.2 Ps. 34.19. AC.14.22. He. 12.5-10. 19e.1.6. 4 Heb.my chastise-ment vas. 5 Mal. 2.8 Mat. 18.6, 7.14. 21.21. 2 RO.11.32. Ps. 36.6; 77.1997.2 Ec. 8.27. Pr. 30.2.

y Is.29.7,8, Job 20.8; 36.18,19.Ps.7.6:78.65. 7 Cast into disgrace the idol of selfishness and pride that they have set up.—C.

3.Ec.3.18.
8 Heb. I knew not.
9 Ipnorant. See
this phrase explained, Is.42.19,00.—C.
1 As a beast—not in
disposition, but in
estimation 'counted
as a sheep for the
slaughter,' Ro.8.36.—

C. 2 Heb. with thee. b He.13.5. Ps. 37.24, 28; 16.8; 21. 3, 8. Jn. 10. 28,29.1 Pe.1.5. Jude 24. c Ps.32. 8; 48. 14. Jn. 14.3.2 Co.5.1. 2 Ti.4. 7, A.M. cir. 2984. B.C. cir. 1020.

d Ps. 35, 10;89,68;16,
5-7;142-4,5, Is.26,8,9,
e Ps.84-2; 119, 87-83;
39,10,11; 10;2,3-5; 18;
28.8. Is. 40,29,31. Zec.
10,12.
3 Heb. rock.
f Ps. 16, 5, 6; 119,57;
142,5; 84-11, 12, La. 3.

142.5 84 17, 12. La. 3
24
A PS.58.3 Ep.2.13
IEX.43.7 Nu.15.39
Ja.44. Phi.3.18.10
J. 24. Phi.3.18.10
A PS.31.14.27.14.71.5
4 Could any but Messiah undertake this commission, and condendly declared the condend of the c

PSALM LXXIV.

B.C. cir. 1021.

1 Or, a psalm for Asaph to give instruction, Ps. i. xxxii. titles.

a Ps.10.1; 13.1-3; 60.

its entire subjuga-tion.—P. 1 Ki. 5. 6, 15; 6, 14-36.

36. A T Ki.6.18,29,32,35, with Je. 26.22,23. 7 Heb. They have sent thy sanctuary into the free, 2 Ki. 25. 9. Mat. 22.7. I Ps. 83. 4; 137.7. Es. 3.9.

1 Ps. 83. 4; 137.7. Es. 3. 4; 137.7. Es. 3. 4; 137.7. Es. 3. 4; 134.4. Ac. 13.5. 5. 15. 83.1. Am. 8.1. Mi.3.6. Is. 42.20. 9 We see no token of the divine presence, no sign of deliverance.—C. 45. 45. 45. 45. 15. 15. 37. 423. Re. 13.4.6. 21. 8.2. 25. 4. 27. 4. 27. Re. 13.4.6. 21. 8.2. 25. 4. 27. 4

q La. 2, 3, Ps. 44, 23; 78,60-62,65, Pr. 19, 24, * PS.44.4 Ex.19.5.6. Is.63.9; 51.7,9. Hab. 3. 12-14. 1 My King—'our King.'—Boothroyd.

5 Ex. 14.21. Ne. 9.11. Ps. 156. 6. 2 Heb. break. fls.27.1;51.9.10. Eze. 29.3;32.2. Ex. 14.28; 15.

25 Whom^d have I in heaven but thee? and there is none upon earth that I desire besides

26 My flesh and my heart faileth: bui God is the strengths of my heart, and my portion for ever.

27 For, lo, "they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God. that I may declare all thy works.4

PSALM LXXIV.

1 The psalmist complaineth of the desolation of the sanctuary.
10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.

Maschil of Asaph,1

GOD, awhy hast thou cast us off for ever? buly doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased of old; the rod2 of thine inheritance,3 which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; even all "that the enemy hath done wickedly in the sanctuary.5

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.6

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy *sanctuary; they have defiled by casting down the dwellingplace of thy name to the ground.

8 They said in their hearts, Let us edestroy them together: they have burnt up all the synagogues of God in the land.

9 We see not our signs:9 there is no more any prophet; neither is there among us any that knoweth how long.

10 O God, phow long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Whyq withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For God is my King of old, working

salvation in the midst of the earth.

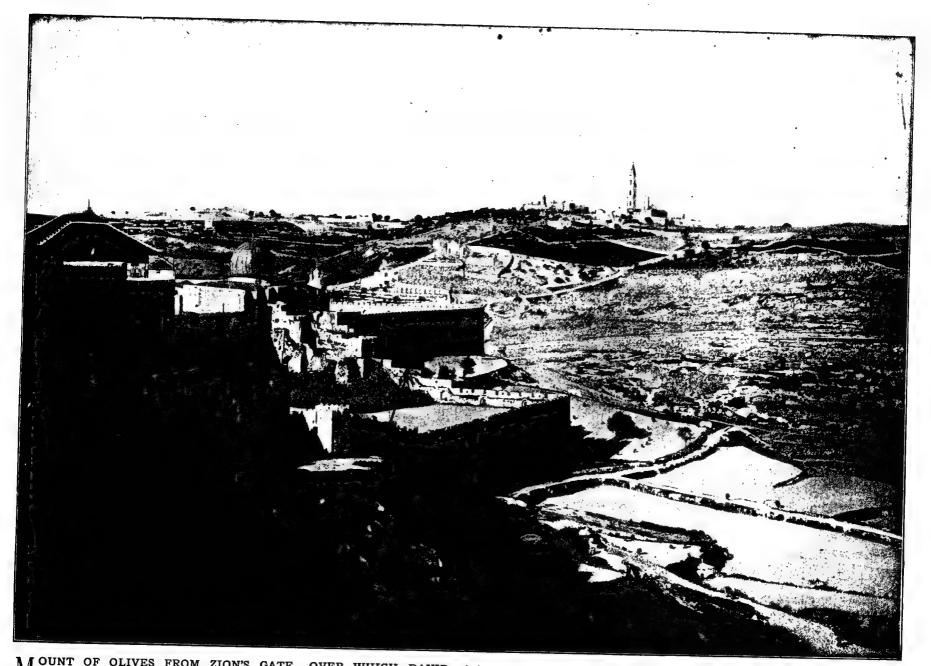
13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the

18 Thou didst divide the sea by thy so 3,32,2. Ext. 14,46;15
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10,18 14 Thou brakest the heads of leviathan in pieces, and gavest him to be "meat to the peo-

15 Thou 'didst cleave the fountain and the

and mallet they have hewed down.'—Boothroyd. The imagery in this translation seems forced and incongruous. May it not better be paraphrased thus:—'In former times, the Tyrian woodsman acquired respect and honour, even from his own Gentile dedicated by the piety of former years.' C.

Ver. 9. No more any prophet. This statement has been supposed to carry the date of the psalm beyond the invasion of Nebuchadnezzar, because the prophet Jeremiah was then alive. But may not the psalm have been composed by one of the pious reco-



OUNT OF OLIVES FROM ZION'S GATE—OVER WHICH DAVID WALKED AND WEPT DURING ABSALOM'S REBELLION. [Psalms, lxxiv:2.]—"Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion, wherein thou hast dwelt." Mount Zion occupies the southwest section of the city. The west and south sides rise abruptly from the valley of Hinnom, and the south brow of Zion

is bold and prominent. The Mount of Olives from Mount Zion is an inspiring sight. The graceful outlines of the Mount of Olives are conspicuous from every part of the city. We see on the summit of the central crest the lofty tower erected by the Russians. There are many buildings upon the Mount of Olives and they interfere with the simple beauty of the sacred hill. It is over the Mount of Olives that David ascended when fleeing from his rebel son Absalom (II. Samuel, xv:30).

16 They day is thine, the night also is thine: thou hast prepared the light and the sun.

thou hast prepared the light and the sun.

17 Thous hast set all the borders of the earth: thou hast made? summer and winter.

18 Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O elet not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause.

A.M. ci. 283.

A.M. ci. 284.

A

let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man hreproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth² continually.

PSALM LXXV.

1 The psalmist praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He promiseth to praise God and execute justice.

To the chief musician, Al-taschith, A psalm or song of Asaph.

NTO thee, O God, do we give thanks, unto thee do we give thanks: for bthat thy name3 is near thy wondrous works declare.

2 When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: 'I bear up the pillars of it. Selah.⁵

4 Is said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn:7

5 Lift not up your horn on high:8 speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the south;9

7 But God is the judge: he putteth down one, and setteth up another.

A.M. cir. 2983, B.C. cir, 1021,

1,2, g' Ps.9.19, 20; 44.23, 26;39,50,51. % Ps.89.50, 51; 73.9; 79.10,12.1s.37.23; 52.4 ver.10,18, i' Ps.2.1,2. Re.16.14;

17.14. 2 Heb. ascendeth, Ge.18.20,21. Jonah 1.2.

PSALM 1XXV.

PSALM LXXX.
B.C. cit. rog8.
1 Orr. As stroy not,
PS.57, title.
2 Org. for.
a PS. 92. 1: cili.—cv.
cvii.cxxv.cxxvi.
b PS.76. iji. x viii.
Ex.vii.—xx.
3 In this opening
verse the church renders united thanks,
seeing by faith the
speedy coming of
Messiah in the name,
tributes of Jehovah.
C.

trioutes of Jenovan.—C. 62 Sa.2.4; 5, 3-8, 15; 33, 34. Fs.78, 70-72;10: 2-8. Act.7; 31. 4 Or., 18 heart fake a set time. d Ps.00.1-9.1 Sa.3t. 1-7.2 Sa.4.1-7; e-Ps.60.4-2 Sa.v.vni. He.1.3, 15.40.8, 171.3 15,16. Cha.2.9. 5 See note on Ps. 3. 2.—C.

\$ See note on Ps. 3.

2 S. S. Lit. vilit. x. Ps. 4.

8 Foods. To men forgetting or practically programmed from the programmed from the ps. 4.

2 S. Lit. x. The hom is used throughout the Psalms as an emblem of power.—C.

8 Use your power humbly; be ready to stoop to men of low degree.—C.

9 Heb. desert.

18 Heb. desert.

18 Heb. desert.

18 J. Sa. 2.2. 8. Ps. xx.

140. 2; 103. 1-5; 104. 33. 34;115,13. 1 Jacob prized the blessing, was exiled, and a pilgrim (He.11. 13), prospered in toil, wrestled in faith and prayer—of all such Jehovah is the God.—C.

-C. # Ps.101.8, Je.48.25, Zec.1.20, Ø Ps.89.17;148.14;92, 10;132.17,18.1 Sa.2.10.

PSALM LXXVI.

APS. iv. iiv. lv. lxi. lxvii. itiles.
1 Or. for.
5 PS. 48. 1, &c.; 147.
19,20.De. 47,8.
c PS. 93, 313, 3; 132.
13.18.63,12,14;9.6. Phi.
29,10.

13.18.03.12,14;9.6. Phi. 2.9,10. d 2Ch.6. 6. Ps. 132. 13,14;78.68,69;48.1,2. e Ps.46.9;48.3-7.1s. 37.33;39:5;2.4. Eze. 39.3;0.2ec.9.9,10. 2 See note on Ps. 3.

2 See note on Ps. 3. 2.—C. 4 Ezr. 38.12, 13.39.4 C. 4.4.8.6.12, lob 40.11. 2 Glazari, Ps. 13.9.18. Ezc. 13.9.5 N. 3. 15.18. Ezc. 13.9.5 N. 3. 15.18. Ezc. 13.9.5 N. hejudgment of God was so heavy upon them that their hands were the were the state of the

Ps. 46.10. Zec. 2.13. Re, 11.13. # Ps. 9. 7, 19; 7.6; 44. 23.26; 78.65. Zep. 3.8; 2. 2.3. • Da. 3.19, 28. Ex. 9. 16;18. 11.

8 Fort in the hand of the LORD there is s cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.1

10 Allⁿ the horns of the wicked also will 1 cut off; but othe horns of the righteous shall be exalted.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

To the chief musician on Neginoth, A psalm or song of 1 Asaph. N Judah is God known: his name is great in

2 Ind Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. 2Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.3

6 Ati thy rebuke, O God of Jacob, both the chariot and horse4 are cast into a dead sleep.

7 Thou, j even thou, art to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When "God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the premainder of wrath shalt thou restrain.

forgetting or practically denying God.

forgetting or practically denying God.

fore Ps.4.1.-2.

fore Ps.4.1 11 Vow, and pay unto the Lord your God: let 'all that be round about him bring presents

12 He shall cut off the spirit of princes: he

nant that still lingered, in sorrow, amidst the ruins of the temple, after Jeremiah was carried down from Mizpah to Egypt (Je. 43. 6), and is it not, most probably, an expression of regret for that rebellious act of abduction? C.

Ver. 17. Summer and winter. Therefore the God by whose power the glory of light emerges from the deformity of darkness, and the beauty of summer from the desolation of winter, is able to grant deliverance from enemies, and bring comfort out of sorrow. See ver. to. C.

Ver. 20. 'The prayer in this passage may with propriety be used by the people of God now. It is still true that 'the dark parts of the earth are full of the habitations of cruelty,' and in view of this fact, and of the utter hopelessness of the renovation of the world by any human means, or by any progress which society can make of itself, it is proper to seek God's interposition. And it is proper in such prayers to him now, to make the ground of our appeal to him his own gracious covenant; his promises made to his church; his solemn assurance that this state of things shall not always continue, but that the time will arrive when the earth shall be filled with the knowledge of the Lord' (Barnes). P

REFLECTIONS.—Alas! to what melancholy apprehensions of their state and case are the people of God sometimes reduced! They fear that the rod of his correction is the sword of his judgment. But though he cast them down, he will not forsake believers. They who are redeemed hy Iesus' blood

his correction is the sword of his judgment. Due though he cast them down, he will not forsake believers. They who are redeemed by Jesus' blood should not come under the bondage of corruption. The favours which they have received are a presage, and ought to be made a plea for greater. While and ought to be made a plea for greater. While worldly minds feel only worldly crosses, the interests of religion and welfare of the church are incomparably degreest to the children of Cod Analysis. dearest to the children of God. And however certain the ruin which will fall upon the destroyers of his church at last, it is extremely affecting to behold them

making havor of God's truths, ordinances, or people, while there is none to comfort us or to explain the dark providences. But under sore troubles it is proper to commemorate and plead upon God's former and dis-tinguished mercies. He who divided the Red Sea and He who divided the Red Sea and destroyed Pharaoh and his host, and who brought waters from the rock for Israel; he who is the Sovewaters from the rock for israer; he who is the Sovereign of nature, can, at his pleasure, command our and his church's deliverance. Importunate wrestlings and pleadings with God for the relief of his church, which is so dear to him, and for fulfilling his promise, of which he is ever mindful, and for destroying his daring and implacable reproachers, will not be long unanswered.

PSALM LXXV. Ver. 3. The single speaker can be no other than Messiah, prophetically arrived in his church. None but Christ alone could, without vain boasting and arrogance, attribute to himself such mighty power.—Aote, The world, with all its institutions, is preserved from ruin merely that Christ may be glorified.

REFLECTIONS.—While we think of Jesus Christ, whom God has marvellously crowned with glory and honour, and of the infinite danger of opposing his government, let us remark what wonderful works of God have been exercised to usward. Great is the praise which we owe to God on every review of his mercies. Important and useful is the charge which is committed to magistrates and ministers: and there is great need of activity and care in their administrations, as they must be accountable to God, from whom they received their power. One true patriot 1036

may sometimes save a disjointed church or state from impending ruin. But vain and dangerous is it to with-stand God's deputies. The righteous shall be advanced and flourish, while obstinate sinners shall be plunged into everlasting misery.

PSALM LXXVI. Ver. 1. In Yudah God is known. God was known in the doctrine that expressed his nature—in the commandments that prescribed his will—in the history that recorded his acts—and the prophecy that foretold his coming to salvation, victory, and judgment. C.

Ver. 4. This is a passage of great difficulty. May it not be paraphrased thus: 'Thou Zion, undistinguished among cities, art yet, as the dwelling-place of God, more excellent than them all; and thou, Salent, taught by thy very name to cultivate peace, art yet, in that peace of God, more glorious than the mountains of the warriors—their strongholds and fortresses—enriched and stored with all the spoils of conquest.' C.

Ver. 9. Though spoken of as an event past, these words are evidently a description of a time still plature—a mode of speech common with the prophets (see, for example, 1s. 5. 3), the time at which God will arise and have mercy upon Zion, and save in his judgment all the meek of the earth. C.

REFLECTIONS. — Happy are those nations and

REFLECTIONS.—Happy are those nations and churches which have the knowledge and presence of God in them! How profitable, pleasant, and enriching! Gloriously he protects them in danger, and destroys their enemies, however mighty or numerous. Their tyrannical oppressors, though like mountains of prey, shall destroy themselves utterly. His meek ones must indeed patiently wait awhile; but at last he will, to the terror of all around, appear for their relief. Whatever his people suffer shall but brighten their graces and

PSALM LXXVII.

1 The psalmist showeth what sperce combat he had with diffidence. 10 The victory which he had by considering God's great and gracious

To the chief musician, to aJeduthun, A psalm of 1 Asaph.

CRIED^b unto God with my voice, even I unto God with my voice; and he gave ear unto me.2

2 Inc the day of my trouble I sought the LORD: my 3sore4 rand in the night, and ceased not: "my soul refused to be comforted.

3 Is remembered God, and was troubled: I^h complained, and my spirit was overwhelmed. Sclah.5

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I^{j} have considered the days of old, the years of ancient times.

6 I call to remembrance my *song in the night: 'I commune with mine own heart; and my spirit made diligent search.

7 Will the Lord cast off for ever? and will

he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?6

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.7

11 Is will remember the works of the LORD; surely I will remember thy wonders of old.

12 I will tmeditate also of all thy work, and talk of thy doings.8

13 Thy" way, O God, is in the sanctuary:9 who is so great a God as our God?

14 Thou art the God that doest wonders: thou, hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine barrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

A.M. cir. 2983. B.C. cir. 1021.

PSALM LXXVII,

PSALM LXXVII.

a 1 Ch.16.41.42:25.3, 6.5° x.xxii.xiii. itide.
b 6.5° x.xxii.xiii. itide.
c 5° y.5.7 y.5 itide.
b 7° y.50° y.50 love and power spring up, and at length hope dawns, and he rejoices in the salvation of the Lord.—P. & Ps. 130.1; 18.6; 102.

7 3-15, 1, 1, 1, 0, 2, 23, 2, ... 7 De. 32, 7, Ps. 143, 5, 15, 51, 9;63, 11, ... 7 Ps. 42, 8, Job 35, 10, ... 7 Ps. 42, De. 32, 29, Hag. 1, 5, La. 3, 40, Job 34, 32.

Le cays of ms mesn.—C. Ps.68,24;73.x7; 27.
4/53.2.
9 In the sanctuary—rather, 'in holiness; all thy ways of providence, however dark, are holy.—C.
vEx.15.11. De.32.31.
Ps.89.68;147.5. Job 11.
7.

7. * Ex.15.11.Ps.72.18; 86.8:40.5 86.840.5. y Ro.1.19,20. Ps. 93. 1. lls.51.9;52.10. z lix.60. lls.51.9;63. 9,12. Ps. 136.11,12. a Ex. 14. 21; 15. 18. Ps. 114.3;18.15. Hab. 3. 8-10.

8-10. 1491. 1 Heb. The clouds were poured forth with water. 6 ver. 18. Ps. 18. 14; 144.6:11.6. c 2 50.22.14.Job 37.1 -5.Ps.29.3-9550.3:97.4; 114.4.Hab.3-5,6.Jos.2. 9,10.

A.M. cir. 2083. B.C. cir. 8021.

B.C. Cr. 2021.

d Ne. 9.11. Is 67, 12, 12 Ps. 29, 1057, 22 Na. 1.

4 Ro. 11. 33 of Ex. 14, 19. Hos. 12, 13 Ps. 78, 52, 15, 63, 17-14, 19. 72, 20, 21. Ac., 730. Ne. 9. 12-14

2 The sustaining and comforting influence of a study of God's goodness, as displayed in the his and all ages, in the sustaining and comforting influence of a study of God's goodness, as displayed in the his displayed in the his real part of God's goodness, as displayed in the his right in the his recognition of God's goodness, as displayed to the his recognition of God's goodness, as

PSALM LXXVIII B.C. cir. 1015. 1 Or, A psaim for Asaph to give in-struction, Ps.74.title. a De.32.29. Ps. 49.1, 3.15.51.4.

3.15.51.4 b 2 Ki.11.17. Je.9.2. 2 The person calling the law my daw must be the lawgiver—must be the Christ.

must be the laweriver—
must be the Christ.

C Ps.40.4.Mat 13.17,
335.52.with 1 C0.011.

The word parathe is not here to be
the control of the control
the word; it here
rather means 'sage
observations.—C.

4 Dark sayings—
rather 'pointed sayings.' fitted to retower the tablets of
the bearts of men. C.

—Those wise maxims which have been
handed down from a
remoteage, and which
embody the results of
long and thoughtful
of Ps.44.1148.8145.4
18.38.19.De.6.7.

E X.13.8.14.De.4.9.
Joel 1.3.11.8.03,
7.14. Fs.105.1.2; 48.13
145.5.6cxxv.cxxxv.

phas a commissioned by Messiah and
taught by his Sprit.

C.

Ps.147.10,20.18.8.

FS. 147.19,20. Is. 8. 20. Ro.3.2. De.4. 45; 6.

20. Ko, 3. a. _ 7.11.19. // De. 4. 9. Is. 38, 19.

THE ... throwing forth.

De. 1.41-44.1 Sa.4.
10;31.1.

Ju. 1.0-12.2 Ki.17.
14:15, Ne. 9. 26, 29, De.
31:16;20.

PS. 106, 13, De. 32.
15;18, Je. 22, Js. 17, 10.

Ex. viii.-xii. De. 4
34:6. 22, Ne. 9, 10. ver
42-50. PS. 105, 24-41;
100, 7:13:59,

**Nu.13.22, Js. 19, 11,
13, T.

7 Nu.13.22.Is.19.11, 5 Ex.14. 21, 29; 15. 8. Ne. 9. 11. Is. 63. 11-13. Ps.66.6. 6 Ex.17. 21, 22; 14.24. Ne. 9. 12, 19. Ps. 105. 39.

19 Thyd way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thous leddest thy people like a flock by the hand of Moses and Aaron.²

PSALM LXXVIII.

1 An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the incredulous and disobedient. 67 The Israelites being rejected, God chose Judah, Zion, and David. Maschil of Asaph.1

IVE aear, O bmy people, to my law:2 incline your ears to the words of my mouth.

2 İ will open my mouth in a parable; I will utter dark sayings of old:4

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.5

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, "that they should make them known to their children:

6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their chil-

7 That i they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be 'as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright,6 and whose spirit was not steadfast with God.

9 The children of Ephraim, being armed, and carrying, bows, "turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And^p forgat his works, and his wonders that he had showed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of ^rZoan.

13 Hes divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 Int the day-time also he led them with a cloud, and all the night with a light of fire.

redound to his glory. And whatever of his enemies' fury hath not this tendency he restrains. The more awful our God and our deliverances are, the more ought we to wait on him, fear him, and make and pay grateful vows to him.

PSALM LXXVII. Ver. 1. There is one, and one only, 'whom the Father heareth always.' Jn. 11. 42, and in whose name alone are the prayers of sinners heard—that one is Christ. C.

Ver. 15. The sons of Yoseph who was sold into slavery—the sons of Yacob who were brought into it in search of food, and hope of protection and prosperity. The first, the emblem of the spiritual man, for a time seduced, like Peter, to forget and deny his Lord. C.

Ver. 18. There is here a description of a storm of rain, hail, thunder, and lightning, with most probably an earthquake, not recorded in any of the books of Moses. The occasional supply of such omissions, when thus furnished by the Spirit, is serviceable as reminding us that the Scriptures were written, not to be

histories of men, but of God and his government—a consideration that will often solve the most remarkable Scripture difficulties. C.

REFLECTIONS.—What days of trouble saints have to endure from temptations, corruptions, afflictions, and desertions! and desertions! But in distress we must flee to the compassionate bosom of our God, and pour out our complaints before him. And if we would speed we must be both importunate and unwearied in our application. If we but speak in groans God can understand us and will answer. But often, under strong temptations, saints feed their sorrows and reject the consolations which God suggests to them in his Word: often they indulge the melancholy apprehension that he hath forsaken them and left them to eternal perdition. Terrible then is their case: and dishonourable to God is this their distrust. But hopeful is the appearance when they are brought to condemn their own un-

belief, and to cast themselves on his almighty power and mercy; and when they continue meditating on and declaring his former almighty works of providence or grace. This awakens themselves and others to honourable thoughts of his conduct and to grateful praise. However deep and mysterious the dispensations of his providence, they are all holy and just. And however awful, they are infinitely gracious, and issue in the deliverance of believers from their manifold bondage, and in their guidance, by Jesus their great Leader and Priest, to the Canaan above.

PSALM LXXVIII. Ver. 8. Steadfast. Steadfastness is essential to religion, and is equally required in doctrine, testimony, and practice. Versatility and compliance will save for a time from many inconveniences that consistency must bear; but steadfastness will triumph in the end, while Reuben, unstable as mater, will never excel. C.

15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought "streams also out of the rock, and caused waters to run down like rivers.

17 And *they sinned yet more against him, by provoking the most High in the wilderness.

18 Andy they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard this, and bwas wroth; so a fire was kindled against Jacob, and

anger also came up against Israel; 22 Because they believed not in God, and

trusted not in his salvation;1

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat 2angels food: he sent them meat to the full.

26 Heh caused an cost wind to bloom in the corn of the corn of heaven. 24 And had rained down manna upon them

26 Heh caused an east wind to blow in the heaven; and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls⁵ like as the sand of the sea;

28 And he let it fall in the midst of their camp, round about their habitations.

29 Soi they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust: but while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down⁶ the chosen men7 of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

#Ex.17.6. Nu. 20.11.
Ps. 105-41.1 Co.10. 3.4.

#De.9.22.1 Ps. 105-41.

#De.9.22.1 Ps. 105-41.

#Ex. 25. 3.5 1.05. 7.20.

#Ex. 25. 3.5 1.05. 7.20.

#Ex. 25. 3.5 1.05. 7.20.

#Ex. 16.2. Nu. 11. 4.

Ja. 4.2.3.

#Heb. order.

3. De. 32. 22. 15. 71. 4.

Ja. 4.2.3.

#Heb. order.

3. De. 32. 22. 15. 71. 4.

Ja. 11. 1. 10. 32. 90.

#This evidently refers to the judgment of fire recorded Nu. 11. 1; which refers to the judgment of sever wind called **amiel-natural agents, but miraculously employed, and miraculously employed, and miraculously pielding at the voice of prayer.

This is one lesson which that portion of Jewish history was calculated to teach—that unbelief and distrust, resulting in open disobedience, will entail divine judgment.—P. 4. 5.6.8.

Ps. 3.3. 96.148. 5.6.8.

e 2 Ki. 7, 2,19. Ge. 7.

11. Mal. 3.10.

g Ex. 16. 14, 16. Ps.

105.40. Jn. 6. 31.1 Co. 10.

3. Ne. 9. 15, 20. De. 8.3.

table of nobles.—C.

APS.135.7.Nu.II.18,
31,32.
4 Heb. to go.
5 Heb. fowl of wing.
i Nu. III. 13, 18-20.
PS. 106. 14,15. De. 8.3.
f PS. 106. 14,15. Nu.
II.33.
6 Heb. made to bow.

bow.
7 Or, young men,
Is.40.30,31. # Nu. xiv, xvi, xvii, xxv.De.9.6,7.Ne.9.16, 17. Eze.20.13. Ps.106, 16-29,

*The fly, in the previous state of a caterpillar, is perhaps the most voracious of all animals—some of them destroying in a single day many times the strong of the fly of the f

all the trees in the country. So terrible are the natural scourges always at the command of the Almighty.—C. INU.14.29,33. Ps.90. 7-9. Eze. 20.15, rs. 15.26.16. Ho.5.15. Je. 22.23. Ju.3.9.15:4-3; to.10.

| le.22.23 Ju.3.9.15i4.3; 10.10. o De.32.475,31. Ex. 6. ll.56,39.48.77. p De.5.28,29. Eze. 33.31. H0.11.12. ll.29. 34 Je.17.9. ver. 8,10, 57. Ps. 108. 1; 112. 7,8; 44.77-19. 42.17-19. ver. 8,15; 112.4; 130.7.8. ll.44.22. Mi.7. 18,20. Ps.86.15; 112.4; 130.7.8. ls.44.22. Mi.7. 18,10. rs. 10. ps. 10.

Ja.4.14. v Nu.14.11. Ps.95.8-10.15.63.10. Ep.4.30. 8 Or, rebel against

8 Or, rebel against

**x 2 P. 2. 20. Nu. 14,

**x 2 P. 2. 20. Nu. 14,

**x 2 P. 2. 20. P. 2. 20.

**y Turned back...

Returned in heart

and purpose to

Egylimited. Doubt...

et whether he had

power or will to pur
pose or do what he

had promised...

**y Ex. 6, 6; vii.-xiv.

Ps. 136. 10-12, 6; 22.21.

20. **prom affict...

**ton...

tion.

z Ex.vii.-xiv. De.4.
34; 6.22. Ne.9.10. Ps.
135.9105.27;ver.12.
2 Heb. set.
a Ex.7.20.Ps.105.29.
b Ex.8.6,24. Ps.105.

31. 4 See note " in first column, c Ex.8.6.Ps.105.30, d Ex.10.13. Ps. 105.

d Ex. 10.13. Ps. 105.
34.35.
6 According to
Michaelis, the molecricket, which, in the
grub state, commits
great devastation on
the roots of various
vegetables.—C.

vegetables.—C.

«Ex.9.23-25.Ps.105.
32.13.
8 Or, killed.
7 A tree of great national importance, as its fruit formed an extensive article of food, while the trunk furnished the wood ordinarily used for coffins, &c.—C.
8 Or, great hailstones.
9 Heb. he shut up, Ex.9.24.55.

**Some: A shad up, Ex. Car. She shad up, Ex. She shad up

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him; and they returned and inquired early after God:

35 And they remembered othat God was their Rock, and the high God their Redeemer.

36 Nevertheless^p they did flatter him with their mouth, and they lied unto him with their tongues.

37 Forq their heart was not right with him, neither were they *steadfast, in his covenant.

38 But he, *being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him8 in the wilderness, and grieve him in the desert!

41 Yea,* they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not whis hand, nor the day when he delivered them from the enemy.2

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 Anda had turned their rivers into blood; and their floods, that they could not drink.

45 Heb sent divers sorts of flies among them, which devoured them; and frogs, which destroved them.

46 Hed gave also their increase unto the caterpillar,5 and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore-trees with frost.8

48 He gave up9 their cattle also to the hail, and their flocks to hot thunderbolts.1

49 Heg cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

50 He made a ways to his anger; he spared

Ver. 9. Ephraim. Ephraim is selected to exemplify the result of unsteadiness, (1) Because, as the chief son of Joseph, he inherited peculiar promises, Ge. 48. 20. (2) Because Ephraim was the ruling tribe at entering Canaan under Joshua. (3) Because Ephraim attained to supreme power in the ten tribes, Is. 7, 9. (4) Because Ephraim attained to supreme power in the ten tribes, Is. 7, 9. (4) Because Ephraim became conspicuous among the tribes for dissolution of morals and idolatry, Is. 17, 28; Ho. 8. 11. (3) Because God visited them with calamities as conspicuous as the privileges they abused, Ho. 5, 9, 12. C.

Ver. 32. To many unthinking persons it appears strange, almost, if not altogether, beyond credibility, that the Israelites could receive so many mercies, and feel so many judgments, and yet remain the sensual, stupid, stiff-necked, rebellious, and incorrigible people they are represented to have been. A little consideration of the disregard of God's mercies and judgments that may still be seen in the world would soon remove this surprise or incredulity, and enforce the conviction, that the providence of God, and the blindness and rebellion of men, still continue, as in the days of Moses, to refuse to be enlightened, and to spurn the hand that relieves and feeds them. C.

Ver. 34. When he shout them, &c. That is, when he was slaying them, then, out of fear, they sought him; an occurrence every day exemplified in sick-bed professions of sorrow for past sins, and resolutions of amendment for the future—professions and resolutions that are often forgotten so soon as returning health prepares the way for renewed temptation. C.

Ver. 57. Deceitful bow. The eastern bow is ordinarily composed of several pieces of different elastic materials, and when unstrung is recurved nearly not the form of a hoop; and, if the elastic tendency of the curvature vary in the least from the plane of the string, the bow, when the arrow will fall at the feet of the archer. C.

Ver. 59. When God heard: this. We know little more of the relations between men and angels, than that 'they are all ministering spirits sent forth to minister to them who shall be heirs of salvation,' and that there is 'joy in heaven over one sinner that repenteth'—but these words seem also to intimate that the idolatites and other apostasies of the church may be brought up in heavenly records, or—if such in heaven there may be—even in holy lamentations 'to the ears of the God of Sabaoth.' C.

Ver. 64. No lamentation. It has often been remarked that among the many evils of continued public calamities, none is more grievous than the almost total destruction of sympathy and natural affection, and the paramount domination of selfishness. No instance can be more remarkable than that of a widow whose heart has been rendered so callous that she drops no tear of sorrow to the memory of the husband of her youth! C.

row to the memory of the husband of her youth! C.

REFLECTIONS.-Important are the great things of God's law and the matters of our eternal salvation; and they demand the most serious attention. With great care ought parents to instruct children in the enowledge of the great truths and works of God. Neglect of this issues in children's unbelief, hypocrisy, and lasting ruin. And to avoid the bad effects of parents' guilt, children of wicked men ought to be doubly careful to avoid imitating them. How weak men are when God is their enemy; and how cowardly when their consciences are burdened with guilt! No miracles, however gracious and striking, can melt an ignorant and hardened heart, or induce it to gratitude. No favours will satisfy a discontented spirit, and re-

strain its malicious murmurings against God. With amazing patience and kindness God provides for his abusers amongst mankind! But when he gratifies sinabusers amongst mainting: Dut when he gratines sin-ners in their requests, his gifts become their snare and curse: this world's abundance is abused to excess: re-flection is banished: and men hurry headlong into ruin. They who make a god of their belly will find their end to be destruction; and they who will not be bowed by mercies or corrections must be broken by judgments. If sin be indulged sorrow must follow, Nor shall the stoutest be able to resist the uplifted arm of an angry God. Troubles often force men to their profession, prayers, or tears, whose wickedness is quickly thereafter discovered. The danger is scarcely blown over when all their convictions and promises are forgotten and contemned.—O the infinite compassion and patience of God towards all professing people! But, alas! his most singular favours and tremendous judgments are soon forgotten and despised!—The creatures of God sometimes become means, and in the most fearful manner cover his enemies with ruin. But abundant returns of thankfulness, love, and service are due to him from those to whom he has been liberal of his favours. How ready are most to imitate their wicked progenitors, to the dishonour of their gracious God! But more fearfully criminal is the unfaithfulnot their soul from death, but gave their life over to the pestilence;4

- 51 And smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham:

- 52 But^j made his own people to go forth like sheep, and guided them in the wilderness like a flock.⁵
 53 And^k he led them on safely, so that they feared not: but the sea 'overwhelmed' their enemies.
 54 And he brought them "to the border of his sanctuary," even to this mountain, which his right hand had purchased.
 55 He° cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

 ES Vat^p they tempted and provoked the most

 | A made his own people to go forth like | 37.1 km. 5.1 km. 17.5 km. 1
- 56 Yet they tempted and provoked the most high God, and kept not his testimonies:
- 57 Butq turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.
- 58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.
- 59 When God theard this, he was wroth, and greatly abhorred Israel:
- 60 Sov that he forsook the tabernacle of Shiloh, the tent which he placed among men;
- 61 And delivered his strength into captivity, and his glory into the enemy's hand.1
- 62 Hez gave his people over also unto the sword; and was wroth with his inheritance.
- 63 The, fire consumed their young men; and their maidens were not given 2 to marriage.
- 64 Their priests fell by the sword; and their widows made no lamentation.
- 65 Thena the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine:
- 66 And he b smote his enemies in the hinder parts; he put them to a perpetual reproach.
- 67 Moreover the refused the tabernacle of Joseph, and chose not the tribe of Eph-
- 68 But chose the tribe of Judah, the mount Zion which he loved.
- 69 And he built his sanctuary like high palaces, like the earth which he hath established3 for ever.4

A.M. cir. 2989. B.C. cir. 1015.

the murrum, 2-3-6.

A Ex. 12.29. Ps. 105.
36:13:81:35.13.5.
i Ge.9.22.25. Ps. 105.
23:106.22.
j Ex. 12. 37. Ps. 77. 20;
136. 11, 12, 16; 105. 37.
Ne. 9. 12, 15. 63. 9-14. Je.
22.21.

Ex.xiv.xv. / Ex.14.27;15.10. Ps. 136.15. 6 Heb. *covered*.

Ex.14.2714.10. rs. 130.13.
6 Heb. covered.

Ex. 15.13.17. De.
32.10-12: 11.11. Ps.44.
3.Ne.9.2-95.
7 God's acarctivary here means the whole land of Canaan. The Shekinah glory never left them till they reached the border of the country.—9.
135. 10-13: 130.17-22: 105.44.Ne.9.2-95.Ex.
135. 10-13: 130.15. 10-13: 10

ver. 50.57.

1.75.14.2-4;11.5. He.

1.75.14.2-4;11.5. He.

1.75.14.2-4;11.5. He.

2.81.5-68.2. 9.18-28; 31.

1.75.2.19-26.

1.75.4.11. [e.7.12.

1.42.6.6.0. Jos. 18.1.

1.7 he. capture of the ark of the covernate of the coverna

1 Sa.4.2,10,11. ver. 21. De. 32. 22;

5,12,14; 40.1.2;,07.2. 2
Ch.6.6.
c: Ki.vi.-viii.pp.r-8.
3 Heb. founded.
4 The sancuary
constructed by David, and not the
temple built by Solomon, is here referred
to. The former was
on Mount Zion, the
latter on Moriah.
The site of the sancmary. on the summit

19.5,6. * Is.43.21. Ps. 45.17;

A.M. cir. 2989. B.C. cir. 1015.

B.C. cir. 1015

afar, is well described in the first clause:
"He built his sanchard in the first clause:
"He built his sanchard in the first clause:
"I San for San," at 15a for San," at 15a for San," at 15a for San, at 15a

PSALM LXXIX.

PSALM LXXIX.
B.C. cir. 1588.
I Or. for.
a La. I. 10. 2 Ki. 23, 3124. 12, 11125. 1-10.
LU.21.24.
b Ex. 12. 12. 2 Ki. 25, 510.
J E. 10. 131. 30. 81. 26.
Ki. 13. 2 Ki. 25, 510.
J E. 10. 131. 30. 81. 26.
Ki. 13. 2 Ki. 25, 510.
LU.21. 2 Ki. 2 Ki

14;00.0; 1;7.7, £26. 35; 12-14. \$\hat{P}\$ \text{S} \text{9,6} \text{80,4};\text{85.5}; 74 \text{10. De. 32.22.} \$\text{i} \text{Zep.1.18.} \$\text{j} \text{Je.10.25; xxv. xivi.} -li. 1 \text{Th.1.8.} \text{Ps. 9. 16,} 17. \text{15. x. xiii.-xxiv.} \text{Re.} -II. 1 1...
17. Is.x.xiii.-xxiv. Ke.
6.10;16.1.
2 Who have not
known shee. 'Who
own thee not.'-Boothroyd.

£ Ps.80.13. Je.51.34.

Ps.12.5;102.20.

8 Such, beitremembered, was Jesus!—

1.5. 15. 27. 3. rs. 44.22, 23. 9 Heb. thine arm. 1 Heb. reserve the children of death. 2 Appointed to die. So were the holy apostles! the servants being judged and condemned, as their Lord!—C. 11s. 65. 6. Lu. 6. 38. Ge-4.15.

/ 1s. 6s. 6. Lu. 6. 38. Ge. 4.15. 3 Awake their consciences to feel, confess, and punish their guiltiness, —C. w Fs. 44-16; 74.18.22; 80.50.51. La. 3.64. 7 Fs. 95.7; 700.3. Ex. 10.5.6.

70 Heg chose David also his servant, and took him from the sheep-folds:

71 From following⁵ the hewes great with young he brought him 'to feed Jacob his people, and Israel his inheritance.

72 Soj he fed them according to the integrity⁶ of his heart, and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem. 21-prayeth for deliverance, 13 and promiseth thankfulness.

A psalm of Asaph.

GOD, "the heathen are come into "thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

- 2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.
- 3 Their blood have they shed like water round about Jerusalem; and there was none to bury them.
- 4 Weg are become a reproach to our neighbours, a scorn and derision to them that are round about us.
- 5 Howh long, LORD? wilt thou be angry for ever? 'shall thy jealousy burn like fire?
- 6 Pour out thy wrath upon the heathen that have not known thee,2 and upon the kingdoms that have not called upon thy name.
- 7 For* they have devoured Jacob, and laid waste his dwelling-place.
- 8 O' remember not against us former iniquities:3 let" thy tender mercies speedily prevent us;4 for we are brought very low.

9 Helpo us, O God of our salvation, for the glory of thy name;5 and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God? alet him be known among the heathen in our sight by the erevenging of the blood of thy servants which is shed.

11 Let the sighing of the prisoners come before thee: 'according to the greatness of thy power⁹ preserve thou those that are appointed to ¹die:²

12 And trender unto our neighbours sevenfold into their bosom3 their "reproach, wherewith they have reproached thee, O LORD.

13 So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will The site of the sanctuary, on the summit of Zion, seen from little to generation.

Show forth thy praise to all generations.

ness of those who profess to serve him; it draws tre-mendous destruction upon the transgressors. If we forsake God he will forsake us; and no tabernacle, no formalities in religion, can avail us when he is departed. But however sharply he corrects faithful people, he hath still mercy in store for them. They who triumph over them a little shall quickly have their glory turned to shame: and he will maintain a church to himself for ever. If to punish one nation he remove their gospel candlestick, he will send the light of his truth to another, and often the most unlikely. And not David, but

Jesus Christ, shall for ever feed God's flock of ransomed men, according to the integrity of his heart and good skill of his hands.

PSALM LXXIX. Ver. 1. There is no internal note of the precise date of this psalm, and conjecture is us-less. It is enough to know that it records some one of those lamentable occasions upon which a righteous God gave up to judgment a backsliding and forgetful church. But let the Genile churchs recollect that such judgments are not confined to Israel, but are prophetically suspended over themselwes, should they fall into the Jewish sins of self-righteousness and unbelief, Ro. 9. 31: 10. 3: 11. 20, 21. C. Ver, 5. These words may have been, and probably were, de-

scriptive of the ravages of the Babylonians, when the first temple was destroyed and Jerusalem laid waste; but they were also prophetic of more terrible calamities in the distant future. To this day the poor Jewa assemble at stated times outside the massive wall of the ancient temple area, and, wailing, chant these lines. P. REFLECTIONS.—To what fearful and lasting distance and desolution is the church of God sometimes.

KEFLECTIONS.—10 what tearful and lasting distress and desolation is the church of God sometimes brought, while forced to bear at once the cruelty and derision of men and the manifested displeasure of God! But he will assuredly visit with his wrath such as live in ignorance of him and neglect of his worship. And though he permit his people to be

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the nurch. 8 God's former favours are turned into judgments. 14 He church. 8 God's forme prayeth for deliverance.

To the chief musician upon "Shoshannim-Eduth, A psalm of Asaph." IVE ear, bO Shepherd of Israel, thou that deadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

2 Before h Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us.3

3 Turni us again,4 O God, and jcause thy face to shine; and we shall be saved.

4 O Lord God of hosts, how long wilt thou be angry⁵ against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great

6 Thou makest us a strife unto our neighbours; and our enemies laugh' among them-

7 Turn* us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a pvine out of Egypt: thoug hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it:8 and the boughs thereof were like the goodly cedars.9

11 Shet sent out her boughs unto the sea, and her branches unto the river.1

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, "we beseech thee. O God of hosts: look down from heaven, and behold, and visit this vine:

v i Sa. xxxi. Pa. 60.1-3;69.38-45.3 Ch. 12.3.4;92.16,77;98.5,6,17,18;32.1;33.11;Xxxv.xxxvi. * ver.3,7,19;Pa.7.8-11;90.13;119.132.Zec.2.12,16,17,Ia.63.15, Da.9.16-19.

A.M. cir. 2967 or 2983. B.C. cir. 1037 or 1021.

PSALM LXXX a Ps.xiv.lx titles. 1 Or, for Asaph. 6 Ps.4-1;5.1130.2 c Ps.23.1. Is. 40.11. Ge.40.24. d Ps.77. 75, 20; 81. 5; 78.55.25.6.2. e 1 Sa.4.4. Ex.25.20, 22;30.6. g Ps.4-0;50. 2; 94.1. De.33.2.

et I Sa.4.4 Ex.25.20, 22;0.6.

£ Ps.4.6;50.2;94.1 De.31.2.

2 Allusion is here made to the Sheching presence of God, upon the mercy-seat, between the cherubins From that place God gave responses to the higher the Israelites always turned in prayer.—P.

h Nu.2.18-24;10.21-24.Ps.44.23, 26;74.11.

List.0,10.

2 Hebb. come for all the state of the presence of the presence of the presence of the property of the state of th

30.20. / Ps.44.13; 79.4. Je. 15.10. Ju.16.25. Re.11.

ISTO, JUIO 35, Re.II

10.

Thou makes us a strife. They strive with one another for dominion over us—

C. Our enemies taugh. They deride our religion, and triumph over our calamities; the surest evidence of little but wicked minds.—C. 19. IK. 18. 37, PS.12. 69, IK. 18. 57, PS.12. 69, IK. 18. 57, PS.12. 69, IK. 18. 67, IK. 18. 67

33. *q* Ps.44.2; 78.55; 135. 10-12. *p* Ex. 23. 28. Jos. 24. 12; vi.-xxi. Ps. 130. 17-

12:vi.-xxi. Ps. 196. 17-22:105.44. Ne. 9.22-95. 2:10h. 21. 5. 1 Kl. 4. 20.25.2 Ch. xvii. 8 That vines were trained to be summer shades for eating or reposing, is evident from 1 Ki. 4. 25. Mi. 4. 4; a heautiful em-blem of Christ, the true vine, under whose providental headship the whole church reclines, Ep. 1.22.—C.

9 Heb. cedars of God. /Ge.15.18.Ex.23.31. I Ki.4.21. Ps.72.8. Jos.

24.11-13.

1 From the Mediterranean on the west, to the Euphrales on the east,

—C. w Ps.89.40;78.62. Is. 5.2,5. Ju.2.14,15. Ne.9. 27,28. Na.2.2.

A.M. cir. 2967 or 2983, B.C. cir. 1037 or 1021,

B.C. cir. 1037 or 1021.

y Is.5.1,211.1. Je. 2
2z. Ex. 19.5, 6. De. 32-9.
Zec. 3.8.

z Fs.79.5; 39. 11; 68.1,
27,6.67, De. 32-22.
That is, be vineyard
and the branch.
Christ's glory is obscured, and his people are distressed
and ruined—event
that have often coor of the church.—G.

z Is.5.35.ver.15, Ex.
422: 19.5.6 Ps. 59. 21;
110. 1. Da. 7.13, 14.

b Job 34. 32. He. 10.
39. Fs. 119. 25. Ps. 85. 6;
27, 20. 20. 20. 21.

d Ps.85.4; 126. 1. Je. 31.18;3.18. e ver.1,3,7. Ps. 27. 4, 9:44-3;31.16.

6 Or, baskets, Rather, the baskets, or clay troughs, used in the manufacture of brick j Ex.2.23;3.7-10; 14 10, 11. Ps.50.15; 91, 14 # Ex. 14.24;19.19. # Ex. 17.2-7. Nu. 20.

13. 7 Or, strife. 8 See note on Ps.3.

2.—C; 31.28.18.55.3.6,7. 6 Ex.15.20.ver.13. 6 Ex.20.3.1 Co.8.4. 5. De.4.19.25; 6. 13.14. Ho.14.8.1 Jn.5.21. 6 Ex.20.2. Je. 31.33; 3.14;11.4;24.7;30.82.

15 And the wineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burnt with fire, it is cut down: they perish² at the rebuke of thy countenance.

17 Let thy hand be upon the aman of thy right hand, upon the son of man whom thou madest strong for thyself.

18 So bwill we not go back from thee: quicken us, and we will call upon thy name.

19 Turnd us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.

To the chief musician upon "Gittith, A psalm of Asaph."

SING aloud bunto God cour strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel. the pleasant harp with the psaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day.

4 For this was a statute for Israel, and a law of the God of Jacob.2

5 This he ordained in Joseph's for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

6 I' removed his shoulder from the burden: his hands were delivered⁵ from the pots.⁶

7 Thou calledst in trouble, and I delivered thee; I answered thee in the *secret place of thunder: 'I proved thee at the waters of Meribah.7 Selah.8

8 Hear, "O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 Iq am the LORD thy God, which brought

oppressed for a while, he will speedily rid them of ! their persecutors; and often their extremity ushers in deliverance. Humble prayers for forgiveness, poured forth in sighs and groans, and attended with deep concern for God's dishonour, will not be long unanswered. And deliverances, founded in pardon through Jesus' blood, will animate to cordial praise and thankfulness.

PSALM LXXX. Ver. 1. Leadest Jacob. In the pastoral countries of the East, the flock intrusted to a shepherd is generally under a hundred (see Mat. 18. 12); because it must be sedulously watched, and kept within the view of the shepherd, for fear of the predatory bands by whom these countries are infested. The shepherd accordingly teaches his flock to know. his voice, come at his call—he leads them, and they follow his movements, Jn. 10. 27. C.

Ver. 2. Before Ephraim—Joseph's first-born, by divine election; before Benjamin, Joseph's beloved brother; before Manasset, his first-born in point of time, but placed last by divine appointment, to teach families that the Lord reigneth in all their arrangements. These three tribes marched immediately before the Kohathites who carried the ark, Nu. 2. 17–24, 10. 21–24. C.

Ver. 13. The boar, &c. This is a literal representation of fact at this day in some of the vine districts of the East, especially in Mesopotamia. In the lips of a Jew, the words had a meaning doubly emblematic of the persecutors of the church, as represented not merely by a destructive but an unclear animal. C.

Ver. 17. Man of thy right hand. Let thy hand, anointing him to office and power, by the Holy Ghost, be upon Messiah, the man who is to be exalted to thy 'night hand'—the 'Son of man' who comes to redeem the world. C.

REFLECTIONS.—Great is the mercy that God is

REFLECTIONS.—Great is the mercy that God is the shepherd, leader, and protector of his people—

that he is a God reconciled in Christ, to the everlasting wonder of angels and men—and that now it is not the lewish tribes who marched after the ark in the desert, but multitudes of Gentiles, that see his salvation. Awakened souls ardently desire reconciliation with God, and repeated manifestations of his favour. And if we are turned to God by faith, we cannot fail to inherit his eternal glory. But through seeming rejection of prayers and angry frowns from God, and through tears, griefs, and reproaches, must we sometimes go thither. With what kind care did God settle the Israelites in Canaan and make them flourish there! With how much more did he gather, found, and increase his gospel church! But, alas! the misery and ruin that sin draws down upon the best-constituted churches and nations. Enemies, furious as wild beasts, waste them when God withdraws his protection. Yet the design hereof is not his people's ruin; but to excite their prayers, quicken their repentance, and magnify the wonders of his power and grace in their deliver-ance. It is impossible for his church to be ruined when her help is laid on her almighty Redeemer, the man of God's right hand. God's love for us is the ness of grace. Through him strengthening us, we can do all things.

No wonder then that prayer is the daily employment of such as are spiritually alive; and that a sense of God's favour is more earnestly desired than the removal of any affliction

PSALM LXXXI. Ver. 1. God is called the God of Jacob, in reference to the following circumstances in Jacob's history:—
(1) He was a specimen, representative, or type of the electing grace of God, Ro. 9. 17. (2) He learned, by grace, to prize the birthright. (3) He was willing to purchase it with his food, th. representative of his life. (4) He was forced into exile, and became a stranger, a pilgrim. (5) He was tried with hard became a stranger, a pilgrim. (5) He was tried with hard measures by his friends. (6) He was a faithful servant. (7) He was an affectionate husband and parent. (8) He was a bold wrestler in prayer—utterly refusing to resign without a blessing. (6) He was the father of a numerous progeny. (10) He was, in the fulfilment of prophecy, and the designs of Providence, led down into Egypt. (11) He was brought up from it after death—an emblem of deliverance by the resurrection. (12) He rested in the land of promise. C.

Ver. 5. Understood not. Messiah, as prophet, is the speaker, and so speaks, as when he shall say to the wicked, 'I never knew you.' C.

Ver. 5. Understood not. Messiah, as prophet, is the speaker, and so speaks, as when he shall say to the wicked, 'I never knew you.' C.

Ver. 6. Understood not. Messiah, as prophet, is the speaker, and so speaks, as when he shall say to the wicked, 'I never knew you.' C.

Ver. 7. Understood not. Messiah, as prophet, is the speaker, and so speaks, as when he shall say to the wicked, 'I never knew you.' C.

Ver. 6. Understood not. Messiah, as prophet, is the speaker, and so speaks, as when he shall say to the wicked, 'I never knew you.' C.

Ver. 7. Understood not.

Ver. 10. Ask what you need; make any request consonant with my holy will, and the granting of which will promote your welfare, and I will liberally respond to every wish, and bestow to the utmost extent of your desire. 'There is not want of our nature—of our bodies or our souls; a want pertaining to this life or the life to come—to ourselves, to our families, to our friends, to the church, or

ances from God, as well as his authoritative command, ances from God, as wert as its authoritative command, oblige us to a punctual observance of his ordinances of worship. And nothing can do it more effectually than our eternal redemption through Christ. How ready is God to help and to save those who call upon him it. trouble! And all our obedience is delightfully founded.

thee out of the land of Egypt: open thy mouth wide, and I will fill it.

- 11 But my people would not hearken to my voice; and Israel would none of me.9
- 12 Sot I gave them up unto their own hearts' lust; and they walked in their own counsels.
- 13 Oh* that my people had hearkened unto me, and Israel had walked in my ways!
- 14 I should soon have subdued their enemies, and turned my hand against their adversaries.
- 15 The haters of the Lord should have submitted themselves2 unto him: 2but their time3 should have endured for ever.
- 16 He 'should have fed them also with the finest of the wheat:4 and with honey out of the PSALM LXXXII. rock should I have satisfied thee.

PSALM · LXXXII.

1 The psalmist, having exhorted the judges, 5 and reproved their misconduct, 8 prayeth God to judge.

A psalm of Asaph. 1

YOD standeth2 in the acongregation of the T mighty; he judgeth among the gods.

- 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.3
- 3 Defend the poor and fatherless: do justice to the afflicted and needy.
- 4 Deliver the poor and needy: rid them out of the hand of the wicked.
- 5 They know not, neither will they undertand; they walk on in darkness: "all the founations of the earth are out of course."

 6 Is have said, Ye are gods; and all of you
 re children of the most High:
 7 Buth ye shall die like men, and fall like
 ne of the princes."
 8 Arise, O God, judge the earth: for thou
 alt inherit all nations.

 PSAIM TYYYHI 5 They know not, neither will they understand; they walk on in darkness: *all the foundations of the earth are out of course.5
- are children of the most High:6
- one of the princes.7
- shalt inherit all nations.

PSALM LXXXIII.

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

A song or psalm of Asaph.1

EEP nota thou silence, O God: hold not thy peace, and be not still, O God.

2 For, blo, thine enemies make a tumult; and they that hate thee have lifted up the head.

Resulting 1.52.22

A PS-98.117.6; 35.22

**A PS-98.117.6; 35.22*

A.M. cir, 2959. B₄C. cir. 1045.

P Mat. 7-7. Jn. 15. 7. Ps. 37. 4; 36. 8; 65. 4, 7. Ep. 3. 19, 20. Is, 45. 11. Je. 31. 14, 25. s De. 32. 15, 18. Ho. 11. 2. Pr. 1. 25, 30. He. 10. 29. Zec. 7. 11; 11. 8.

9 Laid believing hold upon none of mine attributes.—C. 1Ac. 7, 42. Ro. 1.26.

Mine attributes, — C., 18 c., 12 Ro. 1.26 Ro. 1.26 Ro. 1.26 Ro. 1.27 Ro. 1.26 Ro. 127 Ro. 1.27 Ro. 1.2

away.—C.
y Is. 1. 19. De. 32.13,
14. Ps. 147.14. 1 Sa.14.
25,26. Job 29.0.

4 Heb. with the fat

B.C. cir. 1048.

1 Or, for Asaph.

2 God, he standed.—
That is, he stands
not not he propose, he stands
not he stands instified in all his government, whether of
providence or grace.
Comp. Fs.v. with Ro.
3-a ver. 6. 2 Ch. 10. 6.
Ex. 12.12; 22.8 A.C. 2
5.EC. 5.8 Pr. 8.15; 16.
b Ps. 58. 2 De. 1. 17;
16.10. 3 Ch. 10, 6.
Ex. 13. 2 Ch. 10, 6.
Ex. 15. 2 Ch. 10, 6. 1 Or, for Asaph.

\$ See note on range 2.—C.

4 Heb. findge, De.
10.18. Is.l.17. Je.22.3,
16. Ex.23.6.

• Pr.24.ro, III. Job 29.
12. Fs.72.12.—14.

d Mi.3.1.6. Ps. 56.1—3.
18.42.19.00, Jl.12.35.

• Ps. 11.3;75.3. Ec.3.
6 Is.5.7.2 Tl.2.19.

5 Heb. marved. § Heb. moved.

A Ps. 49, 12. Job 21.
32. Eze 31.14.
7 'And fall as well as they, 0 ye princes.'
- Boothroyd.
4 Ps. 7, 6. Mi. 7, 9, 17.
Zep. 3.8.
J Ps. 2. 8; 22. 27-31.
Re. 11.15.

PSALM LXXXIII. B.C. cir. 1038 or 892. 1 Or, for Asaph, Ps.xlii. title.

c PS.2.1.27 10.507 5C.
c pt.4.2.
d PS.31.207.505.13.
d PS.31.207.501.3.
d PS.31.207.501.3

5 Some of the tribes descended from Ishmel took the name of their mother Hagar, and were known as Hagarenes.

P.

Hagar, and were known as Hagarenes.

—P.

• Ge.19.38; 14.7; 10.

14.15. Jos.33.5 18.23.+, 12. Ezc.27., 23.

Ge.10.1125.3

The children or descendants of Lot were the Moabites and Ammonites, whose possessions by one least of the descendant of 15.

Hagarenes of 15.

• See note on Ps. 3.2.—C.

* Lu. 7. 22. Nu.31.1-

3.2.—C. # Ju. 7. 22. Nu.31,1-12.Is.9.4;10.26.

\$\langle Ju. 7, 22. Nu.31.1
\text{in.15.40,47.00,6.}
\$\langle J\tu.415.24(5.19.21. \text{in.25.10,21.}
\$\langle 2\limits_1\text{in.25.25,27.}
\$\langle 1\limits_1\text{in.25.25,27.}
\$\langle 2\limits_1\text{in.25.25,27.}
\$\langle 2\limits_1\text{in.25.25,27.}
\$\langle 4\limits_1\text{in.25.25,27.}
\$\langle 2\limits_1\text{in.25.25,27.}
\$\langle 2\limits_1\text{in.25.25,27.}
\$\langle 4\limits_1\text{in.25.25,27.}
\$\langle 4\limits_1\text{in.25.2

PSALM LXXXIV.

B.C. cir. 1021.

Ps. viii. IXXXI.

107. g/.

Ps. viii. IXXXI.

107. g/.

Ps. viii. IXXXI.

Ps. viii. IXXXII.

Ps.

PSALM LXXXII. Ver. 1. Among the gods. That is, among kings, judges, and magistrates, who are called gods, as bound by oath to execute justice; as God has bound himself by oath, for consolation of the theirs of promise." He. 6.17. C.

Ver. 5. Foundations. The principal foundations of society are truth, justice and mercy; and that these are continually out of course, is manifest in this, that the greatest efforts of human wising or restoring them. Ce, or pretend to be, employed in preserving or restoring them.

ing or restoring them. C.

REFLECTIONS.—Dignified is the office of magistrates, as the deputies of God. And with solemn awe and strict equity ought they to fix their decisions, as in God's presence, and as accountable to him. Yet how commonly do they indulge themselves in injustice and partiality! For want of substance to procure right to partially: For want of substance to procure right to themselves the poor are ordinarily trampled on; but God is their guardian; and, let magistrates do their worst, he will at last redress the grievances of his poor ones. The high station and mighty influence of magis-

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.2

4 They have said, 'Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

5 Forg they have consulted together with one 3 consent; 4 they are confederate against thee:

6 The^h tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;5

7 Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 Assur also is joined with them: they have holpen⁶ the children of Lot.⁷ Selah.⁸

9 Do unto them as unto the 'Midianites; as to 1Sisera, as to Jabin at the brook of Kison;

10 Which perished at En-dor: they became as dung for the earth.

11 Make their nobles like 'Oreb, and like Zeeb; yea, all their princes as PZebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O' my God, make them like a wheel; as the stubble before the wind.

14 Ass the fire burneth a wood, and as the flame setteth the mountains on fire;

15 Sot persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may1 seek thy name, O Lord.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:2

18 That* men may know that thou, whose name alone is JEHOVAH, art the most High over all the earth.

PSALM LXXXIV.

1 The pealmist, longing for the communion of the sanctuary, 4 showth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

To the chief musician upon "Gittith, A psalm for the sons of Korah.

OW amiable are thy tabernacles, O Lord **II** of hosts!

2 My° soul longeth, yea, even fainteth, for the courts of the LORD: amy heart and my flesh crieth out for the living God.

trates shall not long protect them from death; nor, if wicked, from damnation. If our rulers then be wicked, let us give ourselves to prayer, that God may rectify matters, and subdue the world to the righteous government of his Son.

PSALM LXXXIII. Ver. 2. To hate the God of philosophical imagination may be deemed impossible; but to hate the God of truth, holiness, and grace, is the very constitution of every unrenewed heart. Ro. 8. 7. C.
REFLECTIONS.—To quicken his people's importunity in prayer the Lord sometimes appears for a time to discovered their distract. Whatever preferces men

to disregard their distress. Whatever pretences men make for their opposition to God's people, the real cause is their enmity against God himself, whose holiness they cannot endure, and whose image they cannot but hate. But while saints are hid with Christ in God, no enemy can really hurt them. Wicked men, though

on his gospel grant of himself to us as OUR GOD. His service must then be our highest interest as well as duty. Past obligations are sufficient to engage our hearts, even though we had no future promises in view. And when God grants himself and his fulness, our desires or prayers for enjoyment can never be too much enlarged. They only who have him for their portion have all that heart can wish. But how terrible is the have all that heart can wish. But how terrible is the punishment of a wilful refusal of his gracious offers! What loss of victory over enemies, of perpetuated enjoyments, and of delightful provision! Alas! what enemies are sinners to their own souls! And they who resist God's Word and Spirit have only their own wilfulness to blame when their destruction comes. Their perishing is not through want of compassion in God, but through the hardness and impenitence of their own

- 3 Yea, the sparrow² hath found an house, and the swallow³ a nest for herself, where she may lay her young, even thine altars, 4 O LORD of hosts, my King, and my God.
- 4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.⁵
- 5 Blessed is the man whose strength is in thee; hin whose heart are the ways of them;6
- 6 Who passing through the valley of Baca make it a well: the rain also filleth the pools.
- 7 They go from strength to strength; *every one of them in Zion appeareth before God.
- 8 O' Lord God of hosts, "hear my prayer: give ear, O God of Jacob. Selah.
- 9 Behold, O God our 'shield, and look upon the face of pthine anointed.1
- 10 For a day in thy courts is better than a thousand: I had rather be a door-keeper2 in the house of my God, than to dwell in the tents of wickedness.
- 11 For the LORD God is 'a sun and 'shield: thet Lord will give grace and glory: no good thing will be withhold from them that walk

12 O Lord of hosts, "blessed is the man that trusteth in thee.

PSALM LXXXV.

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiseth to wait God's answer, in confidence of his manifold blessings.

To the chief musician, A psalm for1 the sons of Korah.

ORD, thou hast been favourable unto thy land: been lavourable that the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy
people: thou hast covered all their sin. Selah.

Selah. 3

Se

3 Thou a hast taken away all thy wrath: $\left| \frac{a-C}{2} \right| = \frac{C}{d_{1,1,2,1;54,7-10}}$.

2 The sparrow.—
This is not in the original a specific name, but a general term for any bird.—C.
3 Swallow. Rather the turtle or ring-dove.—C.
4 Or, 'as the sparrow findeth an house, and the swallow.

4 Or, 'as the sport of the first of the swallow a nest for herself, so findeth my soul thine altars,' See ver. 1.2, 10. \$\epsilon \text{PS.65.4173.1-3;71.} 8.15145.1.2,21.\$\text{See note on Ps.3.}

2.—C. g Ps.28.8. Zec.10.12. Phi.4.13. h Ps.122.1; 42.4; 55.

9 Or, from company to company. b company.

\$\$\tilde{k}\$ Ps. 122. 1-4; 43. 4.

\$\$Je.31.6.18.35.10. \$\tilde{J}_{10.10}.

28;14.3: \$\tilde{T}_{10.10}.

\$\$\tilde{k}_{10.10}.

\$\$\tilde{k}_{1

FS. 119 114; 3-3; 18.
35;5.12: 5 85, 12; 34. 9, 10.
Jn. 1. 14, 16. Phi. 4, 19.
Col.2.10.

M. PS. 2. 12; 34. 8; 33. 12,
21. Is. 30. 18; 28. 16; 50,
10. Je. 17, 7, 8.

PSALM LXXXV. B.C. cir. 1021. 1 Or, of, Ps. xlii.-tlix. lxxxiv.-lxxxviii.

A.M. cir. 2983. B.C. vir. 1021.

4 Or, thou hast turned thine anger from waxing hot, De. 13.17. e Ps. 80. 3, 7, 19; 106. 45; 90.13. Je.31.18. La. 5.21.

20.—C. & Zec.9.10. Is.57.17-20. Ep.2.17. I Ps.130.4. 2 Pe.2.21. 2 Ti.2.19. Lu.1.74.75. 18.46.13. Mal.3.1.

2 11.2.19, Liu.7.4/5.
In 1.8.46.73, Mall.3.1.
Liu.87, 20, 43, Zec.12.7.
Liu.23, Jin.14.24, Jin.1.7.80, 5.1.21.
d. PMI, 7. 20, 18.3.2.17,
li. P. 3.7.2.3.7.Liu.2.14,
Jin.1.7.R0, 5.1.21.
d. A perfect reconciliation of mercy and truth, or justice, can reconstruction of mercy and reconstruction of mercy and reconstruction of mercy and reconstruction of acts. When mercy is exercised towards a criminal, justice is so far sacrificed; and on the other hand, when justice is rigidly carried out, there is so far sacrificed; and of salvation, infinite mercy and infinite

ed.—P. 45.8; 42.2t. g Is.4.2; 45.8; 42.2t. Je.31.22, Ja.1.17, 2 Co. 5.14.21. r Ps. 84.11; 34.9,10; 65.13;67.6. s Ps. 89. 14; 72. 2, 3; 119.32,35. Is.58.8;40.1– 3. Eze.30.27.

B.C. cir.1021 or 1057. 1 Or, being a psalm

of. a 2 Ki. 19. 16. Ps. 31 2;130.2;143.1. b Ps. 40.17;72. 12-14;

thou hast turned thyself from the fierceness of thine anger.4

4 Turns us, O God of our salvation, and cause thine anger toward us to cease.

- 5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
- 6 Wilth thou not revive us again, that thy people may rejoice in thee?
- 7 Showi us thy mercy, O LORD, and grant us thy salvation.
- 8 I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but 'let them not turn again to folly.
- 9 Surely his salvation is night hem that fear him: that glory may dwell in our land.
- 10 Mercy^p and truth are met together; righteousness and peace have kissed each other.6
- 11 Truth shall spring out of the earth; and righteousness shall look down from heaven.
- 12 Yea,* the Lord shall give that which is good; and our land shall yield her increase.
- 13 Righteousness' shall go before him; and shall set us in the way of his steps.

PSALM LXXXVI.

1 David imploreth God's aid because of his need and religious faith, 5 and of the power and goodness of God. 11 He prayeth for grace, and promiseth praise for past mercies. 14 Complaining of the proud, he craveth some token of God's favour.

A prayer of David.

OW down thine ear, O LORD, hear me: for \mathbf{D} I^b am poor and needy.

- 2 Preserve my soul; for I am holy: O thou my God, save thy servant that dtrusteth in thee.
- 2 Preserve my soul; for I am holy of the preserve my soul; for I am holy of the preserve my soul; for I am holy of the preserve my soul; for I am holy my God, save thy servant that drusted the preserve my soul; for I am holy my God, save thy servant that drusted as Be merciful unto me, O Lord:

 3 Be merciful unto me, O Lord:

 4 Rejoice the soul of thy servant thee, O Lord, do hI lift up my soul. 3 Be merciful unto me, O Lord: for I cry
 - 4 Rejoice the soul of thy servant: for unto

diversified by nations, humours, or interests, strongly unite in opposing the cause of God and truth. Glad would they be if neither preacher nor professor of the true religion were left upon earth. But though craft be employed to seduce, threatenings to intimidate, and fury to extirpate, the foundation of God standeth sure. God knoweth them that believe, and they shall never be moved. At the worst they have their all-sufficient Lord to flee to, who can check the madness of the devourers. And past interpositions of God in favour of his people should encourage us to plead and hope for the like mercy. All opposition to God and his church is but rushing headlong into certain ruin. Even in this life, sinners' terrors of mind often make their life a burden, and are a presage of more dreadful misery in hell for ever. Men must know at last that the Lord omnipotent reigneth; and the execution of deserved judgment on the ungodly but shows the tendency of sin. Meanwhile we ought to long for the conviction and conversion of our bitterest enemies of mankind, rather than their destruction.

ley. It signifies, 'valley of weeping,' the emblem of the life of 'the Man of Sorrows,' 'in the fellowship of whose sufferings' every pilgrim of Zion must partake, Phi. 3, 10. C.

Yer, 5-7. The meaning of this difficult passage is probably this:—'Blessed is the man whose strength (or trust) is in thee, whose heart rejoiceth at the prospect of following the way to thy house. Even when passing through the vale of misery—through sorrow and suffering and persecution—make it as a well (or fountain of delight), and the early rain falleth upon it, and covereth it with verdure. They go from strength, and at length appear before God perfect in Zion. P.—Every one of them in Zion appeareth before God. 'The God of gods will appear to them.' (Williams). C.

Ver. 8. Give ear, O. God of Jacob. See note on Ps. 81. T. Christ here personally intercedes for the church, and him 'the Father heareth always,' Jn. 11. 42. C.

REFLECTIONS.—What inexpressible beauty gracious souls see in holiness and in holy work! Fellow-

souls see in holiness and in holy work! ship with God in Christ, in his ordinances, is the de-light, the desire of their soul. The meanest abode, with his presence and ordinances, is preferred to a palace without them. Not only faithful ministers who attend to their work, but all who study a life of close fellowship with God, and faithful service of him, increase their joy in the Lord and their strength for his work. If our heart be once engaged we can walk with pleasure in God's ways, and in attending his

REFLECTIONS. - Present distress should never obli-His pardons of sin, through active faith, are all free, full, and everlasting; and when guilt is removed wrath ceases of course. Though our unfaithfulness may have plunged us into distress, God is rich in mercy and ready to turn us to himself. But no salvation can be hoped for while we continue indulging our sins. And unless he save us freely, through faith in Christ, we are undone forever. Impenitent sinners must undergo F' LM LXXXIV. Ver. 3. Even is not in the Hebrew. The rds between yea and young should rather be taken as a parenthesis, and the meaning stands thus—'My heart cries out for the living God, for thine altars, O Lord of hosts,' &c. That birds could not build in the altars, is evident both from their construction and constant use: nor can altars be put for courts, for they are already mentioned. The longing of the psalms is for they are already mentioned and their strength to make their psalms is for they are already mentioned. The longing of the psalms is for they are already mentioned. The longing of the psalms is for they are already men

5 For thou, Lord, art good, and ready to AM. cir. 2083 or 2047. forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou art great, and doest wondrous things: Pthou art God alone.5

11 Teach me thy way, O Lord; I will walk in thy truth: unite my hearts to fear thy

12 Ir will praise thee, O Lord my God, with all my heart; and I will glorify thy name for

13 For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell.

14 O God, the tproud are risen against me, and the assemblies of violent men have sought after my soul, and "have not set thee before them.

15 But thou, O LORD, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

16 O" turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Show me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, shast holpen me, and comforted ma.

PSALM LXXXVII.

1 The seat and glory of the church. 4 The increase, honour, and comfort of the members thereof.

A psalm or song forl the sons of Korah. HIS foundation is in the holy mountains.
2 The Lord loveth the gates of Zion more than all the dwellings of Jacob.2

3 Gloriouse things are spoken of thee, O city of God. Selah.³

f ver. 13, 15. Joel 2

La. 3.22-26.

j ver. 1. Ps. 4. 1; S. 1;
43.1,7. Da.0. 18, 10.

4 Ps. 55. 16; 50. 15; 92.

15; 18.6; 22. 5; 34. 4. 6;
102. 17;
18.15. 11. Ps. 35. 10;
89.6.808. 5;72. 18; 136.4.

of the cases, and the principalities of hear ven. The 22, 27-217, 72, 81.

65, 14, 67, 7, 81.

6, 16, 16, 7, 18, 11, 6, 10;

50, 1966.22,

6 Job 11, 7, De 3, 24, Ps. 147, 5; 72, 18, 77, 14

Re. 15, 34, 19, 1.

9 De. 6, 64, 4, 30, 22, 30.

13, 10, 446, Mar. 12, 25

This is not an assertion of the sole Deity of the Father, but of that smith of Goddenat, in which the Son and the Father, but of that smith of Goddenat, in which the Son and the Father, but of that smith of Goddenath of the Son and the Father, but of the Son and the Father should be supported by the Son and the Son an

26-31. c Ps.18.18,19;40.1-3; 103.1-5;116.1-7.

PSALM LXXXVII. B.C. cir. 1045 1 Or, g/. # 2 Ch. 3.1. Ps. 48.1, 27867-69. Mat. 16.18. 15.2.2, # 2 Ch.6.6. Ps. 132.13.

2Ch.6.6.Ps.132.13, 14.

2 See Ps.78.67,—C.

6 Hag. 2.9. Is.49.1626; 54.1-77; 55.1-13; 56.
8; 57. 15-20; 59. 19-21;
Is. - Ixii, Isv. Ivi, Je.
Is. - Ixii, Isv. Ivi, Je.
Isii, xxxi, xxxiii, Eze.
xxxiv, xxxvi, xxxvi, xxxvi, xl.-xlviii, I.-xlviii, dc. Re. 21.
2. 8 See note on Ps. 3.

4 Or. Egypt. Ps. 89.

10. Is.5t. 9: 19. 18-85. Pe. 5. 13.

12. A.C. 8. 27.40: 21. 3. 4.

13. Ps. 45. 12:68. 11.

15. This mans. Mass in not in the original The meaning seems for the second of Egyptians, &c., were born Merce-each in his own celebrated country. But of Zion it shall be said? her glory above all lands—"The man of men, "The man of men, "The man of men, "The man of men," The man of men," The man of men, "The men," The man of men, "The me

Re.22.1,2 Ca.2.5 — 12.3 — 6 All the sources of pleasure, happiness, and life, are in thee—in Zion, because God and his ordinances are there.—P.

PS. LXXXVIII. B.C. cir. rosz 1 Or, of. e i Ki 4.31. i Ch. ss.

1 Or, or.

a I ki.4.31 I Ch. 25,
I.4. or 2.6.

3 Or, A psalm of
Homan the Esrahite,
From instruction.

3 Dr. 5; 715; 68, 19, 20.
Lu.18, 7.Ep.0.18.

3 The whole psalm
is prophetical — the
lamentations of Messiah (Horstey, Lught
/oot); and with him
alone the assertion of
'prayer without ceasing—day and night,'
appears possibly to
corolary and might,'
appears possibly to
corolary and corolary

7. g Job 17.1.Ps.102.2-11,23;109.22-24.2 Co.1.

JODIT.LFS.102.3II.323102.3-24.2.Co.1.
9 41 am counted by my cruel enemies as one to be caught, like a wild beast, in a pitfall. Even so the Pharisees sought to ensure an entant they might have whereof to accuse and whereby to destroy him.—C.

A 15.32. 1, 10-12. Ps. 31.11, 119.63. Exe. 37.
II. 119.63. Exe. 37.
III.
7 See note on 2
2-C.
2 ver. 18. Job 19. 1319. PS. 31.11142.4
8 Even so, until
this day, the very
name of Jesus is an
abomination to the
unbelieving Jew.—C.

4 I will make mention of Rahab⁴ and Babylon to them that know me: behold 4 Or, Egypt, Ps 89. Philistia, and Tyre, with Ethiopia; this

man⁵ was born there. 5 And of Zion it shall be said, This and that man was born in her; and the Highest himsel shall establish her.

6 The Lord shall count, when he writeth up the people, that this man was born there. Selah.

7 As' well the singers as the players on instruments shall be there: tall my springs are in thee.6

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A song or psalm for the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

LORD 'God of my salvation, 'I have cried day and night before thee.3

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles; and my life draweth nigh unto the grave.

4 Is am counted with them that go down into the pit: I am as a man that hath no strength:4

5 Free* among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.6

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.7

8 Thouk hast put away mine acquaintance far from me; thou hast made me an abomination⁸ unto them: I 'am shut up, and I cannot come forth.

9 Mine" eye mourneth by reason of affliction: LORD, I have called daily upon thee; I have stretched out my hands unto thee.

10 Wiltp thou show wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in 4the dark? l Job 12.14;36.8;19.8 La.3.3.5,7.9 Ho.2.6. * Ps.28.10;77.1-4;22.1,2;42.3;102.9. o Job 12.13; Ps.143.6;68.31. o Ps.6.5;30.9;115.17;118.17.18.38.18.19. o Job 10.21;22.Ps.143.3.

from heaven beholds him with pleasure. While the gospel and its influences take place among men, JEHO-YAH manifests his righteousness in pardoning and blessing us with all spiritual blessings in Christ; in making us to abound in fruits of righteousness to the praise of his glory; and in directing us to Jesus and his law and example, that we may be led into the paths of everlasting peace.

PSALM LXXXVI. Ver. 2. I am holy. "Thy favoured one" (Mudge). "Thy gracious saint" (Ainsworth). But, however it may be translated, the confident assertion of the purity of his personal character, proves the speaker either to be a self-deceiving Pharisee, sporting a righteousness he did not possess, or 'jesus Christ the righteous,' the Holy One of Israel." The former he could not be, the latter therefore he must be. C.

REFLECTIONS.—While I here behold Jesus as the holy but sacrificial servant of his Father, im-

plaints and requests with him; and ascribe to him the glory of his own perfections, and of all my own and the people's deliverances.

PSALM LXXXVII. Ver. 1. The chief object of this psalm is to show the advantages of religious ordinances and religious training. Especially the psalmist illustrates the great benefit of having been born and educated in the holy city, where God is honoured, and where the enlightening, restraining, and quickening influences of his worship are felt. P.—The Lord's foundation is Christ, 1 Co. 3, 70, upon whom are builded, first apostles and prophets, then the whole church, Ep. 2, 20; and this foundation rests upon the mountains, the high raised strength of the Redeemer's holiness, ver. 2. See Ps. 78. 68. C. Ver. 4. I will mention Egypt, Ps. 89, 10; Is. 51. 9, 10, whom I judged with many plagues, and whence I delivered my people at the first; and Babylon, which I have doomed to extirpation, because she led Zion captive. Behold, also, Philistia, whose persevering enmity I have foiled and punished; Tyre, that once great city, which I have left a desolate rock—with the whole land of Ethiopia (Cush), which I have swept with successive judgments—and all this I have done for my Zion's sake. C.

REFLECTIONS.—Behold how firmly and publicly our gospel church is founded upon Jesus Christ the Rock

of ages! And how JEHOVAH delights in fellowship with his people in the public and private ordinances of his grace. Glorious things are spoken of her foundation has a constant and the public and private ordinances of her foundation has constant as a constant and the public and private ordinances of the public and private ordinances or ordinance tion, her ordinances, her members, her properties, her fulness. And under the influence of almighty grace the heathen nations on every side crowd into her. also the exact and kind care which God takes of every true member! And great spiritual joy and rejoicing, and fresh springs of salvation, are found in her by the

PSALM LXXXVIII. Ver. 7. Thou hast afficted me with all thy waves. Surely in the lips of any but Messiah, upon whom 'the Lord laid the iniquities of us all,' these words would be nothing but selfish exaggeration; while in the lips of Messiah they are literally true, and are therefore to be absolutely interpreted of him alone. C.

land of Éthiopia (Cush), which I have swept with successive place all my confidence in God; lodge all my complace all my compl the afflictions of some of God's loving children!
nay, of his Son! Their sorrows are enlarged. They and thy righteousness in the 'land of forgetful-

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 Lord, twhy castest thou off my soul? why hidest thou thy face from me?1

15 I' am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his people, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

Maschil of aEthan the Ezrahite.1

WILL^b sing of the mercies of the Lord for ever: with my mouth will I make known

for ever: with my mouth will I make known thy faithfulness 2 to all generations. 3

2 For I have said, "Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

7 God' is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

of all them that are about him.

8 O Lord God of 5hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

the waves thereof arise, thou stillest them.

or to thy faithfulness and about thee? or to thy faithfulness and about thee?

9 Thou! rulest the raging of the sea: when he waves thereof arise, thou stillest them.

10 Thou? hast broken 'Rahab? in pieces, as he that is slain; thou hast scattered thine energies with thy strong arm.

11 The? heavens are thine, the earth also is

A the formal of the sea: when he will be seasing the same of the season of th one that is slain; thou hast scattered thine enemies with thy strong arm.8

11 The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them.

12 The p north and the south thou hast 6 Or, Egypt. 7 See note on Ps.87.4.—C. strength. 6 Ge.1.1;2.1, Ps.24.1,2;50.12.1 Ch.29.11. 8 heb. with the arm of thy p Job 26.7. A.M. cir. 2993. B.C. cir. 1021.

Ec.9.5;8.10. Ps.31. s Ps.130.1, 2; 77.1; 5.

s Ps.130.1, 2; 77.1, 5.1-3, 9 In the morning. In the morning of the resurrection from darkness and the land of forgetfulness, my prayer of intercession for the church shall come before thee, when I shall appear her prevailing advocate and risen head.—C.

Cate and -C. Ps. 10.1; 13. 1-3; 43. 1 These words were realized when our Lord cried, 'My God, my God, why hast thou forsaken me?'

2 Ps.73.14. Job 17.1; # FS-73-14, J0017-1, 7.15-16. # Job 6.4; 7.11,14,20. PS.18.4.5. Jn.12.27. # Re.6.17. Ps. 89.38;

Ke.0.17. 18 69. 50, 42.759, 1,2. 2 Heb. burnings, y Ps. 116, 31002.10;42. 7; 69. 1,2,14;15: 184, 5; 22.12,16. La.3.3,7,9. 8 Or, all the day, z See ver.9. Job 10. 21,22.

PSALM LXXXIX B.C. cir. 1021,

a 1 Ki. 4. 31. 1 Ch.6. 4;25.3, or 2.6.

1 Or, A psalm for Ethan the Ezrahite, to give instruction. b Ps. 101.1; 86, 12, 13; 22,22,25; 40, 9, 10; 145.2, 2171.8-24.Ep.2.4-7.

2.—C. A Ps. 19. 1; 47. 5-7. Re. 5. 9-14; 7. 10-12. Lu. 2.14. f Ps. 35. 10; 71.19; 73. 25; 86. 6; 113. 5. Ex. 15.

Ghost.—C. # ver.6. Ps. 147.5. Je. 32.17. La. 3.23. Nu. 23. 19. 1 Sa. 2.2; 15.29. Tit. 1.2. / Job 38. 11. Mar. 4. 39.41. Ps. 29. 10; 65.7; 66. 10. 93. 3. 4; 107. 25, 20. Mat. 8.26; 14. 32. Na. 1.

Ex.vii.-xv. Is. 51, 9. Ps.78. 43-53; 105.27-

9 Ju.4.6,12. De. 3.8, 3-JOS.12.1. 9-10s.12.1.
9 Tabor, an isolated mountain situated in mountain situated in the safe of Esdracia in the safe of Esdracia in the safe of Esdracia as a mile in elevation, with a plain at the top 3000 paces in circumference. It is still a scene of great in the safe
lestine, vol. 11. p. 474.

—C.

—P.S. 65, 12, 13, 18, 35, 2.

2 Heb. an arm
with might, Ge. 174, 118. 14, 104, 24, 34, 35.

F. S. 79, 21, 45, 67, Je.

12. 1. De. 32. 4.

3 Or. establishment, 18, 16, 5, Pr. 16, 12.

£ P.S. 85, 13, 61, 7, Mir.

20.

CO.2.14 LU.1. 47. Phi
44.

y I CO.1.30. RO. 3.2405 (5.1-5.1-5.1. 2 CO.5.
21. Ep.2.4-7.

x PS.2.5. Phi. 4. 13.
2cd. VIII. 2.
2c

confidence and obedience.—C. 18.9, 6: 42. r. He. 7. 25:2. r. – 18. Ac. 3. 22. d. 152. r. 6. r. 7. r. 3. r. 7. r. 2. r. 7. r. 2. r. 7. r. 3. r. 7. see note on ver. 3. —C.

-C. e Ps. 18. 32, 39; 28. 8; 80.17. Is. 42. 1;49.8. g 2 Sa. 7. 8-16. Mat. 4.1-10. He.2.14. Jn. 14.

25.47, 0-10. mat. 1-10. He.2.14 Jn. 14. 2. 38. Re xi. - xx. 1. 25. 3. 3. 1; v. viii x. x. xi. 25. 3. 3. 1; v. viii x. xii x. xiii x. xii x. x

21; xvii, with 31.35,36.
De.11.21.

The throne of David in Jerusalem is ruined, deserted, and desecrated—the throne of his Son abideth for ever in glory—C. glory.—C.

r Je.9.13-16. 2 Sa. 7.
14. Am. 3.2.
1 Heb. profane my
statutes.

created them: Tabor and Hermon shall rejoice in thy name. 13 Thou hast a mighty arm:2 strong is thy

hand, and high is thy right hand.

14 Justice and judgment are the shabitation of thy throne; mercy and truth shall go before thy face.

15 Blessed is the people that know the "joyful sound: "they shall walk, O Load, in the light of thy countenance.4

16 In* thy name shall they rejoice all the day; and vin thy righteousness shall they be exalted.

17 For *thou art the glory of their strength; and in thy favour our horn shall be exalted.

18 For the LORD is our defence; and the Holy One of Israel is our 5King.6

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

20 Id have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established; mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his

face, and plague them that hate him. 24 But my faithfulness and my mercy shall be with him; kand in my name shall his horn

be exalted. 25 I will set his hand also in the sea, and his right hand in the rivers.

26 He" shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.

27 Also I will make him my first-born, higher than the kings of the earth.8

28 Myp mercy will I keep for him for ever-

more, and my covenant shall stand fast with him. 29 Hisq seed also will I make to endure for

ever, and his throne as the days of heaven.9 30 If his children forsake my law, and walk not in my judgments:

31 If they break my statutes,1 and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless^t my loving-kindness will I not utterly take from him,2 nor suffer my faithfulness to fail.3

with a sense of deep sorrow; deserted by friends; with a sense of deep sorrow; deserted by mends; and, while their case is apparently remediless, their way lies along the road of pain. If I be cast into this depth, let me, though with a trembling heart, still claim the Lord as my God, my Saviour. Let me, with fervent cries and humble expostulations, pour out my complaints into his bosom. The more my afflictions press me, let my supplications be the more pressing and persevering. And if I wish to live ionger on earth, let my great end be to serve God's interests and to show forth his praise.

PSALM LXXXIX. Ver. 1. None but Messiah could confidently adopt the opening resolution and prophecy of this verse: of him, accordingly, it has been interpreted by Kabbi Solomon, amongst the Jews; and by Aben Ezra, amongst Jewish converts to Christianity. C.

Ver. 3. In this verse, the Father addresses the Son, whom he designates as 'David my servant:' David signifies beloved, the name given to the Son by the Father from heaven, Mat. 3. 17; and the apostolic name by which his justifying grace is commended to the church, Ep. 1. 6. And that it applies here, not to David the son of Jesse, but to David's Lord, will appear certain from considering ver. 4, which applies not to the desolated throne of David in Jerusalem, but to the abiding throne of Messiah in glory. C.

1044

Ver. 5. The heavens shall praise thy wonders, O Lord. The comparison of this passage from verse 5-17, with He. 1. 10 and Ps. 102. 1, 25, will clearly demonstrate that it contains a continued address of the Father to the Son, delivered in prophecy for establishment of the faith of the ancient church. See Lu. 1, 30. C. Ver. 30. His children. The church is called Christ's children, He. 2. 13, and they are here warned against the terrible judgments upon the various forms of apostasy and infidel'. He. 3. 10; indielity combined with self-righteousness, Ro. 10, 31, 15; worldliness, I Co. 5. 11; final heresy, Tit. 3. 10; and impenitence, Re. 2. 21-23. C.
Ver. 37. As the moon. A lovely satellite to earth, borrowing and reflecting the light of the sun, and supplying in his absence the lack of his brighter beams; equalizing the temperature of see



TAIRWAY TO TOWER OF CASTLE—NEAR THE PLACE WHERE CHRIST WAS TRANSFIGURED. [Psalms, lxxxix:12.]—"The North and the South thou hast created them: Tabor and Hermon shall rejoice in thy name." This is a view of the stairway to the tower of Subeibeh castle. It stands three miles from Cæsarea Philippi, and about one thousand feet higher than this town. It is in sight of Mount Hermon, where the Lord Jesus Christ was transfigured in the

presence of Peter, James and John. We are looking toward the North. This castle figured largely in the wars of the Saracenes of Damascus against the Templars of Jerusalem. As it commands the passage from the Huleh to the plains of the Jordan over Hermon to Damascus and the East, it must have been a place of importance at least during those troublous times when such passes were dominated by a frowning castle.

- 34 My covenant will I not break, nor alter the thing that is gone out of my lips.
- 35 Once have I sworn by my holiness that I will not lie4 unto David.5
- 36 His seed shall endure for ever, and his throne as the sun before me.6
- 37 It's shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
- 38 But thou hast cast off and abhorred; thou hast been wroth with thine anointed.7
- 39 Thoub hast made void the covenant of thy servant; thou hast profaned his crown, by casting it to the ground.
- 40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.
- 41 All that pass by the way spoil him: he is a reproach to his neighbours.
- 42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to
- 43 Thou hast also turned the edge of his sword, and hast not made him to stand in the
- 44 Thou hast made his glory to cease, and cast his throne down to the ground.
- 45 The days of his youth hast thou shortened; thou hast covered him with shame. Selah.
- 46 Howh long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?
- 47 Remember how short my time is: wherefore hast thou made all men in vain?
- 48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.
- 49 LORD, where are thy former lovingkindnesses, which thou swarest unto David in
 - 50 Remember, Lord, "the reproach of thy 12,20322 6,7 Mai. 12,24326 6,7 Mai. 12,24326 6,7 Mai. 12

- 23.5. v He.6.17,18.Ps.110.
- .ver.4. # Am.4.2;8.7. 4 Heb. *if I lie.*
- 5 See note on ver. 3. y 2 Sa.7.16. Ps.22.30; 102.28; 72. 16,17. Lu.1. 33. Jn.12.34.
- 6 See note on ver 27,29.—C.
- # Je.31,35,36; 33. 20-22.Ge.9.13.
- xxviii. Ze.13.7. Ac. 14.
 22.Re.6.4.1112.4.17.
 7 By comparing ver. 38 with 47 and 50. it will be seen that Messiah is described speaking first in the days of his waiting—while he is opposed by the seen of the se
- b 1 Kl. xii, 2 Sa. xv. with 7, 16, ver. 4,29,30. La.5,16.
- La.5.16.

 c Ps.80.12; 78.61, 62.
 Is.5.5.6. Ac.2.2; 4. 27,
 28:8.1-4.9.5.

 d Ps.80.12; 44.9-14.2

 Ch. x. xii. xxi. xxvii.
 xxii. xxxii. xxiii.
 De.28.35-51. Le.26.15
 -39. Re. vt. viii. xii. 2

 Th.2.3-12.
- e 2 Sa. xv. 2 Ch. x. Is. 53. 1-10. Mat. xxvi. xxvii. He, 10, 32-34.
- 8 Heb. brightness. # 2 Sa. xv. xvi. 1 Ki. xii. Da.9.26. Is.53.8;52. 14;50.6.2 Ti. 3.11, 12.
- A Ps.13.1; 79.5; 85.5; 78.63. ls. 45.15, De.32. 22. Na.1.6.
- 22. Na.1.6. f Ps. 39, 5, 6; 119, 84; 144.4. Job 7.6,7,9; 9.25, 26;10.9. Ja. 1.10;4.14. j Job 30. 24. Ps.49.7, 9.Ec.12.7.He.9.27.
- Æ Is.63.xx,x5. Ps. 77.
- / ver.35.2\$2.7.15;23. 5.1s.55.3.Ps.13.11,12.

- o PS.74.22.Ac.4.41.1 Co.4.12.13. He. 10.33 11.30.1 Pc.4.14. 9 Calling him the friend of publicans and sinners, a wine-bilber, a glutton, a madman, a raiser of sedition, devil-aided, and a blasphemer.-C.
- # Hab. 3. 17-19. Ps. #1. 13; 72.18.19; 106.48. Eze. 3.12.1 Ti.1.17. Re. 4.11:5.12,13;7.12. Ne.9. 5.1 Ch.29.10-13.

PSALM XC. B.C. cir. 1490.

- B.C. cir. 1490.

 1 Or, A prayer, being a psalm of Moses.
 De. 33.1734.5,10.

 \$\delta\$ Ps. 71.3. De. 33.27, 18.814. Exe. 21.10.1 Jh.
 48.

 "Our refuge."—
 Boothroyd.
 3 Heb. in generation and generation,
 \$\delta\$ Ps. 8 or \$\delta\$ lob. 18.
- tion and generation.

 e Pr.8.25, 26. Job 38.
 29. Ge. 1.2.
 d De. 33. 27. Is. 57. 15.
 Je. 10. 10. 1 Ti. 1. 17; 6.
 16.
 e Nu. 14.29, 35. Ge. 3.
 19. Ps. 146.4 Ec. 12. 7.
- g 2 Pe. 3.8. Ps. 39.5. 4 Or, when he hath passed them.
- h Pr.14.32. Job27.20, 21. IS. 9.7.8. 21.15.8.7,8.

 1 Ps.73.20.15.29.7,8.

 J Ps.103.15,16.15.40.
 6.Ja.1.10,11.

 5 Or, is changed,
- 5 Or, is changed.
 6 There is a terseness, an abruptness, and a plenitude of meaning in this verse, which evidence its high antiquity—
 'Thou sweepest them away; a dream they are; in the morning, as the grass, it flourisheth.'—P.
- & Ps. 92. 7; 73. 18, 19. Job 14.2.
- Job 14.2.

 1 Nu. 14.29,35. ver.9,
 11. Is. 33,14. De. 32.22;4.
 24. Ps. 59. 13.

 11. Ps. 50.21;10.12. Je.
 2. 22; 16.17. Job 34. 21.
 Pr. 5. 21.

 7 Heb. turned
- away.
 o Ps.78.33;ver.7.
 8 Or, as a meditation, Ps.39.5.
- 9 As a word, as a thought, as a groan, as a sigh, as those of the spider various translations—all characterizing instability, brevity, evanecenceand vanity.—C.
- cenceand vanity.—C.

 1 Heb. As for the days of our years, in them are seventy years.

 \$\$\int \text{EC.1.2.14.12.1-5.} \quad \text{glob6.6.6,7.9;9.25,26.} \]

 12.4.14 Ps.78.39.

servants; how I do bear in my bosom the reproach of all the mighty people;

- 51 Wherewith thine enemies have reproached,9 O Lord; wherewith they have reproached the footsteps of thine anointed.
- 52 Blessed be the LORD for evermore. Amen, and amen.

PSALM XC.

1 The psalmist declareth God's providence over Israel, 3 complaineth of human frailty, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good

A prayer of Moses1 the aman of God.

ORD, thou hast been our bdwelling-place? in all generations.³

- 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, deven from everlasting to everlasting, thou art God.
- 3 Thou turnest man to destruction; and sayest, Return, ye children of men.
- 4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
- 5 Thouk carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth bup.6
- 6 Ink the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
- 7 For we are consumed by thine anger, and by thy wrath are we troubled.
- 8 Thoun hast set our iniquities before thee, our secret sins in the light of thy countenance.
- 9 For all our days are passed away in othy wrath: we spend our years as a stale that is told.
- 10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, "yet is their strength labour and sorrow: for qit is soon cut off, and we fly away.

and earth by the rolling tides; measuring out the months of the life of man, and the returns of God's solemn festivals; and 'ruling the night,' as a 'faithful witness in heaven,' that though the sun be withdrawn for a time, his beams are not extinguished. In all which respects, the moon is a beautiful emblem of the covenant grace of God. Some interpret it of the rainbow, but there is no necessity for such straining. C.

REFLECTIONS.—Glorious is that promise of grace

which JEHOVAH has made in Jesus Christ as the Head and Representative of all believers. The mercy and faithfulness of God are therein for ever clearly and comfortably manifested; and for ever adored, both in heaven and earth. How infinite are the greatness and majesty of our loving God! How unbounded his strength! No unruly elements in nature, nor outrageous nations of men, can control it. His dominion extends to all parts and ends of the earth; and in a powerful, steady, judicious, righteous, and merciful manner, he conducts his whole providential work, but chiefly that of redemption through the blood of his Son. Happy are they who experimentally know the joyful sound of the gospel, proclaiming Jesus' victories over sin, Satan, the world, death, and hell; and pardon, peace, liberty, and eternal happiness through his blood to sinful men. They walk in the light of Jehovah's favour, direction, and joys! And gloriously are they justified, saved, strengthened, and honoured in Christ !- In these declarations of God to Samuel concerning David, let me contemplate how JEHOVAH found out and laid our help, our salvation, upon Jesus He it was that supported, strengthened, attended, honoured, and owned him. He it is that aids, favours, corrects, but blesses all believers.

—Behold too the sufferings of Jesus and his

church, from Satan, from Jews, from heathens, from the wicked: and how terrible the Almighty's dis-pleasure! To be under it for ever constitutes hell. How short, how uncertain, are our days on earth! If through Jesus, as our risen life and quickening Head, we do not live to God's glory here, and with God in glory hereafter, our life is worse than in vain. But painful is it for exercised souls to want the sense But painful is it for exercised souls to want the sense of God's love, even though it be secured in the gracious promise. And grievous are the virulent reproaches of Christ, his Father, and his people, and hard to be borne by a tender saint.

PSALM XC. Title. This is one of the most remarkable, and, in some respects, one of the most beautiful, psalms in the whole book. It has been called the funeral hymn of the world. Human frailty is brought out in it with equal vividness and pathos; but it is brought out in such a way that it teaches man humble resignation rather than blank despair. It teaches the thoughtful man to utter in faith and hope the sublime prayer, 'Thy will be done,' for it shows him that God's will is the supreme good of the creature. It is called in the title a prayer of Moses; and Prof. Alexander has well said.— The correctness of the title is confirmed by its unique simplicity and grandeur; its appropriateness to his times and circumstances; its resemblance to the law in urging the connection between sin and death; its simplicity of diction akin to the poetical parts of the Pentateuch, without the slightest trace of imitation or quotation; its marked unlikeness to the psalms of David, and still more to those of later date; and finally the proved impossibility of assigning it to any other age or author.' P.

Ver. 1. In all generations. In the days of Abraham, Isaac, and Jacob, in the slavery of Egypt, in the wanderings of the desert, in the wars with Philistia, &c., and even in the captivity and dispersion. Yea, still he is the refuge of his people, whenever their heart shall turn to the Lord. C.

Ver. 2. Return, ye children of men. That is, as some understand it, 'return to the dust from whence ye vere taken.' But is

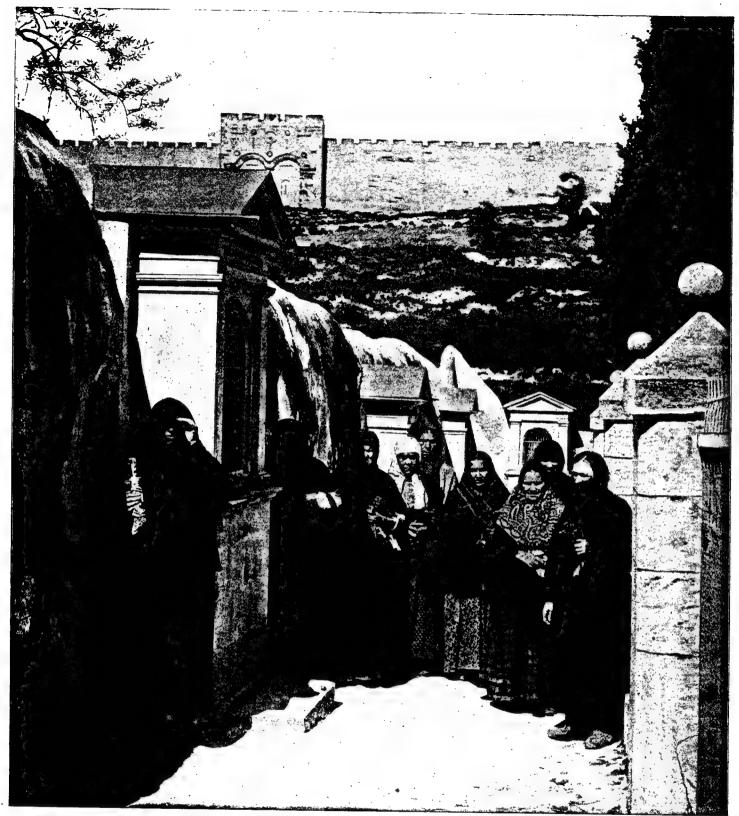
it not more natural to understand the word return of the 'return of the spirit to God who gave it;' or of the resurrection, in which the body of his children, though 'sown in dishonour, is raised in glory?' C.

Ver. 11. Power of thine anger. None, in this life, can fully estimate the awful torment of 'the worm that dieth not, and the fire that is not quenched.'—'Yet who regardeth the power of thine anger, or thy wrath with reverence becoming thee?' (Booth-rand).

roya). C.

Ver. 16. Thy work of creation—thy work of providence—thy work of grace. Of the first, the natural man seeth but little; of the second, less; of the third, nothing; for, spiritual things must be spiritually discerned; and the 'pure in heart,' those renewed by the Holy Spirit, 'shall (alone) see God.' C.

REFLECTIONS. - Happy are they who, amidst a transitory and perishing world, have the eternal God for their ALL IN ALL. Wise is his dominion over mankind and unsearchable his duration. But weak and short-lived are men. And it is madness to seek and short-lived are men. And it is madness to seek satisfaction and happiness in things so fleeting and unsubstantial. With what armies of sorrows hath sin invaded and overspread our earth: and how exactly every crime is observed by God, in order to correct or punish on account of it! But it is unavailing to live, or live long, unless we live to and in Christ. Yea, in the way which God has reserved for these tolerable is the woe which God has reserved for those who die in their sins. Every day, therefore, ought to be so numbered as to flee from them to Jesus Christ our The great business of life is to make ready for death. To ponder aright what is to become of us in eternity is wisdom indeed, and deserves the most serious application. Gracious souls cannot without sorrow abide the sense of God's displeasure. And they who have truly tasted the bitterness of sin cannot rest till the Lord return in pardoning mercy, speak peace to



TATIONS OF THE CROSS IN THE GARDEN. [Psalms, lxxxix:45.]—"The days of his youth hast thou shortened: thou hast covered him with shame." The Greek church, or the Eastern church, has placed within the Garden of Gethsemane little stations which represent the incidents of the crucifixion. Poor pilgrims from all parts of the world upon visiting Jerusalem make the rounds of these stations of the Cross, praying at each. One cannot

stand in the Garden of Gethsemane during the Greek Easter week without having a new apprehension of the hold the Lord Jesus Christ has upon the hearts of the human race. To see people kissing the wood of which the stations representing the incidents of the crucifixion are built; to see them kissing the rocks made dear to their hearts because lying upon the ground over which the Lord Jesus Christ walked, is sufficient to bring tears to the eyes of the hardest heart.

11 Whor knoweth the power of thine anger? even according to thy fear, so is thy wrath.2

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Řeturn, O Lord, how long? and let it repent thee concerning thy servants.4

14 O' satisfy us early with thy mercy; that we may rejoice and be glad al! our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let* thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and restablish thou the work of our hands upon us; yea, the work of our hands establish thou it.5

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

E that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.2

2 I will say of the Lord, bHe is my refuge and my fortress: 'my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He' shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thouh shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten

thousand at thy right hand; but it ishall not come nigh thee.

8 Onlyk with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the Lord which is niy refuge, even the most High, thy habitation;

15 Lett. 18.52. 48. 12.77. 17.35. 15.4.10.14.43. 12.78. 17.35. 15.4.10.14.43. 12.78. 13.75. 15.4.10.14.43. 12.78. 15.4.10.14.43. 12.78. 15.4.10.14.43. 12.78. 13.73. 15.4.10.14.43. 12.78. 13.73. 15.4.10.14.43. 12.78. 13.73. 15.4.10.14.43. 12.78. 13.73. 15.4.10.14.43. 12.78. 13.73. 15.4.10.14.43. 12.78. 13.73. 15.4.10.14.43. 12.78. 13.73. 15.4.10.14.43. 12.78. 12.78. 13.73. 15.4.10.14.43. 12.78. 12.78. 13.79. 15.4.10.14.43. 12.78. 12.78. 12.78. 13.79. 1

A.M. cir. 2514. B.C. cir. 1400.

r Ps. 76. 7. Job 9. 13. Is. 33. 14. Rc. 6. 10, 17. Mal. 3.2. Na. 1. 2,6. 2 'For even as thy majesty, so is thy wrath.'—P.

wrath. — P.

s Ps. 39.4, De. 32. 29.
Ep. 5, 16, 17.

3 Heb. cause to come, Pr. ii. - ii. - 2 Ti. 3.
15, 16, Lu. 12, 19, 20.

t Ps. 6. 4; 80. 14; 106.
45, Je. 12, 15, 31, 20. Joel 2. 13, 14, 22. 1. 16, De. 32.
36, Ho. 11.8.

36.Ho.11.8.

4 'At length, O Lord, return to us, and be reconciled to thy servants.'-Green. thy servants."-Green.

2 Ps.03.3-5,7103.3-5,65.485.6; 30.5; 120.5, 0;86.4. 15.29.19; 40. 1,2; 61.3,7;65.18,19.

2 Hab.3. 2. Eze. 20.
6. Nu. 14.37, Ps. 105.42, 44;135.12.

Ps.110.3;80.3,7,19; 27.4. y Job 22. 28. Pr. 16. 3. Is.26. 12. Ps. 138. 8; 68. 28. Phi. 1.6:2.13. 1 Pe. 5. 10. 2 Th. 2.16,17; 3. 3. 2 Co. 1.21.

5 If Moses was the author, then 'the work' he was so intensely desirous of accomplishing was the leading of Israel to the Land of Promise.—P.

PSALM XCI. B.C. cir. 1016.

a Eze.12.16.Ps.27.5; 31.20; 32.7; 17.8; 57.1. Ju.9.15.ver.4.

Ju.o.15,ver.4.

1 Heb. Lodge.
2 It would seem from the structure of this psalm, and the abrupt change of person, that it was intended to be sung by a double chour-one making a statement regarding God and the other responding. It is arranged as follows:—Statement, ver.

I. Response, ver. 2. lows:-Statement, ver. r. Response, ver. 2. Statement, ver. 3-8, Response, ver. 9, Statement, ver. 14-16.

-P, b Ps. 18.2; 46.1;142.5; 71.2. Dc. 33.27-29. Zec. 2.5.1 Pe. 1.5. c Ps. 31.14;73.28.

c Ps.31.14;73.28. d Ps.124.6,7. 2 Ti.2. 26. Job 5.19-22.Is.46.4. 2 Co.1.10.

e De. 32. 21. Is. 31. 5. Mat. 23. 37. Ps. 17.8; 61, 4:57-1. g Ge.15.1. He.6.17. 18.1 Th.5.23,24.

n ver.1. Pr.1.33; 12, 21; 3.33. Ps.121.0,7; 46.

m ver. I. Pr. 1-3 v; 12 v; 23 v; 33 v; Ne. 12 v; 74 v; 14 v; 15 v; 16 v;

5 The name is the revelation of the attributes or nature of God, chiefly in relation to man. See note on Ex. 34. 6, also Mat. 11. 27. Jn. 10. 15—C.

6 Heb. length of days. x Ps.50.23; 16.11. Is. 45.17.1 Jn.3.2.

PSALM XCII. B.C. cir. 2045.

B.C. Cir. 1045.

Ps.33.1; 147.1; 107.
1,8.15,01; 135.3. Lu.z.
47.Phi.4.4.

La.3.23. Ps.55.17;
89.1.2; 45.17;145.2; 71.

1 Heb. in the night, c Ps. 33.2; 57.8; 68.25; 150.3-5. 2 Or, upon the solemn sound with

solemn sound with the has p. 3 Heb. Higgaion, Ps. 9.16;19.14. d Ge. 1.31. Ps. 104.31; 13.5;145.6,7;149.2-5.

3.53:145.07;149.2-5.

4 The work here commented is that to which praise is ascribed under the NAME of God (ver. Whole work of Father, Son, and Holy Spirit; and, in these words, the Son addresses the Father, triumphing in the works of creation, providence, and redemption, which he had been commissioned to achieve.—C.

4 Ps. 104.2440.5 (1930.)

10 Theren shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest theu dash thy foot against a stone.

13 Thouq shalt tread upon the lion and adder:3 the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high,4 because he hath known my name.5

15 Het shall call upon me, and I will answer him: "I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

PSALM XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

A psalm or song for the sabbath day.

T is a good thing to give thanks unto the Lorn, and to sing praises unto thy name, O most High:

2 Tob show forth thy loving-kindness in the morning, and thy faithfulness every night,1

3 Upon an instrument of ten strings, and upon the psaltery; 2upon the harp with a solemn sound.3

4 For thou, Lord, that made me glad through thy work: 4 I will triumph in the works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very deep.

6 Ag brutish man knoweth not; neither doth a fool hunderstand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be idestroyed for ever:

8 But thou, LORD, art *most high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

their conscience, and enable them to rejoice in himself. And such as are faithful to Christ will be greatly con-cerned that he may work all in them, do all for them, give all to them; and that he may herein be glorified, not only in them, but also in their posterity after them.

not only in them, but also in their posterity after them.

PSALM XCI. Ver. 1. Secret stace. In the bosom of the Father, where the Son was in glory 'before the foundation of the world'—our only conception of eternity (see Jn. 1. 18; and 17. 5; I Jn. x. 2); for he that was before creation was, must have been eternal. C.

Ver. 2. I will say. That the speaker is Christ, his own tacit acknowledgment (Mat. 4.6, compared with ver. 11, 12) undeniably demonstrates. The amended translation of L. with, instead of 'I will say,' gives 'who saith,' which seems more natural. C.

Ver. 4. The wings and feathers which God adopted in the emblematic cherubin that overshadowed the mercy-seat for our sins. C.

Ver. 9. The Lord which is my repuge. By supplying the words which is, the sense is obscured. 'The Lord my refuge,' like 'the Lord our righteousness,' should be taken as a title of Jehovah, appropriating the God and Fathers of our Lord Jesus Christ, as his refuge: and, through him, the refuge of every believer in his name. C

Ver. 11. Satan quoted this text correctly, so far as he went; and, so far, our Lord acknowledged the interpretation. But yet he quoted falsely, because he quoted imperfectly, and mis-represented the truth, as he suppressed an essential part. And 60, in all ages, have all his servants dealt. C.

REFLECTIONS.—While I here contemplate Jesus Christ as the Father's Son, protecting, guarded, at-

Christ as the Father's Son, protecting, guarded, at-

tended, heard in his prayers, honoured, and crowned with life and glory everlasting, let me with wonder behold the happiness of all people who make God their refuge and delightful habitation, who know his name, set their love on him, and call on him. Secured against every disappointment and danger, distinguished in the providence of God, guarded by angels, delivered from and victorious over the devil, that fowler, dragon, and lion of hell, JEHOVAH attends them in their troubles, hears their prayers, and gives them answers of peace. He exalts them on Christ their Rock, and makes them to sit with him on his throne; honours them with the relations of children, kings, and priests unto God, and decks them with blessed righteousness and imparted grace. And after preserving all who believe in the Lord Jesus Christ, he bestows upon them his unutterable blessedness above. May these things in Christ be the desire of my heart.

PSALM XCII. Ver. 3. Of the several musical instruments here enumerated, there is little, if any, certain knowledge. Nor is their specific nature important; as the object of the speaker is merely to show, that all instruments of music should be dedicated to the praise of God—to show forth his 'loving-kindness' in 'the morning,' because he has preserved his children while they slept—and his 'faithfulness every night,' because he has given them 'tread' through the day. C.

Ver. 12. Like the paim-tree—lofty and fruitful, Like the 11048

cedar—great and incorruptible. These characters meet in one, but are from him transfused to many. C.

REFLECTIONS.—Whatever our engagements be, we are bound at least to begin and end every day with prayer and praise. And they who have lively experience of God's love and faithfulness, will delight in daily showing forth his salvation. None but such as are ignorant or wicked will disregard his work of creation or providence; and much less that of redemption-but short-lived is the flourishing of wicked men, and dread-ful the misery in which it issues; and yet this misery is the legitimate outcome of sin against God! pleasant and profitable to themselves and others, and honourable to God, shall be the spiritual growth of those who are planted in Christ, and live in con-tinued fellowship with him.

PSALM XCIII. Ver. 1. The Lord reigneth. The prophetic period to which this and some parallel psalms refer can be easily ascertained from comparing them with Re. 11. 17; 19. 6; at which time God shall 'take to him his mighty power and reign,' and when all the things that are now temporary and movable shall pass under that 'kingdom that cannot be moved,' He. 12. 28. C.

- 10 But" my horn shalt thou exalt like the horn of an unicorn: 5 I oshall be anointed with fresh oil.
- 11 Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me.6

12 Theq righteous shall flourish like the palmtree; he shall grow like a cedar in Lebanon.

13 Those that 'be planted' in the house of the LORD shall flourish in the courts of our God.

14 They's shall still bring forth fruit in old age; they shall be fat and flourishing;8

15 To show that the LORD is upright; he is my rock, and there is no unrighteousness in him.

PSALM XCIII.

The majesty, stability, power, and holiness of Christ's kingdom.

THE LORD reigneth, bhe is clothed with majesty; the LORD is clothed with strength, wherewith he hath 'girded himself: "the world also is stablished, that it cannot be moved.

2 Thy throne is established of old: 1 thou from everlasting. art9 from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

5 Thy testimonies are very sure: *holiness becometh thine house, O Lord, for ever.3

PSALM XCIV.

1 The psalmist, calling for justice, complaineth of tyranny and impiety. 8 He showeth God's providence; 12 and teacheth the blessedness of affliction. 16 God is the defender of the afflicted.

LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself.2

2 Lift up thyself, thou Judge of the earth: render a reward to the proud.3

3 Lord, show long shall the wicked, how long shall the wicked triumph?

4 How long shall they outer and speak hard things? and all the workers of iniquity boast themselves?

emselves.

5 They break in pieces thy people, O Lord, left stranger, and afflict thine heritage:

6 They slay the widow and the stranger, and left stranger, and left stranger. and afflict thine heritage:

murder the fatherless:

Ps. 57. 10; 132. 17; 89.17,24 Re 3.21. 5 Of any animal specifically meant, nothing is known. The real meaning is,—'My power with thou exalt as a sole and supreme ruler.' And as the head is alone in the body, so is Christ in his church.—C.

alone in the body, so is Christ in his church.—C.

2 Co.1.21.I Ja.2.20.
Ps.25.5 Job 29.6.
Ps.25.5 Job 29.6.
Ps.25.5 Job 29.6.
Ps.25.5 Job 29.6.
Ps.25.6 Job 29.6.
John 20.6 Job 20.6 Jo

PSALM XCIII. a Ps.96.10102.1100.

a Ps.96.10392.139.1. Is. 52.7. Re. 11.15, 17; 19.6. b Job 40.10. Ps.104. 1396.6.7.9. c Ps. 65. 6. Is. 11. 5, with 8.9. d Ps. 96. 10; 102. 28; 125.1. Mat.16.18. He.6.

Pr.a.6. Job 32.8:35.

ICO.3.19,20; 1.27.

ICO.3.10; 1

PSALM XCIV.
B.C. cir. 1057.
I Heb. God of revenges, De. 32.35. Na.
1.2.6. Ro. 12.19.
2 Heb. shine forth,
be 80.1

* HeD. Shine forth, 58,80.1.

P\$,7.6; 68.1; 44.26; 422.15.33.10.

G. 18.25. Ps. 50.5.

G. 18.25. Ps. 50.5.

J. 1.2.17;35.4.

P\$.13.2. Job 20. 5.

PSALM XCV. B.C. cir. 1045. a Ps.100.1; 101.1; 34. 2:148.1-14;150.1-6. Ep. 5-19. Zec. 8. 21. Col. 3.

Vengeance is not to be interpreted in the ordinary sense. God is appealed to as a fudge, who could fully investigate crime, and righteously punish the criminal—P.

ituity mycosquacrime, and righteously punish the crimimy punish to the Majesty of heaven is
added to oppression
and crueity. Such
double wickedness
could be compared to the count
of the country.

i Ps. 92.615, 22.21.
j. 71.10.21.
j. 71.10.21.
j. 71.10.21.
j. 72.21.
j. 72

3.2. / Pr.2.6. Job 32.8;35.

Hab.3.10-10. 2013. 34.7,10. Ps.5. 45.2 Co.6.14. y Is. 10. 1. Ps. 58. 2. Mi.6.16. Da.6.7;3.4-6. # Pr.1.11,16. Mat.27. 1. Da.6.6. Ps.2.1-3; 58. 2. ver.4-6.

z. Da.6.6. Ps.2.1-3; 58.
2.ver.4-6.
9 This verse de scribes the combination of Jews and Gentiles against Christ—none else was right-cous—no other was impocent. a Ps.7.10; 57.2; 59.9, 10,17; 92.1-4,9. 2 Co.1.

m. b Ps.7.16; 9.16,17;55. 23. Pr. 5. 22. Eze.18. 4. Ro.2.8,9. 2 Th.1.1-10. Is.3.11.

7 Yeth they say, The LORD shall not see neither shall the God of Jacob regard it.4

8 Understand, ve brutish among the people; and, ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that kchastiseth the heathen, shall not he correct? he that 'teacheth man knowledge, shall not he know?

11 The" LORD knoweth the thoughts of man, that they are vanity.

12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the Lord will not cast off his people, neither will he forsake his inheritance:

15 But judgment shall return unto righteousness; and all the upright in heart shall follow it.

16 Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

17 Unless' the Lord had been my help, my soul had almost⁸ dwelt in silence.

18 When I said, "My foot slippeth; thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall* the throne of iniquity have fellowship with thee, which "frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.9

22 Buta the Lord is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own niquity, and shall cut them off in their own wickedness, yec, the Lord our God shall cut them off.

PSALM XCV.

1 An exhortation to praise God for his greatness, 6 and for his goodness, 8 and not to tempt him as did Israel in the wilderness.

COME, elet us sing unto the LORD; let us make a joyful noise to the Bock of our salvation.

2 Let us come before his presence¹ with thanksgiving, and make a joyful noise unto him with psalms.

disquiet those who have Christ, the Lord of all, to be their Father and portion. No troubles need dismay those who are by grace made one with the King eternal. No changes need discontent them who have God's sure testimonies for their heritage and the ground of their hope. None need be ashamed of holiness, which is the ornament of God's nature, of his renewed hearts, his church, and his heaven.

PSALM XCIV. Ver. x. The infliction of punishment is essential to the character of justice in God, both as a corrective of the wicked, and a warning to the godly. It is in vain, then, for foolish men to quarrel with this appeal to him who hath said — 'Dearly beloved, avenge not yourselves;' but, at the same time, has added—'Vengeance is mine,—I will repay, saith the Lord.' C.

Ver. 6. Every period of the persecutions of the Christian church

Ver. 6. Every period of the persecutions of the Christian church has fully and literally realized this description. But such, alas! increnewed human nature, ever prone, in its fatal selfishness, to

assail the defenceless, and. in its blinded ignorance, to conclude that God will neither see, regard, nor requite! C.

Ver. 15. Judgment shall return unto righteourness. That is, the judgment of God which the Jews imprecated, and which now has left them to harden in their sins, will return and lead them through their afflictions, to the righteourness of faith, when they shall look upon him whom they pierced, and follow on to know the Lord. C.

REFLECTIONS.—Saints must always expect manifold injuries and oppressions in this world. But never must they usurp God's prerogative in avenging themselves but rectionally endure and wait for the day when selves, but patiently endure and wait for the day when he that judges righteously shall arise to judge their adversaries. When men leaving God are left to themselves, how their heart, hands, and tongue concur in abusing him and his people! Astonishing is their atheism and stupidity! They sink even below common sense. But God makes the correction of his people to

issue in their instruction, and in their spiritual or eternal rest and safety, while hardened sinners are ruined. In due time he will rectify all seeming discrete and the right anguste of his indements shall be orders; and the righteousness of his judgments shall be made clearly manifest to the encouragement of the upright to follow him, and to praise him for his provi-dences. And thrice happy are they who have treasured up manifold experiences of God's support, comfort, and deliverance in their times of extreme distress! encourage them to expect the proper, seasonable, and righteous overthrow of opposition to the church, whether wicked courts in Israel, Assyrians, Chaldeans, Syro-Grecians, obstinate Jews, Romish heathens, antichristians, or others.

PSALM XCV. Ver. 1. Let us sing. The church here exhorts all her members to praise God by united singing—a depart-

3 For the Lord is a great God, and a great King above all gods.

4 Ind his hand are the deep places of the earth: 'the strength of the hills' is his also.

5 The sea is his,5 and he made it; and his hands formed the dry land.

6 O come, glet us worship and bow down: let us kneel before the Lord hour Maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. 'Today, if ye will hear his voice,

8 Hardenk not your heart, las in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, s proved me, and saw my work.

10 Forty' years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Untop whom I sware in my wrath, that they should not enter9 into my rest.

PSALM XCVI.

1 An exhortation to praise God, 4 for his greatness, 8 for his kinglom, 10 and to rejoice in his righteous government of the world.

SINGa unto the Lord a new song:1 sing unto the LORD, all the earth.

2 Sing unto the Lord, bless his name; bshow forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

praised: he is to be feared above all gods.

but the Lord made the heavens.

3 Declare his glory among the heathen, his onders among all people.
4 For the Lord is great, and greatly to be aised: he is to be feared above all gods.
5 For all the gods of the nations are idols: at the Lord made the heavens.
6 Honour and majesty are before him; rength and beauty are in his sanctuary.
7 Give unto the Lord, O ye kindreds of away; other songs are concerning the strength and beauty are in his sanctuary.

A.M. cir. 2959. B.C. cir. 1045.

c Ps.96.4; 97.9; 135.5. De.10.17. Til. 2, 13. 1 Til. 6, 15. Re.17.14; 19. 16. Mal.1.14. d Ps.24.1; 135.6. Je.

31.37.
2 Heb. in whose.
3 Deep places—the very central bases of the earth, which he shakes at his pleasure.—C.

shakes at his plea-sure of the heights of the hills, Nu.23.22. 4 Strength of the hills, Nu.23.22. 4 Strength of the hills, 'The inacces-sible summits of the mountains.' — Hors-Ley Heb. whose the seed is, Ge. 10,10. g Ac.21.5. Phil. 210. F S.45,171.89.7. Ex.4.31. 1Ki.8.54. h ln.1.3.15.54.5. f Ex.20.27.19.56. Ps. 79.12100.3. He.3.7.52. 4.7. Pr. 2.7.10.37.52. 4.7. Pr. 32.7.10.30. He.3.12, 1317.25.

** a Ch. 9.8. He. 3.12, 131.12.5.

** I Ex. 17.2.7, Nu. 14.2, 22.27;20.13, De. 6. 16.

** 6 Heb. contention.

** 1n. the provocation, as in Mertbah. In the provocation, as in Massal. See Ex. 17.7.—C.

** 78.78.40.41, 56. 17. Co. 10.9.

** 8 Christ, who was with the church in speaks: limit the people speaks: limit the people tempted, and from his rest they were excluded, x Co. 20.9.

-C. o Nu.14.33, 32. De.1. 159.7; 29.435. Ne.9.16, 17. PS.78.10-42; 105.6-29. Eze. 20.5-24. b He. 3.11,19; 4-3.5, 9.11. 9 Heb. if they enter.

PSALM XCVI.
a 1Ch.16-32-33. Pa.
33:441.105.14107.3;
68.37:98.11100.11117.1
1 See note 'below,
b Ps. 3. 8. 18. 45. 17.
Re-7.1055.9119.1;
c Ps. 72.18.10, Mar.
16.15. Mat.28.19, Re.
14.6 Ex.18.11. Ps. 8.3;
68.68:35.35:80-6.3 Je.
10.10.18.3 Ps. 8.3;
17.18.4 Ps. 18.3. Ps. 8.3;

'new things' which God shall yet create, and, like the sun, are daily renewed, never 'wax old,' and can never be changed. See ver.2.—C. ee ver.2.—C. i Re.5.9; 7.10,12; 14. 7:15.3.4. 2 Heb. of his

" Heb. of his name.

" Mal. III. Ro 12.I. He.13.15.16.1 Pe.2.5.

" 3 Or, in the glorious sanctuary, Ps. 29 2110.3.

k Ps. 46.6, 10.09.1107.

k Ps. 46.6, 10.67. Je.2.5.

6. Mat. 28.12. Re. III.15; 10.6.

6. Mat. 6. 12. Re. 11.135 19.6. 4 This declaration, with what follows concerning judg-ment, carries this psalm forward to the period described, Re. 1. Ps. 72.3.7. Is.96.7; 6.12. Mis.5. Zec.9.10. He. 2.5.9. Mat. 16.18 Lu. 2.14 5 See note on Ps. 93.1.—C.

93.1.—C.

** Ps.45.6;98.9.Is.11.
2-5; 32.1,10; 42.1, Jn.5.

25. 0 Ps. 98. 7-9; 69. 34; 148.1-14. Re.12.12; 11. 17;15-3.4;19.1-7. p 15.7;14;9.6;11.1-5. Mat.10.23. Jn.16.8-11. Re. 6. 0,16,17; 19.2,11;

O.11-13.

6 The repetition of the words he county the words he cometh to judgment, accord-ing to scriptural cus-tom, proves that it is nigh at hand, and carries us forward to the hour when the shall come the second

PSALM XCVII.

PSALM XCVII.

2 PS-93.190.1090.1.

1 See note on Ps.

2 1. A Prophecy
Chick committee of Christ committee of Christians. Corrected.

6 Ps.2.1190.1. 18.24.

15,101.42.101.21.49.13.

RC.10.1.21.49.13.

RC.10.1.21.49.13.

RC.10.1.22.49.13.

RC.10.1.

6.19. Zep. 2.11. Mai. 1 11. Ps. 72.10. c 1 Ki. 8.12. 2 Sa. 22. 12. Re. 10. 1. Ps. 65. 6;77. 19. d See Ps. 89. 1, 14; 45.

6. 8 Or, establish-

B Or, establishment,
c Da.7.10, He.12.89,
De. 33.22. Ps.21.9-12,
50.3. Mall.4.1. Mat.22.
7. Re.6.17; villi.t. xw.i
xx.12.8.
4 The Spirit of prophecy, before whom
is all time, here de-scribes, as past events
that are yet to come.
18.18, — C. 5.7-21. Re.
18.18, — C. 5.7-21. Re.
18.18, — P.S. 71.28. 104.29 & Ps. 77. 18; 104. 32; 144.5.6.

the people, give unto the LORD glory and strength.

8 Give unto the Lord the glory due unto his name: 2 bring an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness;3 fear before him, all the earth.

10 Say among the heathen that k the Lord reigneth:4 the world also shall be established that it shall not be moved:5 he "shall judge the people righteously.

11 Leto the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein; then shall all the trees of the wood

13 Before the LORD: Pfor he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

1 The majesty of God's kingdom. 8 The church rejoiceth at God's judgments against idolaters. 10 An exhortation to godliness and joy in the Lord

THE LORD reigneth; let bthe earth rejoice; I let the multitude of isles be glad thereof.

2 Clouds and darkness are round about him: drighteousness and judgment are the shabitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world; the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven

* Ju.5.5.Mi.1.4.Na.1.5.Hab.3.4-6. / Ps.19.1;50.6;98.3.ls.45.8.Nu.14.21.Mat.25.31. s' Ps.24.1. Is.66.1; 54.5. Da.7.14. & Ex.20.4. Le.26.1. De.5.8 Re.14.9.10.

ment of worship by many churches sadly neglected, or most imperfectly attempted—and a duty and privilege to which many professing Christians consider themselves in no wise obligated. In addition, however, to this, and similar calls of the Spirit, the example of Christ on earth, and of saints in heaven, demands the universal voice of the church to engage in the praises of Jeho-Val. C.

Vah. C.

Yer. 3. The heathen worshipped false gods; the Jews also were addicted to idolatry. One great object of this noble song of praise is to celebrate the praises of the one only exalted God of heaven and earth. He is called by his peculiar and incommunicable name JEHOVAH. By it he made himself known to Moses and the whole Jewish nation. By it he was distinguished from all false deities. Hence in this verse the psalmist says:—'For JEHOVAH is a great God, and a great King over all gods.' P.

Reflections. - God richly deserves our highest REFLECTIONS.—God richly deserves our highest and most cordial praise. And we should invite one another to this blessed employ. How great is he, possessed of every necessary, infinite, and eternal excellency! How glorious his formation of all things, and his extensive dominion over them! How delightful and effective of blessings unnumbered is his new-covenant relation to men!—But if he be our Saviour and King, it is proper it is preserve, that we had beginnt King, it is proper, it is necessary, that we be obedient subjects.

To none but such is he the author of eternal salvation.

To-day, without a moment's delay, we ought to hear his voice in the gospel, and to receive the offers of his grace. However slightly men pass over their sins, they are highly provoking in God's sight. And disbelief of his promises is one of the greatest insults that we can put upon him. That heart is hardened indeed when the great and president and the state of the greatest and th ened indeed whom the great and precious promises of the gospel cannot effect. Let us take warning by the ruin of others, that we fall not after the same example of Though God bear long with us, he will not

bear always. The mercies which we have received from him, as well as the wilfulness of our ignorance and our love to our errors, will fearfully aggravate our sin. And dreadful will be our case, if because of our sins he once exclude us from his new kingdom, his celestial rest, on account of our despising it when offered to us in the gospel.

PSALM XCVI. REFLECTIONS.—Since to us Gentiles Jesus Christ and his word of salvation are now come, let us, in songs ever fresh, ever cordial, publish the glories of his grace, and the wonders of his redeeming mercy, power, holiness, and majesty. Let us acknowledge him as our saving Lord, present ourselves to him as living sacrifices, and in the pure ordinances of his grace worship him with pure hearts and in a reverent and holy manner. Let us rejoice that his kingdom has been, is, and will be established among the Gentiles on earth. Let us, with joy, hope for these latter days, in which Satan shall be bound, and sail the kingdom or another thin and the bound, and all the kingdoms on earth subjected to the righteous and merciful government of our Redeemer. And let us, with more exalted joy, expect his coming in the clouds, with power and great glory, to judge, and finally decide the eternal state of men and angels.

PSALM XCVII. Ver. 2. Clouds and darkness are the emblems of both his government of providence and plan of redemption, which are yet veiled from our eyes—in some parts by clouds, through which we see obscurely; and in others by darkness, through which we cannot see at all. C. Ver. 7. Confounded. This is not any angry imprecation, but a humble prayer that God would confound the counsels of idolaters against truth and godliness. as he confounded the counsel

of Ahithophel against David—that he would confound their com-binations to do evil in the world, as he confounded the tongues of the Babel conspirators, and scattered them abroad upon the face of the whole earth. C.

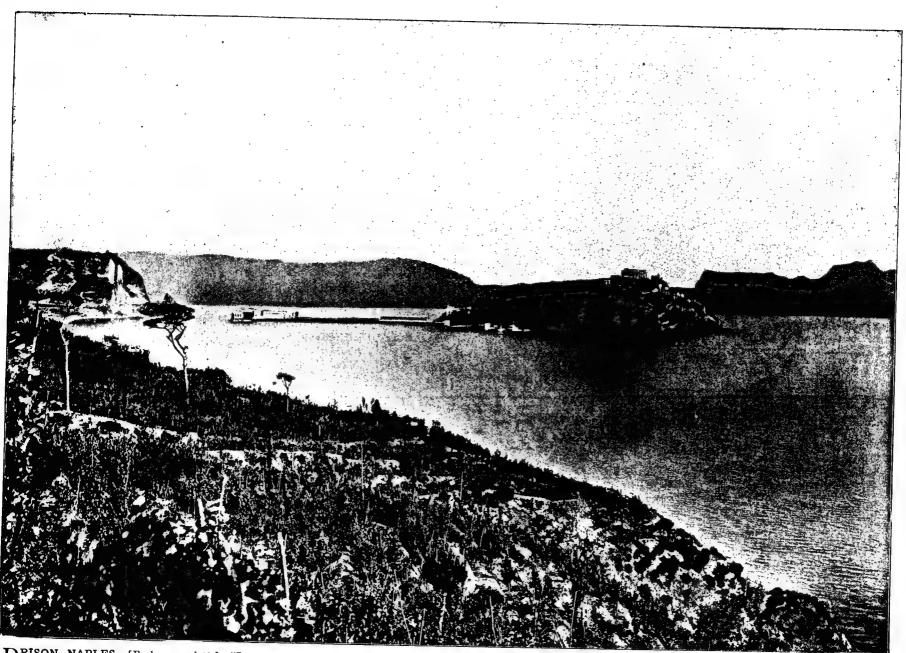
REFLECTIONS.—However mysterious and unsearch-REFLECTIONS.—However mysterious and unsearchable God's providences be, they are always just and equal. A great shaking of the nations, by the Roman and other conquests, ushered in the gospel kingdom of our Lord Jesus Christ. A great destruction of obstinate Jews and heathens, and overturning of idolatry in the world, attended the erection and spread of it. And a great overturning of antichristians, Mahometans, and all their false worship, shall yet take place in its most glorious period. No exalted potentates, no mighty nations, nor fixed cusyet take place in its most glorious period. No exalted potentates, no mighty nations, nor fixed customs of wickedness, shall be able to withstand his conquering influence. Let saints then rejoice in his dignity of person, office, and state; in his gracious preservation and deliverance of his people; in the comforts and glory which he has prepared for them; and in his righteous judgments upon their implacable foes.

And let their delight in his holiness inflame their love to himself and their hatred of sin.

PSALM XCVIII. Ver. 3. Ends—countries of the world, evidently carrying forward to the period foretold by our Lord, Mat. 24. 14. C.

Ver. 6. See note on Ps. 92. 3. But these instruments are now, almost without exception, dedicated to military pomp, theatrical spectacles, bacchanalian revellings, and worldly amusements; and, married to a sensual and degrading poetry, whereby they become the great auxiliaries of the world against God—and are by many held inconsistent with the simplicity and purity of Christian worship. C.

REFLECTIONS.—While I review these lotty notes,



PRISON, NAPLES. [Psalms, xcvi:10.]—"Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people rightcously." Perhaps there is no city on earth that furnishes a better point for the study of the judgments of God upon cities, nations, and individuals, than Naples. In no other city that has ever existed, have men gone further in defiance of the laws of God and man, and in no other city have they suffered more.

Here, in the time of Rome's power and glory, her wealthy people reveled in vices too horrible to mention. And here the judgments of heaven have fallen with a fury and an emphasis almost without parallel. This region, so amply favored as one might be led to suppose it dropped from heaven, as the poet says, has done more to insult heaven than almost any other spot. But Naples has been judged, and here the Lord reigns, either to build those who obey or to destroy those who violate His law.

images, that boast themselves of idols: worship

images, that boast themselves of idols: worship him, all ye *5gods.6*

8 Zion¹ heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

9 For* thou, Lord, art high above all the earth; thou art exalted far above all gods.7

10 Ye that love the Lord, ohate evil: Phe preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light* is sown* for the righteous, and gladness for the upright in heart.

12 Rejoice* in the Lord, ye righteous; and give thanks at the remembrance* of his holiness.

PSALM XCVIII.

*A.M. cir. 2059-B.C. cir. 1045

*Angels, He.1.6.

PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God. A psalm.

SINGa unto the Lord a new song;1 for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.

2 The Lord hath made known his salvation: his righteousness hath he openly showed2 in the sight of the heathen.

3 Hed hath remembered his mercy and his truth toward the house of Israel: 'all the ends

of the earth have seen the salvation of our God.

4 Make^g a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and the earth: make a loud noise, and rejoice, and long the long that the l sing praise.

sing praise.

5 Singh unto the Lord with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7 Let' the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands; let the hills be joyful together

9 Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth hill.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth hill.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God at his holy hill.

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PSALM XCIX.

1 The prophet, setting forth the kingdom of God at his holy hill.

PSALM XCIX.

ble: bhe sitteth between the cherubims; let the earth be moved.1

2 The LORD is great in Zion; and he is high above all people.2

3 Let them praise thy great and terrible name; for it is sholy.

d Ps.97.9766.7.Ex.18.11.Da.4.34.35.
€ De.7.21798.58.Ne.1.5;4.14;9.23.Job 37.22.Ps.47.2766.
3.5.Re.15.3.4
g Ex.15.14.19.23.19.1.Sa.2.2.Ps.111.9145.17.

Tar above all angels."

• Pr. 3-7, Pr. 3-4, 4

Am. 5.15, Ro. 12-9, 4

Am. 5.15, Ro. 12-9, 4

• P. Sh. 61, 11-7/18, 25-20, 59. 1, 2CO. 1. 10. 18. 4

• A. B. Sh. 11-7, 8, 21-11-3, 20-11

4.4. 9 Or, to the memo-rial, Ps. 30.4; 89. 35. Ex. 15.11, Hab. 1.12, 13.

PSALM XCVIII.

B.C. cir. 1045.

a Ps.33.3:96.1.1s.42.
10. Re.15.3.4:14.3.
1 See note on Ps.
96.1.—C.

96.1.—C. b Ex.15.6. Is.50.16; 63.5.Da.9.24. Col.2.15. Ps.110.2-6. Re.6.2,17;

68-75, & RO.10.12,18, Is.52, 10; 45.22; 42.6,7; 40.8, Lut. 2.30, He.2, 3, Tit.

PSALM XCIX.

B.C. cir. 1015.

Ps.93.1;96.10;97.1;
89.7. Mat. 28.18. Jn. 5.
22. Re. 11, 15, 17. Je 5.
22.

temple. The statement in ver. x. He ment in ver. x. He ment in ver. x. He sitteth between the cherabins, proves that the temple was the first clause of the first clau

P.

• Ex. 33.9; 19.9. Nu.
12.5.1 Sa. 12.18.

• Ps. 66.18. Pr. 28.9.
Jl. 9, 31.

• Ex. 32. 10, 14, 34.

Nu. 14.19, 20, 26-28.

• Ps. 89.33. Je. 33.25,
26.

* Ps.89.33. Je.33.25. 5 ver.5; Ps.2.6; 68.4, 34. De.32.3. * Ps.2.6;48.1,2;87.1-3. * # 1 Su.2.2. Hab.1.12, 13.1s.5.16;6.3. Re.4.8.

P3AI.M C. 10r,thanksgiving, Ps.cxlv. title. a Ps.47.1566.r,4;117. .ls.24.15.16;42.10-12. De. 32.43. Ro. 15. 10, thi.4.4.

De. 32.43. Ro. 15. 20.
Phi.4.4.
2 Heb. all the earth,
5 1 Ch. 28.9. Ps. 46.
10. Jn. 1.14.1 Jn. 5.20.
C Ps. 110. 73; 139. 1316; 149.2. Ep. 2.10.
3 Or, and his we

PSALM CI. B.C. cir. 1035 or 1048, a Ps.89, 1; 48, 11; 97, 8; 103, 1-17; 105, 1-45; 107, 1-42, Re. 15, 3, 4; 19.

107, 1-2, 1-2, 0 1 Sa. 18. 14. Ps. 75. 2, c Ps. 40, 117, 70, 5; 143. 7, d 1 ki j. 4, 2 Sa. 23. 3, 1 Ti. 3, 45, e 1s. 33. 15, Job 31, 1. Ps. 39, 1; 16. 21 - 23, 1 Heb. thing of Beliat.

Belial, & Ps.97.30; 119.104, 113. & Ps.125.5;78.57. i Pr.2.12,15;3.32.Ps. 18.26.De.32.20. j 1 Co.15.33. Ps. 6.8; 119.115. Pr.6.9. Mat.7.

119.115. Fr.0.9. mal., 23.
23.
24. Know—I will not acknowledge as mine any hypocritical pretender roChristianity, Mat., 23.—C.
4 Pr.25.231 Co.5.21.
5 Cut off—excommunicate from my church, and exclude from company kingdom, 2.
Co.12.20, 13.2 Re. 22.

4 The king's "strength" also loveth judgment: thou dost 'establish equity; thou executest judgment and righteousness in Jacob.

5 Exalt ye the Lord our God, and worship

at khis footstool; for he is holy.4

6 Moses' and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered

7 He° spake unto them in the cloudy pillar: pthey kept his testimonies, and the ordinance that he gave them.

8 Thouq answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at this holy hill: "for the Lord our God is holy.

PSALM C.

An exhortation to serve God joyfully as our creator and preserver, and to praise him for his goodness, mercy, and truth.

A psalm of praise,1

MAKE a^a joyful noise unto the Lord, all ye

2 Serve the Lord with gladness; come before his presence with singing.

3 Know ye that the Lord he is God: it is he that hath made us, and not we sourselves: dwe are his people, and the sheep of his pasture.

4 Entered into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the Lord is good; shis mercy is everlasting; and his truth endureth to all genera-

PSALM CI.

David maketh a vow and profession of godliness. A psalm of David.

WILL sing of mercy and judgment: unto thee, O Lord, will I sing.

2 I^b will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I shate the work of them that hturn aside; it shall not cleave to me.

4 A' froward heart shall depart from me; I will not know a wicked person.

5 Whosok privily slandereth his neighbour, him will I cut off:3 him that hath an high look, and a proud heart, will not I suffer.

6 Mine" eyes shall be upon the faithful of

let me think what is Jehovah! What is Jesus to my heart! What of his marvellous incarnation, miracles, life, death, resurrection, and ascension; of his love to sinners; and of his gifts of pardon, grace, and glory; have I seen! What of his victories over and giory; have I seen: What of his victories over sin, Satan, the world, and death; and of his righteous-ness and salvation manifested in the gospel; have I known, believed, and embraced! What of his mercy and truth, in fulfilling his promises, have I experi-enced! What of his coming in power to gather the

world to himself, and of his coming in glory to judge the world, do I know, believe, and rejoice in hope of!

PSALM XCIX. Ver. 1. The Lord reigneth. See note on Ps. 93. 1. 'The Lord reigneth; let the earth rejoice,' Ps. 97. 1. 'The Lord reigneth; let the people tremble,' Ps. 99. 1. Why this contrariety? Because Ps. xcvii. addressed a people that loved the Lord (ver. 10., a people made righteous by faith in a Saviour; but Ps. xcix. addresses a people who had 'sought out many inventions,' ver. 8, upon which, even a God of mercy takes, for the correction and ensample of others, severe and righteous indement. C.

Ver. 8. Inventions. The calling for, contributing to, forming, setting up, and worshipping of the golden calf, and other such acts, in which their hearts seemed inexhaustibly prolific. C.

REFLECTIONS. - Terrible is Jesus' royal power and dominion to unbelievers; but comfortable and kindly awing to his saints. And in mercy, wisdom, and righteousness he executes his office. God honours righteousness he executes his office. God honours and holds intimate fellowship with those who are remarkably given to prayer: and effectual are their intercessions for the preservation of nations and churches.

the land, that they may dwell with me: he that $|\frac{A.M.~cir.~2949}{B.C.~cir.~2955}$ or $_{1035}$ walketh in a perfect way,4 he shall serve me.

walketh in a perfect way, he shall serve me.

7 He° that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. 5

8 I will early destroy all the wicked of the land;6 that I may cut off all wicked doers from the city of the Lord.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are worthy to be recorded. 23 The prophet, sensible of his own weakness, resteth his hope on the unchangeable nature of God.

A prayer of the afflicted, when he is coverwhelmed, and poureth out his complaint before the LORD.

EAR my prayer, O Lord, and let my cry come unto thee.2

- 2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.
- 3 Ford my days are consumed like smoke,3 and my bones are burnt as an hearth.
- 4 My's heart is smitten, and withered like grass; so that I forget to eat my bread.
- 5 By reason of the voice of my groaning my bones cleave to my skin.4
- 6 I' am like a pelican of the wilderness: I am like an owl of the desert.
- 7 F watch, and am as a sparrow alone upon the house-top.
- 8 Mine* enemies reproach me all the day; and they that are 'mad against me are sworn against me.
- 9 For I have eaten ashes like bread, and mingled my drink with weeping,5
- 10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
- 11 My days are like a shadow that declineth; and I am withered like grass.
- 12 But thou, O LORD, tshalt endure for ever; and thy remembrance unto all generations.

- o P5.55.3; 88.2,3 Pr. 29,12; 20.8; 26; 16; 12. Re-21.27. shall not be established.

 P P5.75.10. Je.21.12.
 6 This resolve can be true in the lps of Christ alone; and though wicked men deem him 'slack control to the stable of th
- PSALM CII. B.C. cir. 1056. 1 Or. for. a Ps.61.2;69.1,2;142. -5.Ps.62.8 La.3.1-66.
- ls. 33.14. b Ps. 145. 19; 4.1;5.2; 78. 145. 161. 4.15.2; 130.2;141.1.2;17.6. 2 That the Son of God utters this com-plaint and prayer is evident from the re-plies of the Father, ver. 12. He.1.8,10.2... comp. with Ps. 104. 2. —C.

- 67.

 * Job 19. 18;30.9. Ps.
 35.15;26.6-8;69.9-11,20.

 * Ps. 2. 1. Ac. 26. 11;23.
 12.14;12.1.

 * 2 Sa. 13. 19. Mi. 1.
 10. La. 3. 15. 16. Is. 30.
- # 253.13.19. MI. 1.

 To. La. 3.15. To. Ls. 30.

 20. Job 3.44. Pt. 40. 31.

 80.550.7 La. 3.48. 40.

 1 In the East it is customary for those who are in deep sorrow to sit upon a heap of ashes and to person. "To weat ashes' is a proverhial expression, and means to be in deep griet.—P, Ph. 61.138.1177.2-9; B. 17. La. 3.1-19. IS. 17. Ps. 10. 23; 39. 5, 67.

 PS. 10. 23; 39. 5, 67.
- - ø Ps.69. 36; 45.16, 17; Mat.16.18, Is.45.17;59. 19-21;65.22;66.22,

- u Ps.51.18;44.26;69.
 35;30.13.9.2,16-19.
 6 Arise—that is, from that long night of sorrow and darkness in which thy glories have been enveloped. Thou shalt arise, as the Sun of Righteousness, with healing in thy wings.—C.
- ーC. ヤ Is.60.1,&c. Zec.1. 12,13.Is.40.2.
- 7 15.50.1,4CC.ACC.I.
 27.13.18.40.2.
 x PS.79.1.Da.9.2-19.
 No.1.3-21.21.1.
 7 How strikingly these works are illustrated by the modern lews in the Holy City! They have a spot besade the colossal wall of the temple as the store of the store, spread out their arms as if they would clasp them to their bosoms, and the store of the store of the store of the store of the store, spread out their arms as if they would clasp them to their bosoms, and the store of the
- ν Ps.126.1-3, Is.60.1, 3.5155.5:14.1.Zec.8.20-23.Re.21.24, ε Is.44.23, 26; 2.2-5; 60.1,19,20.Zec.2.5,8.
- 60.1,19,20.2ec.2.5,a.

 a Ne. 1, 6, 11; 2.1-8,
 Ps.9.18;72.12. Is.41.17,
 18.De.32.36.
- b Da. 9. 2. Ro. 15. 4 Jn.20.31.1 Co.10.11. c Ps.22.27-31; 45. 16 17.Ep.2.10.15.
- 8 Every new man hornis in one sense a new creation. Each new generation is a new creation. The immortal soul is a fresh work of the great Creator's hand.—P.
- Creator's hand.—P.

 d Ps.14.2;11.4;33.13.
 2 Ch.16.9.
 e Ex. 2. 23-25; 3.7,8.
 Ps.79.11; 146.7, Zec.9.
 11.je.51.34.

 9 Heb. the children
 of death.
- of death.

 g t Pe.2.9. Is. 51. 21:
 43.21. Ps. 51. 19; 79. 13.
 Ep.3.21;2.4-7.

 h Ho.1.11;3.5.Is.60.
 4-8. Ps.72.8-11. Zec.8.
- 48 Ps. 72.8-11. Zec. 8.
 20-23.

 1 Heb. afflicted, Ps.
 89.38-47.105 z.z.3.

 i Ps. 39.13.1s. 36.3.10

 -14.
 -13. 37. Ps. 9. 7;

 O. 12. Hab. 1.12. ver.

 i Lin. 11.1.7.

 i Heb. 1.10-12. Ge.
 i Ex. 20.11. Ps. 24.11.33

 6.]e. 32.17.

 i Is. 51.6.8; 65.7; 66.
 22. Ro. 8.20-12. 2 Ps. 3.

 7. 10.
- 7.10. 3 Heb. stand. # Mal. 3. 6. Ja. 2.27 He. 13. 8. 2 Ti. 2.27; 6

- 13 Thou" shalt arise,6 and have mercy upon them: "for the time to favour her, yea, the set time is come.
- 14 For* thy servants take pleasure in her stones, and favour the dust thereof.7
- 15 Soy the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.
- 16 When the Lord shall build up Zion, he shall appear in his glory.
- 17 He will regard the prayer of the destitute, and not despise their prayer.
- 18 This shall be written for the generation to come: and 'the people which shall be created shall praise the $L_{
 m ORD}$. s
- 19 Ford he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth:
- 20 To hear the groaning of the prisoner; to loose those that are appointed to death;9
- 21 Tog declare the name of the Lord in Zion, and his praise in Jerusalem:
- 22 When the people are gathered together, and the kingdoms, to serve the LORD.
- 23 He weakened my strength in the way;
- he shortened my days. 24 I' said, O'my God, take me not away in the midst of my days: ithy years are through-
- out all generations. 25 Of old hast thou laid the foundation of the earth; and the heavens are the work of thy
- 26 They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:
- 27 But" thou art the same, and thy years shall have no end.
- 28 The children of thy servants shall continue, and their seed shall be established before thee.

But he will make the dearest of them to smart severely for their sin in this life, notwithstanding they may triumph through faith. Great praise is due to God for his mercies. And deep awe and inward purity are necessary in worshipping him that is infinitely holy.

PSALM C. Ver. x. That this summons is not confined to 'the land of Judea' is obvious from ver. 4, in which the parties called are exhorted to enter Jehovah's courts. For, whereas the temple had within the gates an outward court, into which the Gentiles might freely enter—the converted Gentiles must here be united as 'God's sheep and people' with the believing Jews. See Jn. 20. 16: 1s. 19. 25. C.

REFLECTIONS.—What joyful praise, what grateful thanksgiving, what cheerful and hearty service do we Gentiles owe to the Lord!—to him who is Luco.

we Gentiles owe to the Lord!—to him who is JEHO-YAH, the infinite ALL!—to him who forms us both in AAH, the infinite ALL:—to him who forms us both in mature and in grace!—to him who is our high proprietor and redeemer, our kind shepherd, leader, provider, and provision!—to him who is good in himself, and whose mercy and truth are for ever exerted in the fulfillment of gracious and ever-blessed promises to

PSALM CI. Ver. 2. In a perfect way . . . with a perfect heart. Surely he that so resolves, if he do it not in self-ignorance, as Peter resolved never to forsake his Master, must be the Christ. C.—This is a noble resolution, well worthy of 'the man after God's own heart.' Wisdom, divine wisdom, should guide him in everything. His principles and motives would be wise; his conduct and acts in all the relations of life, private as well as public, would be regulated by wisdom; his words and his very thoughts would be wise; his companions and friends would be selected

wisely. In the verses which follow, the psalmist shows how he was resolved to carry out his noble resolution. What a lesson does this psalm teach us! P_{\bullet}

REFLECTIONS. - The lot of saints on earth is strange mixture of mercies and judgments. But all of them, taken in their connection and tendency, are to be improved as matter of praise and thanksgiving. Fellowship with and influences from God must strengthen and animate us to every holy practice. Serious godliness is the most substantial wisdom; and to act for God in the religious management of families, kingdoms, or in other relative stations, is a noted branch of it. With the utmost care ought men, by whatever power they have, to discourage everything wicked, and to encourage everything virtuous and holy. But it is in vain to attempt instructing or reforming others if we do not set them an example in our own practice.

PSALM CII. Ver. 6, 7. What three birds are specifically intended it is impossible with certainty to say: two of them are, however, inhabitants of the deserts, far from the 'aunts of men; and one, though the inhabitant of cities, a solitary vatcher on house-tops. The different habits of these birds formed admirable emblems of that solitary state into which our Lord was often forced in order to clude the watchful and incessant malice of his enemies. C.

Ver. 12. This address exactly corresponds with its continuation in ver. 25; and as there is apostolic authority for considering ver. 25 to be words of the Father to the Son, there can be no doubt that ver. 12 is the address of the Father likewise. C.

Ver. 12. Would not history rather prove that the time to punish Zion had come at the period of our Lord's prayer of distress?

Not so. 'Whom the Lord loveth he chasteneth.' And though

her salvation seem to linger in the eye of sense, it was then secured to the heart of faith; and all that now grows in the field of promise, shall be reaped in the harvest of vision. C. Ver. 23. In this, s. d the first clause of ver. 24, the Son, in the days of his flesh, resumes his address to the Father. The reply of the Father, as quoted by the apostle, He. 1. 10, is one amongst the many and overwhelming evidences of the Godhead of the Son. In the beginning God created the heavens and the earth, Ge. 1. 1. But the Father being witness, the Son created the heavens and the earth; therefore—hear it, ye gainsayers, and be silent for ever—therefore the Son is God. C.

REFLECTIONS.—To what low condition God reduces his church and people for the exercise and trial of their grace, and for exciting their more importunate prayers. In darkness, vexation, and trouble, their days often post toward an end. Afflicted, dispirited, and pained in their heart, and their body wasted to skin and bones, like owls and pelicans, they shun converse and comfort and pring areas in malestable affined and comfort, and pine away in melancholy solitude. Often, like lonely sparrows, they are debarred from rest and sleep, and are deserted by friends, or avoid their company: are exposed to the reproach and fury of inverted erate enemies—oppressed with grief—overwhelmed with a sense of God's indignation, in his sudden and awful changing of their comforts into depths of misery, great is the mercy that they have, notwithstanding, a God, a hearer of prayer, to whom they may complain; and a heart to pour out before him. Be the afflictions of the righteous as numerous as they will, the eternal complains has and does and does are they will, the eternal complexity has and does and does are they will the ternal complexity. Saviour has, and does, and will deliver them out of

PSALM CIIL

1 An exhortation to bless God for his mercy, 15 and for the con stancy thereof. A pealm of David.

DLESS the LORD, O my soul; and all that B is within me, bless his holy name.

2 Bless the Lord, O my soul, and bforget not all his benefits:

3 Who 'forgiveth all thine iniquities; who healetha all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5 Whoh satisfieth thy mouth with good things; so that 'thy youth is renewed like the eagle's.

6 The JLORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

s acts unto the children of Israel.

8 The Lord is merciful and gracious, slow anger, and plenteous in mercy.

9 He will not always chide; neither will he per his anger for ever.

10 He hath not dealt with us after our sins; or rewarded us according to our injunities.

12 The lord is merciful and gracious, slow the high to the h to anger, and plenteous in mercy.

keep his anger for ever.

nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 Asp far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass; tas a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone;3 and the place thereof "shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and whis righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless^b the Lord, ye his angels, that excel instrength,5that6do his commandments,hearkening unto the voice of his word.6

21 Bless ye the Lord, all ye this hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the Lord, O my soul.7

A.M. cir. 2948. B.C. cir. 1050,

PSALM CIIL 2 ver.2,22. Ps. 104.1; 146.1,2;32.11; 33.1. Lu 1.47.1 Co.14.15. Re.14.

1.47.1 Co.14.15, Re.14
3. PS.116.22; Cr. Cvii. Is.
6. PS.116.12; Cr. Cvii. Is.
63.7.1 Ch.16.22;
6. PS.130.8. Is. 33. 24;
3.35;44.22; Mat.9.2-6.
Liv. 7.47. Ep. 1.7;
1 Integration - For the literal but peculiar sense of imputation or laying on, in the control of
to his soul, see on Ps. 32.5340.1275.11.—C. a Ex.15.20. Ps.41.4 Ls.55.557.4855.411 e Job 33.45. Ps. 45.55.57.4855.412 f Job 33.45. Ps. 50.55.1230.13. Re.5.95.10.5. 47.355.90.14. Ep. 3.17.19. 1 Is.40.31. Ho. 2.15. 2 Co. 4.16. f Ps. 146.71.71.72 e Ps. 46.71.71.72 e Ps. 46.71.71.71.72 e Ps. 46.71.71.71 e Ps. 46.71.71.71 e Ps. 46.71.71.71 e Ps. 46.71.71 e Ps. 46.71 e Ps. 46

FGe.3.19. Ps. 78. 39. Ec.12.7. Job 25.6. SPS.90.5.6.1 Pe.1.24. Job 14.1,2. Ja.1.10.

f)05 14.1,2 Ja.1.10, 11.
M JODZY.20,21.18.40.
6-8.
3 Heb. if is not.
7 JODY.0-1020.9.
57-10,50.
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Mat. 6.10;18.10; 26.

53. Da. 9.23.

6 To the voice of his incarnate Word—his Son, He. 1.6.-C.

d Da. 7.10. Ge. 32.2.1

Ki. 22. 19. Ps. 104. 4.2

Ch. 18.18. Lu. 2.13. He.

Ch. 18. 8. Lu. 2.13. He. 1.14;

* Ps. 150.05 148. T-14;

145. 10. 15. 2. 10. 20. 21;

* For sublimity of conception, beauty of conception, it is adapted for all times, it is suited to all classes, and conce to humile the soul before God, to elevate it above the vanities of earth, and to raise it heaven ward— P.

Literally, 'Who maketh the winds his messengers, and flaming fire his servants. He ruleth supreme in the elements, doing his pleasure by their instrumentality. By his winds he tempers and purifies the atmo-

A.M. cir. 2948 B.C. cir 1055

PSALM CIV. B.C. cir. 1042. a ver.35. Ps. 103. 12.

1:6.17. 1 See note * in first

column.

2 Heb. He hath founded the earth upon her bases, Job 26.7;38.4;26.7. Ps. 24.2; 130.6. Ec. 1.4. & Ge. 1.2,9;7.19. Job 38.8.2c.

38.8.5.

* Ge.1.9,10:8.1-5.

* The waters go up,partly in vajours, which are condensed into water by cold, and partly in clouds, which are condensed into water by cold, and partly in clouds, which are condensed into waters are then absorbed into the browels of the mountains, and chieft by gravitation reconducters and chieft by gravitation reconductains, and the sacconductain the sacconductain reconductains and conductains and

isto. 7.

Leavens or comment of the
16. w Ps.29.5;92.12. Nu. 24.6, i.e. large trees. v Ezc. 17. 23. Da. 4. 12. Mat.13. 31. 32. y Le.11.19. De.14.18. 4 See note on Le. 11.5.

4 See note on Le.
11.5-C. 12.5-C. 12.5-C. 13.5-C. 14.5-C. 14.5-C. 14.5-C. 15.5-C. 15.5

PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.

LESS the LORD, O my soul. O LORD D my God, bthou art very great; thou art clothed with honour and majesty: 2 Who coverest thyself awith light as with a

garment; "who stretchest out the heavens like 3 Whog layeth the beams of his chambers in the waters; hwho maketh the clouds his chariot;

who walketh upon the wings of the wind; 4 Who maketh his angels spirits, his ministers a flaming fire;1

5 Who laid the foundations of the 2earth, that it should not be removed for ever.

6 Thouk coveredst it with the deep as with a

garment: the waters stood above the mountains. 7 Atl thy rebuke they fled; at the voice of

thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thoun hast set a bound that they may not pass over; that they turn not again to cover the

10 °He5 sendeth the springs into the valleys, which run⁶ among the hills.⁷

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 Heq watereth the hills from his chambers;1 the earth is satisfied with the fruit of thy works.2

14 Her causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth,

15 And wine that maketh glad the heart of man, and oil to make his face to shine,3 and bread which strengtheneth man's heart.

16 The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: as for the stork, "the fir-trees are her house."

18 The high hills are a refuge for the wild goats, and the rocks for the conies.

19 He appointed the moon for seasons; the sun knoweth his going down.

20 Thoud makest darkness, and it is night;

them all. He has fixed the periods of his church's deliverance, and issued forth promises ascertaining the same. While with deep concern his servants are same. While with deep concern his servants are affected with her ruinous case, and pour forth their importunate prayers, he will flee to her relief, to the conversion of multitudes and the terror of obstinate opposers. What he did in former times, in delivering from Babylon, in erecting the New Testament church, and in destroying her Jewish and heathen persecutors, encourages us to hope for more glorious deliverances from Antichrist, and at last from the world that lieth in wickedness. And whatever distresses befall the faithful in their way to the heavenly mansions, Jesus'

eternity secures the power and stability of his church, and of all who believe in Christ.

PSALM CIII. Ver. 2. Forget not all his benefits. A large portion of 'childhood and youth' are truly 'vanity' are spent in much ignorance of God, and pass into forgetfulness of his mercies. He whose eye saw, and whose memory records, 'all the mercies' of Jehovah, can be no other than the all-perfect Son of God. C. Ver. 5. Like the eagle's. This is no mere adoption of a popular opinion about the eagle's moulting in old age; nor any mere poetical ornament, which would be utterly inconsistent with simple and unchanging truth. Does not the entire difficulty arise from departing from the literal translation and natural position of the original? Literally translated and placed, the passage would read thus:— shall be renewed (not as an eagle's, but) as an eagle, thy youth.' That is, thy youthful strength, Is. 40. 31, shall be

renewed; and, as an eagle spurns the earth, soars above the clouds, and hides him in the sunbeams; so, on wings of heavenly devotion, thou shalt mount, and, while yet on earth, establish thy conversation in heaven. C.

Conversation in neaven. C.

Ver. 14. From ver. 10, the true 'children of Israel' make full acknowledgment of the preceding character of God, and especially in the total removal of their sins (ver. 12,, effected by the blood of the Lamb. The east and west can never meet, no more can the justified believer again encounter his sins. The waters of mercy have passed over them, and their remembrance is gone for ever. C.

Ver. 27. Rightenusness here signifies that just good and green.

for ever. C.

Ver. 17. Righteousness here signifies that just, good, and gracious way in which he deals with all those that are his true children. He deals justly with them in Christ their Saviour, counting them justified by his blood; he manifests his goodness to them in providing for all their wants, preserving them amid all dangers.

wherein all the beasts of the forest do creep forth.5

- 21 The young lions roar after their prey, and seek their meat from God.
- 22 The *sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man' goeth forth unto his work and to his labour until the evening.

- 24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of kthy riches:
- 25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships:6 there is that oleviathan, whom thou hast made to play therein.

27 These^p wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

- 29 Thouq hidest thy face, they are troubled: thour takest away their breath, they die, and

5 Heb. all the beasts thereof do trample in the forest. g Am. 3.4 Is. 31.4 Job 38.39. Ps. 34.9, 10; 143.75.16. https://doi.org/10.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.1016/j.

19. Je. 10. 12. & Ge. 14. 19. Ps. 24. 1;

rieb. 5841 be.
v Ge. 23. Ex. 31.7. Is.62.5.
x Ps. 114 7:68. 8; 77. 19; 144. 5. Ex. 19, 18. Hbb. 3-5-7.10. Na. 1.5.
x Ps. 34.171.6-246.
4-5146.2. Hab. 3-17.18.
Phi. 46.2 Co. 2.14.
1 The with of this resolution sufficiently demonstrates that the speaker is the Christ.

tianity could never have approached had the highway of the sea been occupied as land by heathen or Mahometan nations.—C.

PSALM CV B.C. cir. 1045. a 1 Ch.16.8-22.1s.12. 4.Ps.130.1-26. 1 See note on Ex. 34.6.—C. bPs.40.101145.5,6,11. Je.50.28;51.10.

PSALM CV.

1 An exhortation to praise God, and to seek out his works. 8 Hte providence over Abraham, 16 over Joseph, 23 over Israel in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

GIVE thanks unto the Lord; call upon , his name; make known his deeds among the people.

- 2 Singe unto him, sing psalms unto him; talk ye of all his wondrous works.
- 3 Gloryd ye in his holy name: elet the heart of them rejoice that seek the LORD.
- 4 Seek i the Lord, and his strength; seek his face evermore.
- 5 Remember^h his marvellous works that he hath done; his wonders, and the judgments of
- 6 O' ye seed of Abraham his servant, ye children of Jacob his chosen.
- 7 He is the Lord our God: his judgments are in all the earth.
- 8 He¹ hath remembered his covenant for ever, the word which he commanded to a thousand generations:
- 9 Which covenant he made with Abraham, and his oath unto Isaac;
- 10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant;
- 11 Saying, 'Unto thee will I give the land of Canaan, the lot5 of your inheritance:
- 12 When they were but va few men in number; yea, very few, and estrangers in it.
- 13 When they went from one nation to another, from one kingdom to another people,
- 14 Hes suffered no man to do them wrong; yea, he reproved kings for their sakes;
- 15 Saying, 'Touch not mine anointed, and do my prophets no harm.6

enabling them to overcome all temptations; he deals graciously in showering down spiritual mercies, fulfilling to them promises, and cherishing them with bright and glorious hopes. P. Ver. 18. Covenant. This is not that covenant of works which saith, 'Cursed is every one that continueth not in all things written in the book of the law, to do them;' but that covenant of grace, recorded by Paul, He. 8. 8-12, wherein the cleaning of the believer lies in the Redeemer's blood, 1 Jn. 1. 7, and his completeness and acceptance in the Redeemer's righteousness, Col. 2. 10; Ep. 1. 6. C.

REFLECTIONS.—Our hearts need to be much encouraged and excited, even to the most proper and most delightful exercises. And in dealing with God holly engaged. But how our hearts ought to be wholly engaged. But how shameful is it that we ever forget, that we so early forget, his mercies!—his mercies so great, so necessary, so numerous, so connected, so everlasting!—his unbounded compassion to us who are so mean, so frail, so polluted!—his free, full, and everlasting pardons should humble our hearts, and animate us to holy fear, love, and obedience. And while all his creatures in heaven and earth concur to bless and serve him, surely we, above all, whom Christ hath redeemed by his blood, should never be silent, never be slothful!

PSALM CIV. Ver. t. Thou art very great. The greatness of God in power can be estimated only by his works. Accordingly, the Spirit, by Christ, as the prophet of the church, here catalogues, as it were, and expounds some of the most remarkable and intelligible departments, whereby man may learn his own comparative weakness, nay, nothingness, and humble himself beneath the mighty power of God. C.

Ver. 5. Not removed for ever. This is not contradicted by what is declared, He. 1. 10-12; for, in point of fact, it is completely demonstrable by mathematical evidence, that the 'foundations of the earth, and of the whole planetary system, are calculated to abide for ever, unless he that laid them be pleased again to overturn them, and make all things new. Both these views are in strict accordance with the assertion in this verse. C.

Ver. 7. Voice of thy thunder. Modern discovery is daily bringing to light more of the power of electricity in the works of creation; and though we do not affirm with some that the Scriptures contain a system of natural philosophy, yet it is satisfactory to the believer who may live within the polluted atmosphere of infidelity, to learn that no progress of philosophical discovery has ever detected a single philosophical error in the Bible. C.

REFLECTIONS.—Great is the glory, the awful majesty, the infinite goodness, and mercy of our God! In what bright abodes of light is he enthroned! While clouds and winds convey the influences of his power, angelic hosts, made by himself, surround his seat, and bear his messages. Established earth and bounded bear nis messages. Established selow, rains from above, fruitful fields, and towering trees, nestling birds, shining luminaries, changing seasons, ravenous animals, shining luminaries, changing seasons, ravenous animals, swarming fishes and their spacious sea, and labouring man, his Maker's image, all preserved, all maintained, all governed by his power, his kindness, and his care, owe their whole selves and service to this mighty Lord Can he then, who hangs a whole creation on his arm, Can he then, who hangs a whole creation on his arm, and feeds them at his board, overlook a ransomed child, or let him starve! While he with pleasure upholds all, governs all, and rejoices in all his works, let my soul, touched by his grace, meditate and praise: and while obstinate sinners turn away from him and find themselves ruined, let my hosannas and hallelujahs ascend to him that loved me and gave himself for me.

PSALM CV. Ver. 16. Human skill and industry are instruments of abundance; and to cultivate and exercise them, a bounden duty—yet abundance is not attainable, nor famine avoidable, by their utmost exertion: every comfort, every blessing, is of God that showeth mercy. C. Ver. 44. It has been customary for infidels to charge this as an act of injustice against the God of Israel. But how little do they consider, that even a human superior is universally held entitled

to remove a wicked and dishonest occupant, who refuses to render his stipulated return. How much more had God a right to drive out the most wicked of all nations, who not only refused to acknowledge their righteous Lord paramount, but who worshipped devils, while they hated him? C.

REFLECTIONS.—How infinitely excellent is this God, who deserves such gratitude, such praise, such search, such confidence! Marvellous is his blessed relation to us, and tender mercies towards us: and thrice happy are they who have him their own and their fathers' God! Happy are they who know the judgments of his mouth, his word, and live thereby; and for whose welfare the judgments of his hand are executed in all the earth! From mean appearances God's great manifestations of himself take their rise. But great is the care he takes of his people in this world, where they are but few, and strangers. that touches them touches the apple of his eye. that touches them touches the appie of his eye. And apparent difficulties easily vanish before the power of a promising God. But how mysterious are his ways of providence! When things seem most against us, And they are often strongly working for our good. Even calumnies and sufferings are made to try and prepare men for and advance them to honour. His church shall never want a friend in time of need. He can raise them up protectors where they least expect to find favour. And if God advance us, our duty is to discern his hand, and to adorn our station, by making discern his hand, and to adorn our station, by making it subservient to his glory. No danger or difficulty must deter us when his work is to be done.—All creatures concur in executing God's will of judgment or mercy. His protection, deliverance, and care of his people are wonderfully connected with the most fearful plagues and ruin of the wicked. And through trials unnumbered and of lang continuous Code. trials unnumbered, and of long continuance, God's

16 Moreover, he "called for "a famine upon the land: he brake the whole *staff of bread.

17 Hey sent a man before them, even Joseph, who was sold for a servant;7

18 Whose feet they hurt with fetters: he was laid in iron:8

19 Until the time that his aword came: the word of the Lord tried him.

20 The king sent and loosed him; even the ruler of the people, and let him go free.

21 Hee made him lord of his house, and ruler of all his substance;9

22 To bind his princes at his pleasure, and teach his senators wisdom.

23 Israel^d also came into Egypt, and Jacob sojourned in the land of Ham:

made them stronger than their enemies.

25 Heg turned their heart to hate his people, to deal subtilely with his servants.

whom he had chosen.

deal subtilely with his servants.

26 He^h sent Moses his servant, and Aaron hom he had chosen.

27 They' showed his signs³ among them, do wonders in the land of Ham.

28 He^j sent darkness, and made it dark; and ey's rehealled not against his word 5. and wonders in the land of Ham.

they4 rebelled not against his word.5

29 Hek turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance in the chambers of their kings.

31 He* spake, and there came divers sorts of flies, and lice in all their coasts.

32 He° gave them hail for rain, and flaming fire in their land.

33 He smote their vines also, and their figtrees; and brake the trees of their coasts.

34 Hep spake, and the locusts came, and caterpillars, and that without number.

35 Andq did eat up all the herbs in their land, and devoured the fruit of their ground.

land, the chief of all their strength.

35 Andq did eat up all the herbs in their nd, and devoured the fruit of their ground.

36 He mote also all the first-born in their nd, the chief of all their strength.

37 He brought them forth also with silver nd gold: and there was not one feeble person nong their tribes.

38 Egypt was glad when they departed: The fear of them fell upon them.

39 He spread a cloud for a covering; and the reto give light in the night.

*Ex.10.19-14-PS.78.

*GR.10.14-15-Joel2.
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3-13,20.
3-13,2 and gold: and there was not one feeble person among their tribes.8

for the fear of them fell upon them.

fire to give light in the night.

40 The people asked, and he brought quails, and satisfied them with the bread of heaven.

A.M. cir. 2959. B.C. cir. 1045.

Mat.8.9. Ps. 33.0. v Ge.41.54;45.6 # Le. 26, 26, Is, 3, 1 Eze,4,16,Ps,104,15.

y Gc.45.5; 50. 20; 37, 8;39.1,20. 7 God sent Joseph by his foresight in mercy, and for that end overruled the jealousy of his breth-ren—being able with equal ease and equal holiness to make the bad passions of nen effect his gra-clous purposes.—C. 2 Ge-39-20/40.15-

8 Heb. his sou. & Ge.41.1-44, with Pe.1.7.Ac.7.10. 5 Ge.41.14,40. Ac.7,

i. e Ac.7.10. Ge.41.40-4. 9 Heb. possession. dGe.46.6,7. Jos. 24.4. Ps.78.51. Ac.7.15.

ε Ex.1.7, 12, 20. He. 11.12. De. 26. 5. Ac. 7.

2 Ex.1.8-22;2.23;5.4-19.AC.7.10

² Ex. vii.−xii. Ps. 78. 43−51;135.8,9. Ac.7.36. Je.32.20. 8 Heb.words of his

* IfEL. works of nes Jignes.

JER. 10. 21-23.

4 Moses and Aaron, ver. 26. Ex. 10.9, 26.

5 That is, Moses and Aaron rebelled not at all, and the people not yet. The rebellions of the rebellions

−C. & Ex.7.20,21. Ps. 78. Ex.8.5,6.Ps.78.45

Ex.8.17,24. Ps.78. 45. 6 Ex.9. 23-25. Ps.78.

47. 6 Heb. He gave their rain hail.

Out on that eventual journey.—P. I Ex.12,33. \$\mathbb{E}\text{Ex.13,21,22.Nu.9.}\text{15-22.Ne.9.12,19.}\text{15-22.Ne.9.12,19.}\text{V}\text{Ex. 16. 12-18. Ne.}\text{9.15,20. De.8.3. Ps. 78.}\text{18,24-29.Jn.0.31,49.}\text{18,24-29.J

x Ex.17.6. Ps. 78.15, 16. Nu.20.11.1 Co.10.4. Is.48.21. 9 cir. 1444. y Ex.2.24. Ge.15.14; 46.4.

y Ex. 2.24, Ge.15.14; 46.4, x Ex. 6, 6, Je. 32.2x, with Is.35.1051 11, 1 Heb. singray, cir. 1444, a De.6.10, 11, Jos. 3, 10.71; - xxi. Ne. 9, 22-25, PS. 44-2.3;78.55;135.12; 136.2x, 22, b De.4.1,40; 6.21, 24, 25;12.32.

25;12,32, ² Heb. *Hallelujah*, Ps.104-35. Re.19.1,3.

PSALM CVI B.C. cir. 1044. ,1 Heb. Hallelsijah, 1 Ch.16.34. a PS.107.11118.1;136. 1.1 Th.5.18. b PS.119.68. Mat.19. 17. 15.63.7.9. Ro. 5.20, 21. Ep.2.7. c PS. 40. 57. 139.17.18; 145.47.7.105.5.9. d PS.119.1.2.106.15. 2. Mat.2.2.37.38.2 Co.1. 12. Ac.24.16.Ga.6.9. 2 Het. 4that doubt.

12.Ac.24.15.(5a.6.9,
2 He that doeth
righteousmess at altimes. No one car
mistake these words
for anything short
of a description of the
holy Son of God.
To no other will they,
through any tortures
of accommodation, be
found to apply.—C.
e Ps. 25.6119.172.43.
He. A.16.18.63.7-15.
g Ps. 103.44.16.3.

g Ps. 105.42, 44. Je.3 10. Ep.1.3-9,18; 2.4-10 Is.35. 10;66.10-14; 12.6 xxv.xxvi. Jn.16,22,

A Da. 9. 5 Ext. 9.7.
A Da. 9. 5 Ext. 9.7.
A Da. 9. 5 Ext. 9.7.
X. 1 Xxiii Commences
the confession of national sins in name
of the entire Jewish
church. The first
point of confession
seems to be ignorance. They saw the
miracles, but they
understood not either
the nature or objects
of Jehovah, by whom
they were wrought.

-C.
i Is. 1.335.12. Je.2.32.
De. 32.15.18.
j Ex. 14.11.12.
A Eze. 20. 8. 9. 14.44;
36.32. Nu. 14.13-20.
4 See note on Ex.
34.6. -C.

34.6.—C. /Ex.9.16. m Ex.14.21. Ne.9.11. Ps.66. 6; 136. 11-15; 78. 52.53. Na. 1.4. He, 11.

n Ex.14.13,30.1s.63. 8-14 De.11.2-7.

6 They waited not for God's directions, but listened to the clamours of their own appetites.—C. r Nu.11.4,33. Ps. 78. 18.1 Co.10.6. 7 Heb. lusted a lust.

41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.

42 For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness:

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.2

PSALM CVI.

1 The psalmist exhorteth to praise God for his goodness. 4 He prayeth to share in his people's joy: 6 he rehearseth Israel's rebellions and God's mercies: 47 He concludeth with prayer and blessing.

RAISE ye the LORD. O agive thanks unto the LORD; for he is bgood: for his mercy endureth for ever.

2 Who can utter the mighty acts of the Lord? who can show forth all his praise?

3 Blessed are they that keep judgment, and he that doeth righteousness at all times.2

4 Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation:

5 That I may see 9the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 Weh have sinned with our fathers; we have committed iniquity; we have done wickedly.3

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

8 Neverthelessk he saved them for his name's sake, 4that he might make his mighty power to

9 Hem rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies, there was not one of them left. 12 Then believed they his words; they sang

his praise. 13 They soon forgat his works; they waited

not for his counsel;6 14 But lusted exceedingly in the wilder-

ness, and tempted God in the desert.

15 And he gave them their request; but sent leanness8 into their soul.

promises are at last perfectly accomplished in all | who believe in Christ.

PSALM CVI. REFLECTIONS.-Wonderful and thank-worthy are all the deeds, the gracious deeds, of our God. Blessed are they who make his word their rule, and his compassion the ground of their acceptance, and the example of their holy practice! Happy are they who enjoy intimate fellowship with him in his

follow another in adding sin to sin. We need not upbraid the sinners who went before us, as we are involved in the same fearful crimes. Notwithstanding both mercies and judgments, how stupidly insensible how strangely forgetful, how discontented with God's marvellous provision, how rebellious against his deputies and government-what distinguished idolaters, murmurers, infidels, adulterers, and how perversely disobedient—does sin make God's professed people! saving works and benefits. But how horrid is sin, which seeks to trample him, and all his kindness, under foot!

And awful is the reflection, that one generation should

have any among them who, by their prayers and their zeal, stand in the gap, and avert the Lord's indignation. With pleasure he looks upon such, and highly honours there on that account. But infinite is the goodness of our God, who, when provoked to add one stroke to another, and to make wicked tempters to sin cruel tormentors for it, is so ready to step in for our relief, and to rebuke, or even turn the hearts of them that destroyed us. Never is a penitent prayer poured out into his bosom but it returns in gracious preserva-tion and deliverance. Let then all our troubles drive us to the throne of grace; and all our mercies, bestowed

- 16 They t envied Moses also in the camp, and Aaron the saint of the LORD.
- 17 The earth opened and swallowed up Dathan, and covered the company of Abiram.
- 18 And a fire was kindled in their company; the flame burnt up the wicked.
- 19 They made a calf in Horeb, and worshipped the molten image.9
- 20 Thus, they changed their glory into the similitude of an ox that eateth grass.
- 21 They forgat God1 their saviour, which had done agreat things in Egypt;
- 22 Wondrous works in the land of Ham, and terrible things by the Red sea.
- 23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.
- 24 Yea, 'they despised the pleasant land;2 they believed not his word;
- 25 But murmured in their tents, and hearkened not unto the voice of the LORD:
- 26 Therefore he slifted up his hand against them, to overthrow them in the wilderness:
- 27 To overthrow their seed also among the nations, and to *scatter them in the lands.
- 28 They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.4
- 29 Thus they provoked him to anger with their inventions; and the 'plague brake in upon them.
- 30 Then stood up Phinehas, and executed judgment; and so othe plague was stayed:
- 31 And that was recounted unto him for righteousness unto all generations for evermore.
- 32 They angered him also at the waters of strife, so that it went ill with Moses for their sakes:
- 33 Because they provoked his spirit, so that he spake unadvisedly with his lips.5

A.M. cir. 2960, B.C. cir. 1044.

Nu. i6.1, &c., with Le.21.6-8. * Nu.16.31;26.10,11. De.11.6. * Nu.16.35,46;26.10;

x Ex. 32 4-6. De. 9 12.16. Ne. 9.18.

27.3

**Ex. 32 4-6. De. 9

12.16. Ne. 9. 18.
9 1491.

**J 152.

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as crucined among a us.—C.

a Ex.vii.xii.xiv.De.
4.34; 7.18,19. Jos.24,5-7. Ne. 9.10,11, Ps. 74,12-15; 78,42-511105,27-39.
b Ex. 32.10-32. De. 9.
1910.10, with Eze. 20.
13; 12.30; 13.5. Je. 51.
Is. 50.16.

13: 22.90; 13.5. Je.5.1. IS.50.16.
1S.50.16.
2 Nu.14.3,4.
2 Heb. a land of desire, De.8.7; 11.11,
12. Eze.20.6.
d He.3.9-19.
e Nu.14.2,4.
f Nu. 14. 12. 27-37.
PS. 95. 11. Eze. 20. 15.
He.3.11.18.
3 Heb. to make

3 Heb. to make them fall.

them fall.

h Le.26.33.Ps.44.11.

Eze 20.23.

f Nu.25.2, &c.;31.16.

Ho 9.10. Jos. 22.17. 1

Co.10.20, with Ps.115.

4-7.
4 Of dead idols, in opposition to the living God.—C.
De. 32.16,17,21,22 Is.42.8, / Nu. 25.3,9. Jos.22,

Is.42.8.
Is.40.8.
The Israelites sinned grievously in thus grievously in thus moses; but Moses himself was not, therefore, excussed. This teaches an important lesson. Israelites and therefore sinfully. Moses ought to have borne patiently with him people. Instead of doing so he exclaim-lesson. Therefore sinfully with him to have borne patiently with him to have borne patiently with him to have borne patiently. When him was not make the sound of the proper. In the sound him to have borne patiently with him to have borne patiently with him was not make the sound him to have borne people. Instead of doing so he exclaims we fetch you waters out of the rock?—P.

s Ju.1,21-36:2.1-3. 1 De.7.2,16;20.16-18. / De.7.2,16;20.16-18. Nu.33.52. # Ju.1.21-36;2.2;3.5, 6.Is.2.6.

u Jul.1.21-36;2.2;3-5, 6.Is.2.6. v Jul.2.3,11 13,19; 3 6.7. 2 Kl. 17, 8, 11, 15, Ex.23 32,33; 34.12-10, Nu.33-55,50, De-7.1-5, 16;20.18.Jus.23.12,13.

https://dx.dis.dis.cg.ir.ja. x z Ki.nb.g; cr.b. Is. 57.5 Je.7.3; Ezc.nb. 20. Le.17.; De. 32.17. I Co. 10. 20. Resp. 20. ver. 33. To demons—the spirits of dead men raised by the heathen to imaginary deny. To several of these human sacrifices were constantly offered.— C.

Ostataty onered.— y Nu.35.33. ls.1.15. Eze.7.03;22.3. z Eze.20.18. a Ex.34.16. Le.17.7; 20.5.6. Ho.9.1. Eze. xvi. xxiii. Nu. 15. 39. je.3.1.6-9. b ls.42.8. Ex.20.5. De. 32.16.17, 22. Ju. 2 11-15. 2 Ki. 17. 7 23. Ne.9.27. Ps.78.5.9. La.)e. 32.16,17, 22. Ju. 2 1-15. 2 Ki. 17. 7 23. ie.9.27. Ps.78.5,9. La.

2.7, c Ju. 3.8, 12; 4.1-3; 6, 1-6; 10.0-14; 13.1, 1 Sa. iv. xi. xiii. xxxi. 2 K1. xv. &c. d Ju. 2.16-19; iii. iv. vi. x.xiiii. Ne.9.28, 30.

d Ju.2.16-19; iii. iv.
vi.x.xiiii. Ne.0.28; 30.
7 Or, introversished
or weakened.
8 The book of
Judges is replete
with oppressions and
dehverances; and
may, on that account, be studied, not
merely as the most
solitable commentary
upon this part of the
the clearest discoveries of the moral
government of God
over churches and
nations.—C. € Le.20.40-42.
8 Ju.3.9.18.74.80.
1 De.38.14.80.27.
1 Le.39.48.74.80.
2 Le.39.48.74.80.
2 Le.39.48.74.80.
2 Le.39.56. Pargs.

t De. 32. 36. Ps. 135, 14; 90.13. Ex. 22.14. 15, 63.7,9. 2 Sa. 24.16. Ju. 2. 18. Am. 7.3,6. Jonah 3, 10. Je. 31. 20. Ho. 11.8.

n is. Am., 7.3.6. Jonah 3.

10. Je. 31.20 Ho. 11.8.

10. Je. 31.20 Je. 12.5.

11. Within a few past years, the Lord seems in mercy again to lince turned discharge of the formation of the seems in the control of the seems in the conversion. It is one of the signs of the times, both in and to the church. The Lord turn the hearts of men into this channel of mercy, till Jacob be delivered, and Israel again dwell salety i—C.

34 They did not destroy the nations, tconcerning whom the Lord commanded them;

35 But" were mingled among the heathen. and learned their works.

- 36 And they served their idols; which were a snare unto them.
- 37 Yea, they sacrificed their sons and their daughters unto devils.6
- 38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was *polluted with blood.
- 39 Thus were they defiled with their own works, and went a whoring with their own inventions:
- 40 Therefore bwas the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.
- 41 And he gave them into the hand of the heathen; and they that hated them ruled over
- 42 Their enemies also oppressed them, and they were brought into subjection under their hand.
- 43 Many times did he deliver them: but they provoked him with their counsel, and were brought low for their iniquity.8
- 44 Nevertheless he regarded their affliction, when he heard their cry:
- 45 And he remembered for them his covenant, and 'repented according to the multitude of his mercies.9
- 46 He made them also to be pitied of all those that carried them captives.1
- 47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.
- 48 Blessed" be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

\$ 1 Ch.16.35,36, Ps.68,22;78.65,66;50.4;14.7;126,1-4. / Ps.107.1-3;115.1. Lu.z. 74.75.2 Co.5.14.15. / Ps.41.13;72.15,79;89.52.1 Ch.29.11.

or promised, encourage our prayers, and animate our

PSALM CVII. Ver. 3. There is no characteristic mark by which the speaker can be identified; but from ver. 3, 16, compared with 1s, 45, 2, it appears to have been written after the return from the Babylonish captivity. South, in the Hebrew, signifies sea, which evidently points to the Persian Gulf, lying south of Babylon. C. Ver. 4. This cannot refer to the first wandering in the wilderness; for then the people were all gathered out of one land; on the return from Babylon, out of the many provinces of a vast empire. C.

ness; for then the people were all gathered out of one land; on the return from Babylon, out of the many provinces of a vast empire. C.

Ver. 11. This verse develops most of the causes of national calamities; and whilst the wise men of the world are ascribing them to every cause but the true one, it traces them at once to resellion against the words and contempt of the counsels of God. C.

Ver. 14. By comparing this verse with Mat. 4. 15, 16, where a similar description is applied to the rising of the light of Jesus, 'the Sun of Righteousness,' upon the earth, the psalm will be found, under natural embiems, to veil spiritual realities. C.

Ver. 24. Not even the earthquake is so terrible an example of the divine power, or emblem of the divine wrath, as the sea-storm; the earthquake soon passes over, and is generally confined to a few spots of an island or continent: but the sea-storm continues unabated or increasing for days, and rages over the vast expanse of an ocean, dispersing navies as the light foam upon its waves, and swallowing into its deep recesses the collected riches of distant lands. Yet this terrible storm is the Lord's voice to his children; and, when all other help is vain, 'they cry unto him, and he bringeth them out of their distresses.' Ah! Britain! Britain! remember the sailor boy! he is the trustee of all thy wealth, the right arm of all thy power. Instruct him when on land—save him from the misguidance of his sown untutored simplicity; and follow him with thy prayers amid the perils of the great deep; so shall he return to bless thee in the calm of his 'desired haven.' C.

Ver. 33. Rivers. 'Well-watered ground. That such terrible changes have frequently taken place, by the operation of natural causes, geological observation abundantly testifies. Moral causes also operating upon the peace, security, and industry of a country, have often produced similar effects. Both causes, however, are alike the judgments of God, intended to teach man his dependence, and humble him before his Maker. C.

REFLECTIONS.—Behold the effects of sin in forms unnumbered! in wanderings, in imprisonments, sickness, storms, barrenness, poverty, &c. Behold also the power of effectual fervent prayer!—it brings speedy relief in every case. The holiness and equity, the goodness, mercy, and tenderness of God, are connectedly displayed in his providence to men. With exact and humble care ought we then to consider the doing of the Lord, and to compare it with his word, and with our prayers, and one part of it with another; so shall we understand the loving-kindness of the Lord. And, were we accurate observers of providence, constantly would our heart, our lips, and life, be filled with the high praises of his kindness, and of his wonderful works towards the children of men.

PSALM CVIII. REFLECTIONS .- Quickly God can change the lot, can change the frames, and change the songs of his people; and put high praises in the room of bitter wailings. How confidently them may saints expect to see the salvation of God! What he has promised faith can rejoice in as if already per-formed: and whatever difficulties be in the way, nothing is too hard for the Lord

enemies, if they are true, they shall prove more than conquerors through him that loveth them.

than conquerors through him that loveth them.

PSALM CIX. Ver. 6. This is one of those psalms against which, like its subject, the wicked infidel, and the uninstructed believer, have unhappilly concurred to 'open their mouth.' To evade the imaginary impropriety of its heavy curses, some have imagined ver. 6-17 to be uttered by David's enemies. But how come they, in so imagining, to overlook Ac. 1. 16-20, where Judas, and not David, is declared to be its prophetical object? C. Ver. 8. To vindicate these curses, for they are literally such, will be easy, before those who read and believe, and tremble as they read, De. 27. 15-26, and who fully comprehending Ga. 3. 10, do acknowledge and feel that 'Cursed is every one that continueth not in all things that are written in the book of the law to do them.' C.

Ver. 14. Most probably the sin of early training Judas up to the love of money, pilfering, and malignant cursing, and, so far from repenting of this perverted education, or seeing its biace fruits, only gnawing her spirit with grief at its want of a successful issue. C.

Ver. 22. Poor and needy. On comparing these epithets with Ps. 40. 17, and remembering that He. 10. 5 proves Ps. xl. to be descriptive of Christ, no doubt can reasonably remain that, in this, he is the speaker likewise. C.

Ver. 23. The shiftings and currents of the wind toss the dense swarms of locusts in a very extraordinary manner. Even so was our Lord tossed up and down—at one time borne over palm-leaves and garments, and hailed with loud hosannas! -at another followed with deepest execrations—Away with him; away with him! Crucify him; Cr.

Ver. 30. The comparison of this verse with Ps. 18. 40 and Ro. 15. 9. affords another unquestionable parallel proof that he who speaks in the first person is Christ. C.

REFLECTIONS.-Dreadful must be the nature of sin, However strong their which makes men so desperate and outrageous enemies

PSALM CVIL

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick m. 23 over seamen, 33 and in divers varieties of life.

whom he hath redeemed from the hand of the enemy;

the east, and from the west, from the north, and from the south.2

solitary way; they found no city to dwell in.

trouble, and he delivered them out of their dis-

that they might go to a city of habitation.

8 Ohi that men would praise the Lord for

8 Oh' that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

9 For' he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such' as sit in darkness, and in the shadow of death, being bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the "counsel of the most High:

12 Therefore he brought down their heart with labour: they fell down, and pthere was none to help.

13 Then they cried unto the Lord in their troubles and he ground the several desertion for the properties.

14 Therefore he brought down their heart with labour: they fell down, and pthere was none to help.

13 Then they cried unto the Lord in their troubles and he ground the several desertion for the properties.

14 Therefore he brought down their heart with labour: they fell down, and pthere was none to help.

15 Therefore he brought they cried unto the Lord in their troubles and he ground the ground they cried they created they created they cr

13 Then they cried unto the LORD in their trouble, and he saved them out of their dis-

14 Her brought them out of darkness and the shadow of death, and brake their bands in

15 Ohs that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

16 Fort he hath broken the gates of brass, and cut the bars of iron in sunder.

17 "Fools "because of their transgression, and because of their iniquities, are afflicted.

and they draw near unto the gates of death.

necause of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the Lord in their ouble, and he saveth them out of their discusses.

20 He's sent his word, and healed them and services the saveth them and services. trouble, and he saveth them out of their distresses.

20 He² sent his word, and healed⁴ them, and delivered them from their destructions.

Linem, and their destructions.

21 Oh^a that men would praise the Lord for is goodness, and for his wonderful works to be children of men!

22 And^b let them sacrifice the sacrifices of the sacrifices of the sacrifices of the sacrifice is people. But terrible, spreading, and | earth. and from his works to be considered the sacrifices of the sacrifices the sacrifices of the sacrifices the sacrifices of the sacrifices of the sacrifices the sacrification that sacrification th his goodness, and for his wonderful works to the children of men!

PSALM CVII. a Ps.106.1;118.1;136. ;119.68. Mat.19.17.1s.

manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is manifold providence, 4 over travellers, 10 over captives, 17 over is passible in a special captive is probably captive in the providence of the Lord say so of the lands, from the least, and from the west, from the north, and om the south. 2

4 They and thirsty, their soul fainted in the lands, from the south. 3

5 Hungry and thirsty, their soul fainted in them. 3

6 Then the south, 2 they found no city to dwell in. 5 Hungry and thirsty, their soul fainted in them. 3

6 Then the thirsty, their soul fainted in the wilderness in a strict of the providence of th

6.
e Ge.21.15. Ju.15.18.
La.4.9.
The desert between Babylonia and

14; 117.1,2; 72.18.19.
15.xii.xxv.xvv; 62,7-14

/ Ps. 145.x6,19; 132.
16; 68.10; 103.5]6.31.
25; 68.10; 103.5]6.31.
6.Ac.14.17.
4 Ps. 79.9; 1205.18.
]60 35;36.59.
16,27,
17.56.60.1,29.
18.61.
18.61.
18.61.
19.62.31.10.24.
6 Ex.18.11. J0b 40.
11.12.15.10.4 Ps.142.4; 18.41.

11,12,15,10.4, P3,142.4;
18,41.
p Job 9,13.
f Job 9,13

3.11. * Job 33.19,20, Ps.9. 13;88.3;147.3. Is.38.10-13.

Ki. xvii. Then the streams ceased to flow, the pools were empty, the fountains failed, and the whole land became a desert.—P.

5 Heb. singing.
c Eze. 27, 8, 29, Re. 18, 17,
d Ps. 104, 25, 26, Job 41, 1–32.

41.1-32, e Jonah 1.4.Ps.135.7, 6 Heb. maketh to

g Jonah 1.11.Mat.8.
24.At.27.14,15,18.
h Ps. 22. 14; 119. 28.
Na.2.10.15.13.7.
7 Heb. all their vision is swallowed up.

7 Heb. all their wisdom is swallowed up.
1 ver.6,13,19, Ps. cc.
15:91.15;55.16;95.2;18.
6;31.4,6. Job 5.19.
7 Ps.29.10;93.3,4;65.
789.9. Mat.8.25,26;14.

.9. 8 See note * in first

8 See note * in first column.
9 Heb. sattness, Eze.
47.11, Ju. 9.45.
70 Is.41. 77.81; 32. 15; 35.1-6, Ps. 14.8.
9 Ps. 140.7, Lu. 1. 53.
Ac. 17.20. ver. 7.
9 Je. 29. 5. 1s. 37. 30.
Ps. 65.9-13. Ac. 14.17.
F. Ge. 1.22. 28. Ex. 1.
7. Pr. 10.22. Ps. 144.12-14.

8. Ps. 113. 7–9; 144. 12; 128.3;127.5; 3 Or, after.
4 That is, while the proud rich men are humbled by the omnipotent hand of God, the poor, pious man is blessed with temporal prosperity, and with the greatest of eastern bessings—an abundant offspring.—P.

P. 2 Job 22.10; 5.15, 16.
Pr. 10.11. Ps. 58. 10; 65, 11; 92. 11; 92. 11; 91. 8; 12. 8, 10.

** Ps. 25. 12, 14; 64. 9.
Je. 9. 12. Da. 12. 10. Ho.
14. 9. with 18.5. 12; 26. 9,
11. Ps. 28. 6.

Jeo. 12. Da. 12. O. Ho.

14.9, with ls. 52126.9,
11. Ps. 28.5,
5 This is the great
lesson of the whole
psalm. The thoughtful, philosophical obpsalm. The thoughtful, philosophical oband work of a woyldence and grace will
obtain a knowledge
of his infinite love
such as will cheer
their souls, and draw
out their hearts in
graditude and thankgreat Ruler of the
universe.—P.

PSALM CVIII.

B.C. cir. 1036.

1 My heart is fixed.
Independent of the apostolic quotation (Ro. 15. 9), which determines the applicatermines the applica tion, this very char-acteristic of a fixed

thanksgiving, and declare his works with 5rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the Lord, and his wonders in the deep

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths; htheir soul is melted beer ase of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.7

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their dis-

29 He^j maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad, because they be quiet; so he bringeth them unto their desired haven.

31 Oh' that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He "turneth rivers into a wilderness, and the water-springs into dry ground;8

34 A fruitful land into barrenness,9 for the wickedness of them that dwell therein.

35 He° turneth the wilderness into a standing water, and dry ground into water-springs:

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 Her blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again, they are minished, and brought low through oppression, affliction, and sorrow.

40 Het poureth contempt upon princes,1 and causeth them to wander in the 2 wilderness, where there is no way.

41 Yet" setteth he the poor on high sfrom affliction, and maketh him families like a flock.

42 The righteous shall see it, and rejoice; and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.5

PSALM CVIII.

1 David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help. A song or psalm of David.

GOD, mya heart is fixed; I will sing and give praise, even with my bglory.2 a Ps.57.7-11;103.1,2;34.1-3;104.34;92.1,2. b Ps.30.11;138.1;71.8,15,23,24;145.1,5,21.Lu.t.47.

to Christ and his people. But terrible, spreading, and attensive, lasting and yet most righteous, are the judgments which overtake them from heaven, from learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments which is a supplied to the learning and judgments

- 2 Awake, psaltery and harp; I myself will awake early.
- 3 I awill praise thee, O Loxo, among the people; and I will sing praises unto thee among the nations.
- 4 For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.3
- 5 Beg thou exalted, O God, above the heavens, and thy glory above all the earth;4
- 6 Thath thy beloved may be delivered: save with thy right hand, and answer me.
- 7 God' hath spoken in his holiness; I will rejoice, I will kdivide Shechem, and mete out the valley of ¹Succoth.
- 8 Gilead" is mine; Manasseh is mine; Ephraim also is the 'strength of mine head; 'Judah is my lawgiver:
- 9 Moab^q is my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.
- 10 Whor will bring me into the strong city? who will lead me into Edom?
- 11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, 'go forth with our hosts?
- 12 Give" us help from trouble; for "vain is the help of man.
- 13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM CIX.

1 David, complaining of his slanderous enemies, under the person of Judas, devoteth them. 16 He showeth their sin. 21 Complaining of his own misery, he prayeth for help. 30 He promiseth thankfulness. To the chief musician, A psalm of David.

OLD anot thy peace, O God of my praise; 2 For the mouth of the wicked, and the mouth of the deceitful,1 are opened against me;2 they have spoken against me with a lying tongue.

- 3 They compassed me about also with words of hatred; and fought against me 'without a
- 4 For my love they are my adversaries: "but I give myself unto prayer.3
- 5 And they have rewarded me evil for good, and hatred for my love.
- 6 Set thou a wicked man over him; and let Satan4 standj at his right hand.5
- 7 When he shall be judged, let him be condemned;6 and let his prayer become sin.
- 8 Let his days be few; and let another take his office.7
- 9 Let" his children be fatherless, and his wife a widow.
- 10 Let° his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places.

A.M. cir. 2968. B.C. cir. 1036.

c Ps. 33.2;43.4;5.3. Is. 64.7. d Ju. 5.14. Ps. 22. 22, 25. Zep. 3.14-20. Is. 11. 9. Zec. 8.18-23.

25, 2cp. 3.14-20. 15. 11.
9, 2cc. 8.18-23.
e Ps. 36, 5; 80, 2; 85, 10.
Mi 7, 18-20. Ro. 5, 20,
21. Ep. 2.4-7.
e Or. 5, 4tes.
f Ps. 8. 1; 110. 1. Re.
I. 13, 17. -5 are taken
from Ps. 57, 7-11, the
remainder from Ps.
60, 5-12, and the whole
is evidently intended
to show how easily
God can extract the
song of joy and
triumph from the
straun of lamentation
arrived to the strain of lamentation of lamentation of lamentation of lamentation of lamentation o

possible.—C. A Ps.60.5-12. Ex.19. 5,6. De. 32.9. i Ps.54.1; 35. 1-3, 23; 119.173;144.7. j Ps. 89. 35, 36. 1 Sa. 13. 14; 15. 28. 2 Sa. 7.8-

Jos. 1.6;13.7.

Ge. 33.17. Ju. 8.5.

2 Sa. 2. 8, 9, with 5.

1,3. o De. 33. 17. Ge. 49. 24. ≠ Ge.49.10.Ps.122.5. @2 Sa.v.viii.Ps.60.8. r Ch.xiv.xviii.xx.

r Ps.14.7; 20.1-9; 33. 5-22. 2 Ch. 14. 11; 20. 10-22. 2 12;13. 14. 5 1 Sa.xxxi. Ps.44.9.

s i Sa.xxxi. Ps.44.9.
IS.12.1.
f Ex.17.11,12. De.20.
4. Nu.21.2,3.1Sa.17.45.
w Ps.142.4,5120.1-9.
v Job 16. 2, IS. 2, 22:
30.3, 57; 31.1,3. Ps. 33
16,17118.8,9.

#2Ch. 20. 12. Is. 45, 24. Nu. 24. 18. Ps. 18. 28-48;118. 10-16. y 2 Sa.v.viii.x. Is. 63. 1-4 Ro. 16. 20. 2 Co. 2.

PSALM CIX. B.C. cir. 1058. a Ps.83.1;28.1;35.22

23. b Je.17.14 Ex. 15. 2. b Je.17.14 Ex. 15. 2. Ps. 65.1; 47.5-7; 118.28. Ro.2.29.2 Co.10.18. c 1 Sa.24.9. Ps. 31.13; 44.7;865.6;57.4; 64.3.4; 140.2,3;22.13. 1 Heb. mouth of decit.

deceil,
2 Heb. have opened
themselves,
d Mat. 26, 60, Ac.6.

e Ps.37.7769.4.Jn.15. 24,25. g ver. 5, Ps. 35, 12; 38. 20, Jn. 10, 32; 15, 18, Lu. 19, 10, 14,2 Car. 12, 15.

20.Jh. Tu. 32; 15. Th. Lu. 19.10; 14.2 GH 21.2; 5. A FB 35.13:59.13 Lu. 6.11,18:23.34.

8 Brief, but most expressive and pregnant of meaning, are the words here:
For my fove (my love and devotion to adversion to a

Ps.35.7,12.
4 Or,an adversary

* Or, an adversary, f Zec. 3. 1, Jn. 13. 2, 17, b See note * below, 6 Heb. go out guilty or wicked, Ro. 3. 19, Ga. 3. 10, Jn. 3. 18, 19, Mat. 27. 3, 4. Ac. 1. 25,

& Pr. 15.8; 28.9. Is. 1.

15:66.3. / Ps.55.23. Ac. 1, 18, 20. Mat. 27.5. 7 Ot, charge.

n Ex.22,24 Is. 9. 17. La. 5.3. o Ge. 4. 12, 14. Is. 16. 2. Job 24.3; 30. 3-8. Ps.

2. Job 24.6; 30. 3-0. 23. 37.25. • It ought not to be overlooked that the remaining portions of this psalm are pro-

phetical rather than mprecatory: yet is a still quite true that is still quite true to the evil and is still quite true that is in fact a prayer that he might be punished in the line of his offences. It cannot be wrong that a man should be treated as he treats be in itself wrong to desire that a man should be treated according to his character and deserts; for this is the object of all law, and this grain that is the still the spirit and real bearing of this pain must be in a fixed that the spirit and real bearing of this prophetic character, and of the fact that it is the direct utter-ance of the drivine and omniscient Spirit of God.—P.

Job 5.5;18.9,19;20 18. 2 Ki.4.1,2. Mat. 18

25. q Job 18.19.Ps.37.28 36. 1 Ki. 14. 10; 21. 21 Is.14.20-22.Pr.10.7.

Ex.20.5. Le.26.30. 1 Ki.14.10; 21.21. 2 Ki. 9.22, 36. Mat. 23.31,32. Is.43.25. s Je.2.22.Ps.90.8;50.

Job 18.17. Ps.34.16. ver.13.

26 Ps. 69, 26; 10.2, 14. Zec.1.15, Pr. 24, 11, 12. Jn. 12.6, Mat.23.23. v Ps. 34.18; 69.20. Is. 57.15.16.2 Co.8.9.

* Mat. 7. 1, 2; 27. 5 Ezc. 35. 6. Joel 3. 4. Pr 14.14. 1 Th. 2. 16. 2 Th 2.10. Nu. 5.22. Zec. 5.4 Job 20. 11. 8 Heb. within him y ls.66.24.ver.29,

Le.19.16. Is. 3. 11. Ps.21.8-12;35-26;40.14, 15;69.22-28; 110. 1, 5,6. Pr.1.24-31. 1 Th. 2, 15, 16. Lu. 19.27,43,44. a Ps.25.11:7.1,6;27.9; 31.1,16; 54.1; 142.4-7; 143.7-9;86.13-17;106.8;

9 That is, exercise thy power for me, act for me, plan for me, save and succour me.—P.

δ Ps.9. 18; 40. 17; 72 12-14; 102. 2-11, 17, 20 77.1-9;6.2-7;143.7. c Ps. 102, 11; 144, 4 Job 14.2.1 Ch.29.15.

d Ps. 102, 10. Mat. 8, e He.12.12.Ps.69.10; 22.15;35.13,14;38.3-8.

Ps. 22.19;40.13; 59.

Ps. 22.6,7;31.11,13;
35. 25;40.15; 69.7,9-12;
19,20, Job 16.4 Mat. 27.
39.

Ps. 22.19;40.13; 59.
4;119.80,173,175.

i ver.21. Ps.40.11;57 1;59.16;69.13,10. j Ps.17.13, 14; 41, 11; 58. 10, 11; 64. 9; 118. 23; 112.10.

2 Sa. 16. 11, 12. Is. 65.13,14. Job 22.29. 1 Ps. 6. 10; 35. 26; 40. 14;140.9;9.16;7.16. n Ps.7.17; 9.1; 22,22, 25; 138.1; 108.3; 107.32; 116.12-18;111.1,

o Ps.16.8; 73.23; 121. 5, with ver.6. Is.45.17, 22-25;49.26;54.17.

11 Letp the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

- 13 Letq his posterity be cut off; and in the generation following let their name be blotted out.
- 14 Let the iniquity of his fathers be remem. bered with the LORD; and let not the sin of his mother be blotted out.
- 15 Let's them be before the Lord continually, that he may tcut off the memory of them from the earth:
- 16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
- 17 As* he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.
- 18 As he clothed himself with cursing like as with his garment, so let it come into his bowels8 like water, and like oil into his bones.

19 Lety it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 Ic am gone like the shadow when it declineth; I am dtossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I g became also a reproach unto them: when they looked upon me they shaked their heads.

26 Helph me, O Lord my God: O save me according to thy mercy:

27 That's they may know that this is thy hand; that thou, Lord, hast done it.

28 Letk them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let i mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 In will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of

speak at the last. If he help, we need not regard who speak at the last. If he help, we need not regard who harass us. If he bless, we need not care who curse us. If all our hopes be placed on his boundless mercy and grace, no matter how we be loaded with poverty, wounds of spirit, decay of body, or revilings of men. He can quickly help and save us. The more shame

we take to ourselves for our sins, we are in the less danger of suffering for them. And God's support and salvation shall quickly fill our mouths with high and everlasting praise.

PSALM CX. Ver. 1. The prophetic references in this psalm 1059

to the person, work, and kingdom of our Lord are placed beyond all doubt by the frequent quotations from it in the New Testament. Our Lord himself appropriates the words of the first verse, Mat. 22. 44; Mar. 12. 36; and Lu. 20. 42. They are so iterpreted by Peter in Ac. 2. 34. In He. 5. 6, Paul applies the words of ver. 4 to Christ; so also in He. 7. 17-21. It is clear from these quotations that the Messianic interpretation of the psalm was universal among the Jews in ancient times. Presented

the poor, to save him from those that condemn his soul.1

PSALM CX.

1 A prediction of the kingdom, 4 priesthood, 5 triumphs, 7 and sufferings of Christ. A psalm of David.

PHE LORD said unto my Lord, Sit thou at I my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thyd people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning:1 thou hast the dew of thy youth.2

4 The Lord hath sworn, and will not repent, 'Thou art a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; the shall wound the heads over many3 countries.

7 Hel shall drink of the brook in the way: therefore shall he lift up the head.4

PSALM CXI.

1 The psalmist by his example inciteth others to praise God for his glorious and gracious works. 10 The fear of God is the source of true

PRAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the Lord are great, sought out of all them that have pleasure therein.

3 Hisd work is honourable and glorious; and his righteousness endureth for ever.

is righteousness endureth for ever.

4 He hath made his wonderful works to be membered: he Lord is gracious, and full of properties.

5 He hath given meat unto them that fear me: he will ever be mindful of his covenant.

6 He hath showed his people the power of the hath showed his peop remembered: hthe Lord is gracious, and full of

him: he will ever be mindful of his covenant.

1 Heb. from the

PSALM CX.

B.C. cir. 1058 or 1021, a PS 2. 5,0; 21, 1-12; 91, 13-16. Mat. 22, 44; Mar. 12, 36. Lu, 20, 42; 15-25,26. He. 1, 3, 13, 8. 1, b Ro.1.16,17, T.Co. 1, 23,24; T.L. 21, 15, 2, 3, Mi.4-2, Ac. 3-26; 13, 46, ver. 3.

rer.3. c Ps.45.5; 2.7-12; 22.

c Ps. 45. 5; 2.7-12; 22. 27-29, d Ju. 5.2. Ga. 1.15, 16. Ps. 22.77; 31. A.C. 2.41. c Ps. 93.596.9. A.C. 2.114.455.44. Lul. 174.75. Eze. 43.14. Lul. 174.75. I Or. more than the womb of the morning thou shall have.

the womb of the worm of the morning thou shall have.

§ Re.7.4.9.Mi.5.7.

§ Youth. — Thy progeny as dew from the womb. of the morning the morning the morning the morning the morning the season of Christ's great power, when his kingden would be fully the would joychily offer their services to him, clothed in robes of purity (i.e. in good works) which would shine like the diamond deep of the morning t

PSALM CXL

FSALM CXI.

1 Heb. Hallelujah,

a Ps. 9. 1, 14; 138. 1;
109. 30; 40. 9, 10; 22. 22;
32. 41;33. 1;108. 3.

b Ps. 86. 8;72. 18; 92. 4.
5. Job 5. 9;38. 41. Je. 32.
17,10, Re. 15;3

c Ps. 107, 43; 64. 9; 28.
5. 1s. 5. 12.

e Ps. 107.43, 5. Is. 5. 12. d Ps. 145.4,10,17. Je.

31.
4 Because of his humiliation he shall be exalted. See Phi. 2-7-9.—C.

saued.—C. / Ps.57.7; 62. 2,6; 27. 13,14;118.6, Is.26.4; 50. 10.

10.

** Ps.59.10;110.1,5,6;
118,7;92.11.

** 2 Co.9.9.Ec.11.1,2
Pr.11.24,25;19,17.

** De.24.13. Lu.f.0;
6.35,36. Re.22.11.

** See note on ver.
2—C.

l ver.3. Re.15.3. Mi. 20. Nu.23.19. De. 32.

n Ps. 19.7,8;105.8.
8 Heb. are sta

sapported, sistaned.

—C. S. 25, 8. De. 32, 24.

Mil. 220, La. 3. 22, 23.

M. Ex. vii. -xiv. ls. 63, 7-13, Ps. 30, 7,825, 22.

Deliverance from Egypt; the emblem and foretaste of Christ's redemption from the slavery of sn.—C.

Sin.—C. 9 iCh.i6.15, Ps. 42.8 F.Ex.15, 11, Ps. 99, 1, 5.89, 7, De. 28, 53, Re, 153.4, Je. 10.6, 7, s Job 28.28, Pr. 1.7; 9, ro. Mat. 6.33, Lu. 10.42, Ps. 130.4, Ec. 12.13, £ De. 4, 6, 2 Ti. 3.15–17.

6 Or, good success,

Pr.3.4. 7 Heb.thatdothem Theb. that do them.

**P N-45-717145-2-4.

**Filial fear is the source of love, reverence, and obedience. It inspires respect for God in his paternal character, for his will as revealed in Scripture, for his government in the church and in the world.—P.

PSALM CXII. l Heb. Hallelu

Jah. 160. Halletia Ps. 128. II. II. 3 [1].
a Ps. 128. III. 13 [1].
15. 45. 47, 70, 72, 127,
128. 165 [11]. 10.
5 1 Ti. 48. Ps. 37. 26;
128. 3,6 1127. 3,5 1102. 28;
6 9. 36;09. 16. 15. 54. 13.
C Pr. 3, 16 110. 22. Mat.
6. 33. Phi. 41. 10.
2 ver. 9, 18. 22. 77. 2
Co. 15. 58. 2 Ti. 47. 8.
e Job II. 17. Ps. 97. II.
15. 58. 10. Es. R. 16. Zec.
147. De. 32. 36. Mi. 7. 7.
9. 2 [1].

5. Ja. 4. 17. Ep. 4. 31. 32. Tit. 2. 17. 12. 3. 8. A. 78. 37. 30. Lu. 6. 35. 2 Heb. Judgmest, Pr. 13. 16. Ep. 5. 15. 5. 12. 5. 17. 10. 7. Mal. 3. 16. He. 6. 10. Mal. 25. 35. 36. 4 Pr. 1. 33. 33. 25. 36. Is. 26. 3.

Pr. 1.33;3.25,26. Is.
26.3.

* Evil reports, such
as of 'wars, and
rumours of wars,'
more especially of the
'calumnies' of evil
tongues, by which he
was constantly assailed.—C.

his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; "all his commandments are sure.

8 They 3stand fast4 for ever and ever, and are done oin truth and uprightness.

9 He^p sent redemption⁵ unto his people; ^qhe hath commanded his covenant for ever: haly and reverend is his name.

10 The fear of the Lord is the beginning of wisdom: ta good understanding have all they that do his commandments.7 his "praise endureth for ever.8

PSALM CXII.

1 Godliness hath we promises of this life, 4 and of the lift to come.

10 The prosperity of we godly shall be despised by the wicked.

RAISE ye the Lord. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house; and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: "he is gracious, and full of compassion, and righteous.

5 Ah good man showeth favour, and lendeth: he will guide his affairs with discretion.2

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He* shall not be afraid of evil 3 tidings: nis heart is fixed, trusting in the LORD.

8 His heart is established, he shall not be fraid, until "he see his desire upon his enemies.

9 He' hath dispersed; he hath given to the poor; phis righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

REFLECTIONS.—How high is the dignity of our Redeemer! Glorious is his reward for his work of obedience and suffering. And all his enemies—sin, Satan, the world, and death—are made to bow under his feet.

The everlasting gospel, sent forth into all the world, becomes powerful to men's salvation, and his kingdom is established, in despite of all opposition. Multitudes of his enemies surrender in the day of his power, cheerfully enlist themselves in his service, and worship him in the beauties of holiness. In the morning of the gospel period, through the heavenly influence of the blessed Spirit, multitudes, fresh and flourishing in heart, surrendered themselves to this Laurendered themselves to this Laurendered themselves to the surrendered themselves the surrendered the surrendered themselves the surrendered the surrendered themselves the surrendered themselves the surrendered themselves the surrendered the surrendered themselves the surrendered themselves the surrendered the surrendered the surrendered the surrendere heart, surrendered themselves to this Lord. And upon the most solid ground are believers' hopes and comforts the most solid ground are believers' hopes and comforts founded—the all-sufficiency of Jesus Christ, and the oath of the eternal JEHOVAH. With confidence then ought we always to expect pardon, peace, and all the

peaker here is David, who in spirit calls Jesus Lord, and dereby enabled him, in the days of his flesh, to establish unswrably his superiority to David, Mat. 22.43. C.
Ver. 3. Willing. To hear, search, judge, believe, love, deny chemselves, take up their cross, follow, suffer, pray, praise; yea, utterly to devote themselves, with all they have and are, to the advancement of the kingdom of their great Priest and King. C.
Ver. 5. The Lord at thy right hand. It is distinctly to be remarked, that he who is called Adon, Lord, ver. 1, is placed at the right hand of Jehovah. God supreme. But now, ver. 5, he is distinctly called Jehovah.—a mode of speech clearly evincing the Godhead equality of Father and Son, with the office-subordination of the Son to the Father. C.
REFLECTIONS.—How hich is the dignity of our Pa

PSALM CXI. Ver. 1. On comparing this ver. with Ps. 18. 49, explained by Ro. 15. 9, there can be no question that both are the words of Christ. But were this proof wanting, the confident dedication of the whole heart, would prove the speaker to be either an ignorant self-deceiver (see Je. 17. 9), or Christ, who can neither deceive nor be deceived. C.

REFLECTIONS.—Praising of God ought to be hearty, candid, and avowed: and they who inculcate it upon others should carefully exemplify it in their own prac-How extensive are the grounds of it! A God infinitely gracious and faithful, ever mindful of his new relation, and every promise thereof; holy and reverend in nature and in name. His works are unsearchably glorious, memorable, powerful, just, and true; and all of them communicating provision and riches to them that fear him. Fixed, everlasting, true and candid are all his counsels and words, exactly 1060

conformable to his righteous nature, and must be conformable to his righteous nature, and must be obeyed in simplicity by them that serve him. Ever-lasting, ordered in all things and sure, is his word, and all the redemption it offers and communicates to men. And they are the only wise persons who fear him and keep his commandments; everlasting shall be their honour and reward.

PSALM CXII. Ver. 3. Every torture of accommodation has been exhausted in applying this psalm to every believer, at least to every one of high attainments. But surely a comparison of this single verse with Ro. 3. 10, 21, 22, should have convinced every interpreter, that, though not altogether a prophecy, it was still a description, a spiritual picture of Messiah, whereby the church might recognize him at his coming. C.

Ver. 9. He hath dispersed. This is explained by what follows. It means he is liberal and benevolent. He scatters with a bountiful, and yet wise and prudent hand, whatever God commits to his stewardship. P.

REFLECTIONS.—What holy awe of God, delight in spiritual things, candour, kindness, and equity, are necessary in our obedience to God's law! And great profit, stability, honour, safety, quietness of mind, and victory over all our enemies, are secured for its reward. But how unhappy are the wicked, whose wishes shall be either cursed or denied: and to whom even the happiness of the godly is an insupportable vexation.

PSALM CXIII. REFLECTIONS.—O what an eter-

PSALM CXIII.

An exhortation to praise God for his merciful condescension to his

RAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

2 Blessedb be the name of the Lord from this time forth and for evermore.

3 Frome the rising of the sun, unto the going down3 of the same, the Lord's name is to be praised.

4 The LORD is high above all nations, and his glory above the heavens.

5 Who is like unto the Lord our God, who dwelleth on high;4

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman 5 to keep house,6 and to be a joyful mother of children. Praise ye the Lord.

PSALM CXIV.

The miracles of God's power, when he brought his people out of Egypt, are a just ground of fearing him.

7HEN Israel went out of Egypt, the house of Jacob from a people of strange language.1

2 Judah was his sanctuary, and Israel his

3 The sea saw it, and fled; Jordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 Which turned the rock into a standing water, the flint4 into a fountain of waters.

PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 the psalmist exhorteth to confidence in God. 12 God is to be praised for his

JOT unto us, O Lord, not unto us, but IN unto thy name give glory, for thy mercy,2 unto thy name¹ give glory, for thy mercy,²

2 For thy mercy,²

2 For thy mercy, and not for our merit.

And for thy triuth.

2 Wherefore should the heathen say, bWhere

that has findled all the practicus promises.

2 Promises. and for thy truth's sake.

is now their God?

PSALM CXIII.

16. ½ 1 Sa. 2. 8. Ps. 107. 41; 72.12-14; 75-7. Eze. 17.24. 2 Ps. 45-16. 2 Sa. 7. 8. Job 36. 6,7. Eze. 17. 24;

21.26. j 1 Sa. 2. 5. Ps. 68. 6. Is.54.1:49.17-22. b Heb. to dwell in

6 Heb. to dwell in an house.

6 Literally in the case of Sarah, Rachel, and Hannah; and emblematically in the case of the barren Gentiles, who, by thousands in a day, were born of water and of the Spirit.—C.

PSALM CXIV.

PSALM CXIV.

B.C. cir. 1491.

B.C. cir. 1491.

B.C. cir. 1491.

B.C. 130.

B. S. 130.

B.

d Ex.14.21. Ps.77.16; 65.6;74.15;106.9. Jos. 3. 13.15;16. Is.63,12-14. Ex.19.18. Ps. 68. 8; 29.6. Hab. 3.6,8,10. Ju.

5.4.5. g Hab. 3.8. h Mi.6.1,2. Ps. 97. 4, 5;77.18; 144.5;18. 7-15; 104.32;68. 8. Hab. 3. 6. Je.10.10;4.23-26. ls. 64.

PSALM CXV. a.Is.48.11. Eze. 36.32. 1 Co. 15. 10. Mi. 7. 20. Ep.2.1-7. Tit.3.3-7. 1 See note on Ex. b Ps. 42. 3, 10; 79.10. Joel 2.17. Mi 7.9,10.

c Ps. 135.6.18.46.10.1 Ch 16.26. Da. 4.35. Mar. 19.14. Ep. 1. II. Re-4.11. Ep. 1. II. Re-4.11. Ep. 1. II. Re-4.11. Ep. 1. II. Re-4.11. Ep. 1. II. Ventus, as exclusive of the earth; but in the heavens, in opposi-tion to idols, which are exclusively con-fined to their sintul temples.—C.

d Ps. 135. 15-18. De.

d Ps. 135, 15-18, De. 4.28, Re.9, 20, Is. 46, 6, 7; 44.9-20;40, 19, 20, Je. 10, 3-9, Hab. 2, 18, 19, Ho. 8,6

8.6. e Hab.2.18. Je.10.5. 1 Ki.18.26,29. Da. 5.23. De.4.28. g Is. 44.10,11. 18-20. Hab.2.18,19,1Ps.97.7

h Ps.118.2-4;135.19, 20.Ex.19.5,6. Je.10,16, De.4.1;26.17.

1 De. 33.27,29. Ps. 33.20; 91. 2; 4; 5.12; 18. 35. Pr. 30. 5. ver. 10,11.

j Mal. 27. Ex. xxviii, xxix. Le. viii. Ps. 84.11. Pr. 30.5.

& Ac.2.5; 10.35, Ep. 6.16.15.50.21. 7 Ps.25.7;136.23. Ne. 13.14, 22, 30. Is. 44. 21; 49.14-16.

n Ps.72.17;67.7. Ep. 1.3. Phi.4.19.1 Ti.4.8.

o Ps.29.11. 4 Heb. with, Ga. 3 28.Col.3.11.Re.11.18.

J. Ge. 13, 161;155; 2cc. 8, 2cc. 8, 2cc. 8, 2cc. 8, 2cc. 8, 2cc. 12, 3, 3, 4cc. 8, 2cc. 8, 2cc

6 The dead praise not. That is, with their voice and testi-mony, as the living do.—C.

Da.2.20, Ps.145.2 10;72.17.

PSALM CXVI.

B.C. cir. 2020. a Jn.21.17.Ps.28.2-6. 1 Jn.4.19. b Ps. 3. 4; 6.9; 10.17; 18.6;20.1;31.22;40.1,2. 6 Ps.65.2; 55.16, 17. 2 Co.1.10. Is.46.3.4. He.

5-7.

1 Heb. in my days.
d Jn.22, &c. Ps. 18.
4,5:88.1-18; 77.2-9;6.3.
4; 38.2-12; 41. 8. Ac. 2.
24.
2 Heb. found me,
Ps.119.143. e Ps. 18. 6; 34. 4-6 Eze.36.37.Pr.18.10. F Ps.6.4; 31.5; 142.4 7;143.7.

his peculiar people, and to be blessed with the Spirit's and peculiar people, and to be blessed with the Spirit's witness, and gracious influences. And nothing can detain his people in their spiritual bondage if they are faithful. Nothing, no not seas of tribulation, nor mountains of unbelief and corruption, can stop their passage to the heavenly Canaan. Nor while Jesus, our smitten Rock of ages, continues a fountain open, shall they want refreshment by the way. Tremble then, my carnal heart, at the presence of a God in Christ as my own. And let all my hardened powers be melted by his love.

3 But our God is in the heavens; he hath done whatsoever he hath pleased.2

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 Oh Israel, trust thou in the Lord: 'he is their help and their shield.

10 O' house of Aaron, trust in the LORD: he is their help and their shield.

11 Yek that fear the LORD, trust in the LORD: he is their help and their shield.

12 The Lord hath been mindful of us: "he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

13 He° will bless them that fear the LORD, both small and4 great.

14 The Lord shall increase you more and more, you and your children.5

15 Yeq are blessed of the Lord, which made heaven and earth.

16 The heaven, even the heavens, are the LORD's: but 'the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But" we will bless the Lord from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliver-ance. 12 He studieth to be thankful.

LOVE the Lord, because the hath heard . my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.1

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: 2 I found trouble and sorrow.

4 Then called I upon the name of the Lord; O LORD, I beseech thee, deliver my soul.

5 Gracioush is the Lord, and righteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

arty it will require for the redeemed servants of the Lord sufficiently to prais their high, their unparalleled, their condescending kedeemer, who, by his own debasement, raises faithful believers from the pit of corruption to the loftiest thrones of bliss; and now makes the Gentile world, after long barrenness, to bring forth millions of true converts to himself in his gospel church!

PSLAM CXIV. REFLECTIONS .- In infinite . : nderness God chooses all who accept Christ to be be melted by his love.

PSALM CXV. Ver. 8. As rea'ly destitute of the use of eyes, &c., as the idols are of the possession of these organs. No man can have the use of his eyes who looks up to the heavens and attributes their formation to unintelligible and unintelligent chance, or a carved block of marble or wood. Indeed, did idolatry live merely in history, and were it not still an extensive and powerful system, it would be scarcely possible to conceive it ever had existed as described. But it lives, while Satan, its inventor, rules; and will not fall till his kingdom is overturned. C.

REFLECTIONS.—Let us be always nothing in our own eyes, and let Christ be all and in all. To his grace every good thing in us, or done by us, must be ascribed. But disgracing to human nature, as well as

7 Return' unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.3

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from

9 I will walk before the Lord in the land of the living.

10 I^p believed, therefore have I spoken: I was greatly afflicted;5

11 Iq said in my haste, All men are liars.

12 What' shall I render unto the LORD for all his benefits toward me?

13 I' will take the cup of salvation, and call upon the name of the LORD.

14 It will pay my vows unto the LORD now in the presence of all his people.

15 Precious" in the sight of the Lord is the death of his saints.

16 O LORD, "truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 Iz will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

18 Iz will pay my vows unto the Lord now in the presence of all his people,

19 Inz the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord. 17 I will offer to thee the sacrifice of

LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

PRAISE 4the Lord, all ye nations: praise this paire but emphasis, all ye people.

For his morniful kindness is a great taxwal.

2 For^b his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the LORD.

A.M. cir. 2984. B.C. cir. 1020.

/ Mat.ii.29, Ps.13, 6;
34.8 Je.6.36; 31.17-14.
34.17-14.
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est affliction, when, humanly speaking, hope had vanished, he still had faith in God, in his promises and in his faithfulness. As a result, he realized divine sustaining grace, and therefore he was abteved by the apostle in 2Co. 4.13, to express his confidence in the truth of Christ's gospel, and the effect that confidence had upon him, causing him to proclaim the truth.—P.

PSALM CXVIII.

B.C. cir. 1047.
a 1 Ch. 16, 8, 34. Ps. 106.1; 107.1; 136.1-26, 2 Ch.20.21.
b Ps. 103.17.
c Ps. 115.9-1; 135. 19, 20. Ga.6. 16. He. 13. 7, 17.
d Ps. 124.1, 2. Is.62.1, 8.7

d Ps. 124.1,2.15.02.1, 5,7. Ps. 32. 1; 33. 1; 97.8; 103.11.17. g Ps. 120. 1; 18. 6, 19; 40.1-3;31.8. 1 Heb. out of dis-

40.1-3;31.8.
1 Heb. out of distress.

\$\tilde{t} \text{PS-56.4.9.11; 77.3-} \text{3.16.0.8.0.8.21. Is.} \text{51:22-6.0.8.0.8.21. Is.} \text{51:24-6.0.8.0.8.21. Is.} \text{51:24-6.0.8.0.8.9.39.5. Is.} \text{51:24-7.110.1.3.6.} \text{47.8.4.9.4.6.2.8.9.39.5. 6.]e. 17.5.7. Mi. 7.2-5. Is. 2.27.

\$\tilde{t} \text{75.17. Mi. 7.2-5. Is. 2.27.

\$\tilde{t} \text{75.18.16.3.2.Ch. 28.} \text{20.21. Is. 30. -3; 31. I;} \text{36.6. Eze. 29.7.} \text{20.21. Is. 30. -3; 31. I;} \text{36.6. Eze. 29.7.} \text{27. 36.0.12;} \text{22. 12. 16. Act. 27. 36. Act. 27. 36. Re. 16. 14; 20.8.0. 8. \text{48.6.2.2.1. Is.} \text{49.7. 36.0.12;} \text{21. 21. 21. 6. Act. 27. 36. Act. 27.

66.19-15. He. 13.12-16.
1 Pe. 2.5 Ro. 6.17.
y Ec. 5.5, ver. 14. Ps.
fo. 11.16.15. 15.19-21.
x Ps. 9.6. 8.100. 41.22.
25. 122. 1-4.2 Ch. 6.6. 1
Ch. XV. XV.

BS. ALM CXVII.
B. C. cir. 1000.
28 Ro. 15.11. Ps. 47.1.
66.1, 450. 4608. 3218. V.11. The quotation of this brief but emphatic psalm, Ro. 15. 11.
62 clearly propers that it.
as the Prophet of the church.—C.
b Lu. 2.10. 12.18. 11.9.
Re. 11.15. Mil. 7.30. Ps.
85. 10.
C 18. 35. 1, Jn. 14.6. 1
Jn. 5.6. 8.5. 1.
In the hour of his sorest trial and deep.

PSALM CXVIII.

1 An exhortation to praise God for his mercy. 5 The psalmist by his own experience showeth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is ex-

GIVE athanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Leta the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 Is called upon the Lord in distress:1 the Lord answered me, and set me in a large place.

6 The LORD is on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man.

9 It is better to trust in the LORD than to put confidence in princes.

10 Allⁿ nations compassed me about: but in the name of the LORD will I destroy them.3

11 They compassed me about; yea, they compassed me about: but in the name of the LORD will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will 4destroy them.5

13 PThou hast thrust sore at me that I might fall; but the Lord helped me.

14 The LORD is my strength and song, and is become my salvation.

2 Sa.23.6. i Sa.23.60, De.1.44. Ps.58.9; 83.14. Is.27.4. Ec.7.6. Na.1.10.1 Ch.xiv.xviii.-xx.
 PS.22.12,16,19-21;9.6. Is.90.5-9. Mi.7.8,9.
 ₽ Ex.15.2,6 Is.12.2;61.10;45.24,25.

dishonouring to God, is the worshipping of idols. And | ful, to walk always as under his eye, and in conformity how absurd it is for idolaters to upbraid the saints | to him; in subjection to his will as our Father, and how absurd it is for idolaters to upbraid the saints with their all-present, all-creating, and all-governing JEHOVAH. Great is their encouragement to trust in a God, who is so much, and gives so much to his people; nay, gives so much to men! They can never fail whose faith stands firm. And greatly then should we exert ourselves in praising and serving God here, as in death we shall have no such opportunities for it.

PSALM CXVI. Ver. 3. Can this be true of any but the 'Man of Sorrows, acquainted with grief?'—of him who was exceeding 'sorrowful even unto death;' which death lies within the dominion of Satan, by whom its power is still vindictively exercised? See He.2. 14. C.

Ver. 10. Were there yet any question that Jesus, in his sorrows, is the speaker, the quotation of this verse by Paul (2 Co. 4. 13) would put the matter beyond controversy. 'The same spirit of faith' spoken of, ver. 13, cannot possibly have a correspondent, but 'the life of Jesus,' referred to in ver. 11. C.

Ver. 11. In my haste. 'In my ecstasy,'—Sept. 'My agitation.'—Horsley. All men are liars—'are deceiful.'—Green. The very fact which our Lord, returning from his agony in Gethsemane, implied, 'when he came to his disciples, and found them asleep,' and said, 'What! could ye not watch with me one hour?' C.

Ver. 15. As the eye of man gazes with delight on a precious gem, so the most lovely, the most precious of all things in the sight of God, is the patient and triumphant death of his saints. C.

REFLECTIONS.—Happy are they who love the Lord!

They are every moment laid under fresh obligations to

They are every moment laid under fresh obligations to this delightful exercise. Prayers heard by God should always make us love him more, and praise him more. And if we are in Christ, our troubles may be very sore, but our victory and deliverance are sure and near. Delightful consolation and rest succeed the bitterest tribulations to his saints. And pleasant is that rest which is enjoyed in a Saviour's arms, and under the covert of his blood. It is honourable, as well as duti-

in dependence on him as our all-sufficient portion. The consideration that we are in the land of the living should quicken us to it. And it is delightful to speak and practise that which our heart believes upon God's testimony, ratified by the blood of his Son. But often, under strong temptations and in deep afflictions, the strongest believers have had their faith shaken, and have been surprised into thoughts and words extremely dishonourable to God. Yet he upholds all believers, and makes them quickly to change their voice. And O how pleasant it is to be so overwhelmed with a sense of God's love, that we scarcely know what praise, what vows, or what service to return him in gratitude! But while we praise him for what we have received, we must eagerly drink more and more of his cup of salvation, and receive more and more out of his fulness, and grace for grace. How precious and delightful to God is the death of his saints for, or in, the Lord! Buruch more that unparalleled death of Jesus Christ for the world, who loosed all our bonds and secured all our blessings.

PSALM CXVII. REFLECTIONS.—Thrice happy is the Gentile world when blessed with the fulness of Christ! Behold mercy preached, offered, and given to us! mercy abounding to the chief of sinners; mercy to us! mercy abounding to the chief of sinners; mercy extending to millions of lost souls, and securing to all who believe, purity, strength, comfort, and glory! Behold also the unchangeable faithfulness of God, confirmed by his oath and blood, and engaged to make good to us all the promises of his everlasting word!

PSALM CXVIII. Ver. 5. 1 called. There are sufficient 1062

characteristics in this psalm to demonstrate that Christ is the speaker. But it is unnecessary to examine them, as the psalm its thrice in the New Testament directly applied to Christ; and, on one of these occasions, in his own presence, see ver. 26, compare with Mat. 21.9; on another by his own lips, Mat. 23. 39; and again, ver. 22 is applied to our Lord by Peter, Ac. 4.11. C.
Ver. 10. All nations, &c. This was literally fulfilled when the Jews in the persons of the congregated multitude, and the Romans in the persons of Plate and the soldiers, encompassed our Lord at his trial and crucifixion. C.
Ver. 12. Destroy them. This has been fully verified in the dispersion of the Jews, and the utter dismemberment of the Roman empire; nay, in the literal destruction of the effeminate emperors, their profligate legions, and idolatrous subjects—by the irruption of those northern nations that now occupy their fields, their cities, and adopt their name. C.
Ver. 10. Surely none but Christ ever entered by the gates of righteousness; presenting himself 'without spot' before God. Others follow, only because washed by his blood, and accepted in him. C.

REFLECTIONS.—Animated are the saints' praises to their God, when the mercy that is in his nature and relation to all is clearly discerned; the mercies he hath granted are kindly reviewed; and the mercies he hath in store and in promise are firmly believed! No wonder that such invite all around them to sing of his wonder that such invite all around them to sing of his everlasting mercy and grace! No wonder they pour contempt on all created confidences, and disregard all opposition from earth and hell! No wonder they ascribe the glory of all to God; that they ask all from God; that they gratefully dedicate themselves, and all that they have, to his service; and exert all their powers to exalt his honour and spread his renown!—
But chiefly let us here hehold Jesus and his sure mercent. powers to exait his nonour and spread his senowhile.

But chiefly let us here behold Jesus and his sure mercies.—He was made a little lower than the angels for the suffering of death. Terrible was his distress, innumerable his conflicts with the enemies of our salvation! But, trusting in God, complete was his victory, and glorious his deliverance! Solemn was his ascen-

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: 'the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 It shall not die, but live, and declare the works of the Lord.

18 The LORD hath chastened me sore; but he hath not given me over unto death.7

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the Lord, "into which the righteous shall enter.

21 I will praise thee; for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head-stone of the corner.8

23 This is the Lord's doing:9 it ais marvellous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name

house of the Lord.

27 Gode is the Lord, which hath showed us light: I bind the sacrifice with cords, even unto the horns of the altar.

28 Thouh art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O' give thanks unto the Lord; for he is

29 O' give thanks unto the Lord; for he is good: for his mercy endureth for ever.

PSALM CXIX.

This pealm containeth sundry prayers, praises, and professions of

[For analysis of this psalm see comment at foot of page.] ALEPH.

LESSED are "the undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that bkeep his testimonies, and that eseek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

Ps.32.11; 33.1, Re. iv.v.;7.9,12;18.20;19.1-7;15.2-4;14.2,3.

#\$5.2-4,14.2;3.

Ps.60.12; 18.32, 48;
145.4-6,89.13;74.11, 12;
44.3.15.51.9,10;52.9,10.

Hab.i.12, M1, 7.810, Ps.39.13; 73.28. Job
33.16-31, 1 Co.10, 13, 2
Co.10,10.He.12.6-11.

2 2 Co.6.9.
7 This is in perfect accordance with Ps. 16. 10, compared with Ac. 2. 31, and sufficiently demonstrates that the speaker is Christ.—C.

Is.26.2. Ps. 24. 3.4 Re.21.27;22.14,15.

x 18-50.2. PS. 24-34.

x 18-50.2. PS. 24-34.

y Ex.xv. Ju.v. 15a.

z Fax.xv. Ju.v. 15a.

z Mat 21. 42. Mar.

z Mat 21. 42. Mar.

z No. Col. 18. Lu.zo.

8 In 24. A. S.

8 In 25. A. S.

8 In 26. A. S.

8 In 2

tion stone.—P.

9 Heb. this is from
the LORD

PSALM CXIX. B.C. cir. rors. a Ps.1.1,3;112.1;128.
1. Jn. 1. 47. Ac.24.16. 2
Co.1.12. Tit.2.11,12. 1 Or, perfect or sin-

ere. 8 ver.3–11,112,115. ¢ Pr.23.26, 1 Jn. 3.20. ver. 10. De.4.29. Je.29. 13. d 1Jn.3.9;5.18.Ro.7.

e De.4.9; 6. 5, 17; 11. 13,22,32;12,32;30.16. # 2 Co.3.5,Ro.7,24.2 Th.3.5, Je.10.23,Ps.37. 23,Pr.3.6,Eze.36,27.

23.Pr. 3.6. Eze. 36.27.

A ver.80.1 Jn. 2.28;4.

Y. Da. 12.2.3. Lu. 1. 6.

AC.24.16. Tit.2.12.

2 All orders impulsive or prohibitory.

—C.

1 ver. 171. Ps. 9. 1; 25.

21. 2 Co. 1. 12. je. 7.23; 19.5.

21. 2 Co. 1. 12. je. 7.23; 19.5. 8 Heb. judgments of thy righteous-ness. 4 The decisions of God, for good or evil, concerning indi-duals, nations, or churches.—C.

/ Zec.10.12.Is.45.24. Phi.4.13. Job 34. 31,32. ver.106,166.

Ver. 100,100. & Pr. 1. 4. Ec. 11. 9. Lu. 15. 13. ver. 11. Ps. 57.31. ln. 15.3;17.17. ls. 8.20. Ro. 15.16. 2 Ti. 3.

/2Ch.15.15.ver.2,34, 58,69,5,8. n ver. 176. Ps.141.3. Mat.6.13.15.63.17. Ps. 1. 2; 37. 31. Ex. 25. 21. Jos. 1. 8. Job 22. 22. Pr.2.1,10. Col. 3.16. He.4. 2. ver. 97. 72, 15. Tit.2.12.2 Co.7.1.

7 ver. 32,72,162. 8 9 ver. 26,27,33,64.68, 108,124,135. Ps. 25,45; 27,11; 26,11, 9 Ps. 34,11; 22,22; 40. 9,10. 8 ver. 6, 8, 14, 23, 48, 97. Ps. 1.2. Je. 6, 16.

t ver.24,47,77,92.Pa 1,2;40.8.Ro.7,22. # ver. II, 83, 93, 109,

v Ps. 13.6;116.7. Phi 4.13.19. ln. 1.16. 6 Heb. reveal, Ep. v rieb. reveal, Ep. 1.17,18. y 1 Co. 2.11,14. ver. 27. Mat. 13.11.1 Ti. 3.

16, 2 Ge. 47, 9, 1 Ch. 29, 15 Ps. 99, 12, Mat. 11, 25, 2 Co. 5, 6, He, 11, 13, 1 Pe, 2, 11,

5-0.5 to fie: 11.3 1

4 ver.40, 131. Ps. 42, 1;03.1. Pr.13.12.

b 1 Pe.5.5. Job 40.11, 12. ver. 69, 78, 85, 122. Ps. 10.240.4. Ex. 18.11.
Mal. 3. 15;4-1. Ne. 3.16, 29, 16.13.15;7.

c Ps. 39.8; 123.3,4;22. 6;69.9-11,30.0. [2. 20. 8.1 Pe.4.3.4.]

d Ps.2. 1, 2. Eze. 33 30.1 Sa.29.4.

90.1 Sa. 29.4

7 As a pealm of devotional instruction, the first part of ver. 22 would be totally without meaning on the lips of many; and the first of ver. 23 almost on the lips of all. As memorials of the trials of our Lord, the control of the lips, and the first of the lips, and lips people. — C.

4 Thous hast commanded us to keep thy precepts diligently.

5 Ohg that my ways were directed to keep thy statutes!

6 Then hshall I not be ashamed, when I have respect unto all thy commandments.2

7 I will praise thee with uprightness of heart, when I shall have learned 3thy righteous judgments.4

8 I will keep thy statutes: O forsake me not utterly.

9 Wherewithalk shall a young man cleanse his way? by taking heed thereto according to thy word.5

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that might not sin against thee.

12 Blessed art thou, O LORD: Pteach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 Ir have rejoiced in the way of thy testimonies, as much as in all riches.

15 I' will meditate in thy precepts, and have respect unto thy ways.

16 It will delight myself in thy statutes: "I will not forget thy word.

17 Deal' bountifully with thy servant, that I may live, and keep thy word.

18 Open⁶ thou mine eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth: hide not thy commandments from me.

20 Mya soul breaketh for the longing that it hath unto thy judgments at all times.

21 Thou hast rebuked the broud that are cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princesa also did sit and speak against mo: but thy servant did meditate in thy 'statutes.

sion into heaven. And, crowned with glory and honour, invested with all power in heaven and on earth, and furnished with all gifts, all blessings, for men, he reigns upon his throne above. Encouraged by these views, let us welcome him into our hearts, families, and churches, and devote ourselves to his service. And believingly claiming him and his Father as our God, our all in all, let us ever exult in his project.

PSALM CXIX. As in the works of God one star different from another star in glory, it is not surprising if, in the Word of God, one portion is found to surpass another in the preciousness of its sacred contents. All parts of Scripture are alike true; yet are there arous ways in which one portion may surpass another. Some parts surpass others because they concentrate truths of deeper interest; point the finger of their light towards fairer objects; stir up the weary spirit to higher aspirations; and minister to the sick soul the air and the sun of a brighter climate—and all this because they contain more than other portions do of the person, the humiliation, the sorrows, the fervent prayers, the strong cries, the flowing tears, and earnest supplications—and more of the death, the sacrifice, the resurrection, the righteousness, the intercession, and glory of Jesus!

Of Ps. cxix. all this is specially true; other psalms shine as

suns in the firmament; this is a constellation of suns—a galaxy of divine light and glory—Jesus its 'all and in all.' That this may appear, the attention of the unprejudiced and godly reader is humbly solicited to the following facts: (1) One speaker, whoever he be, speaks of himself throughout the whole psalm. (2) The following is the speaker's character, drawn by himself, under the sure guidance of the Spirit of God: 'With my whole heart have I sought thee, ver. 10.—Thy word have I hid in my heart, that I might not sin against thee, 12.—With my lips have I declared all the judgments of thy mouth, 13.—I will not forget thy word, 16.—My soul breaketh for the longing that it hath unto thy judgments at all times, 20.—I have kept thy testimonies, 22.—Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end, 33.—I shall keep thy law; I shall observe it with my whole heart, 34.—I shall keep thy law ontinually, for ever and ever, 44.—I have not declined from thy law, 51.—I have kept thy law, 55.—I kept thy precepts, 36.—I will keep thy precepts with my whole heart, 69.—I forsook not: I will never forget thy precepts, 87, 88.—Thou, through thy commandments, hast made me wiser than all mine enemies; for they (the commandments) are ever with me, 98.—I understand more than the ancients, because I keep thy precepts, 10.—I have not departed from ty judgments, 102.—I have sworn, and I will perform it, that I will keep thy righteous judgments, of 10.—I do not forget thy law; I erred not from thy precepts; I have inclined my heart to perform thy statutes alway, 100-11. I will never foot of the order of the order of the procepts; 1 have inclined my heart to perform thy statutes alway, 100-11. I will keep the commandments of my God, 115.—I will have respect unto thy statutes continually, 117.—I have done

judgment and justice, 124.—Thy testimonies are wonderful, therefore doth my soul keep them, 129.—My real hath consumed me, 129.—I cried with my whole heart: hear me, O Lord, I will keep thy statutes, 145.—I do not decline from thy testimonies, 157.—I have hoped for thy salvation, and done thy commandments; I have hoped for thy salvation, and done thy commandments; I have kept thy precepts and thy testimonies, for all my ways are get thy commandments; 173.—176.

Now, that David never imagined such a character for himself is historically unquestionable. The finger of the Spirit of truth ever pointing to his sin renders the supposition impossible. Would Paul have mistaken the portrait for his own? When he dipped his pencil in colours of truth and light, he produced a portrait of himself, inscribed as 'the chief of sinners.' Who then is this? Say, is not this Jesus, the chiefest among ten thousand, and altogether lovely? Yes, this is unquestionably the guileless, the spotless Lamb, who magnified the law and made it honourable: who knew no sin, yet was made sin for us, that we might be made the righteousness of God in him.

In face of this inevitable conclusion, three difficulties present themselves: (1) In ver. 67 the speaker admits, 'Before I was knowledgment of personal error and sin? Not so, the difficulty arises from the translation. The word here translated 'went astray,' signifies to vander, either naturally or morally. Thus it is translated in a natural and not a moral serse, Ge. 21. 14; 37.

15. Now, if the natural sense explain the passage, and if the moral sense of wandering be utterly inconsistent with the as

24 Thy testimonies also are my delight, and my counsellors.8

DALETH.

25 Mys soul cleaveth unto the dust: quicken thou me according to thy word.

26 I' have declared my ways,1 and thou heardest me; iteach me thy statutes.

2? Make me to understand the way of thy precepts: kso shall I talk f thy wondrous works.

28 My soul melteth2 for heaviness: 1strengthen thou me according unto thy word.

29 Removeⁿ from me the way of lying; and grant' me thy law graciously.

30 Ip have chosen the way of truth: thy judgments have I alaid before me.

31 Ir have stuck unto thy testimonies: O Lord, put me not to shame.

32 It will run the way of thy commandments, when thou shalt enlarge4 my heart.

83 Teach" me, O Lord, the way of thy statutes; and I shall keep it unto the end.

34 Give* me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 Makes me to go in the path of thy commandments; for therein do I delight.

36 Inclinea my heart unto thy testimonies, and not to covetousness.

37 Turn away⁵ mine eyes from beholding vanity; and dquicker thou me in thy way.6

38 Stablish thy word unto thy servant, who is devoted to thy fear.

89 Turn^g away my reproach which I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: 'quicken me in thy righteousness.'

41 Let thy mercies come also unto me, O Lord, even thy salvation, according to thy

42 So shall I have wherewith to answer him that reproacheth me:8 for I trust in thy word.9

43 And take not the word of truth utterly out of my mouth: for I have hoped in thy judgments.

44 Son shall I keep thy law continually for ever and ever.1

45 And I will walk at liberty:2 for I seek thy

A See ver.20,30. He.13.18. #

/ Ps. 106.4(6).13.16(ver.76,132.1 Pe.1.13.
/ ver.49.74,81.147(Ps.13).5. Jn.13.15.
Jn.8.32.36.2 Co.3.17.ver.06.135. Ga.5.1,13. f Jp. 10. 10. ver. 25,83,107,149,150,159. Ro. 4, 17,2 Co. 15,45. & Is, 59,21. Da. 10.21. Ep. 1.13. Ja. 1.18. % ver. 43,166,23. 2 Heb. at large, Ps. 1.4.

e See ver.16,77,92. 8 Heb. men of my counsel, De. 17. 19. Jos.1.8.Pr.6.22,23;7.1-

rs.71.20.80.18085.0.
r Ps.32.53 8.18. ver.
xo. That is, I have
fully explained my
doubts, fears, troubies.and plans. I have
laid bare to thee my
whote soul and conduct; and now I cast
myself wholly and unreservedly upon thy
care and mercy.—P.
J Ps. 25. 44 77. 171.86.
I.I.ver. Iz.33.34.
& ver. 18. Ps. 145. 51
105.2.

ver. 18. Ps. 145. 5; 105.2.
2 Heb. droppeth,
Ps.22.141107.25.
4 Is.40.29,31.Zec.10.
12.Ep.3.16.Phi.4.13.
Pr.30.8. Ps. 141. 3,

12. Ep. 3-16. Phil. 4.13.

A Pr. 90.8. Ps. 141. 3.

3 Not as if he had fallen into this sin see ver. 30, but he see ver. 31, but he see ver. 31, but he see ver. 32, 34, but he see ver. 32, but he see ve

C. w ver. 12, 26, 27, &c. v ver. 8. Re. 2. 26. Mat. 24. 13; 10. 22. Job 17.9. Is. 3. 10. Ps. 19. 10. x Pr. 2. 6. ver. 12, 33, 64, 68, &c. De. 46. y ver. 10, 58, 69. Je. 29.13. 1 Ti.1.5. Ep.6.6,

Ca.1.4.Ezc.36.27.
Ezc.33.31.ver.172;
PS.141.4.
b 1 Th 6. 9, 10. Mat.
13.22. Lu.12.15; 16. 14:
21.34.Ex.18.21. He.13.

8 Heb. make to

\$ Heb. make to pass.

\$\cent{E}\$ Nu.15.39. Is 33.15. 28.11.2. job 31.1. Pr. 425;23.5. Mat. 5.28;6. 13.1 ln.2.1.6. de bec ver. 25. from viewing the world, which Solomon, by the Spirit, pronounces 'all vanity' -idols of the eye, of the flesh, or of pride, 1 jn.2.15-7.—C.

\$\cent{e}\$ 2\$.8-7.25.26.0.1.20. Ge.17.7.

1]n.a.15-ny.—C.
2 e 25a.75-s.26c.1.20.
Ge.17.7.
E ver.22.31; Ps. 57-3;
31.18.20.
7 Sativation implies the cure of a disease, in the cure of a disease, and the cure of a disea The cure of a disease, the cure of a disease, the cure of a disease, the core of the states of the core of the

tains a resolution so broad, so unreserved, and so unlimited, that surely it is un-possible to read it without acknowledg-ing that the speaker must be the Christ.—

c. σ Fs. 138. 1. Mat. 10. 18, 19, 26. Da. 3. 16, 25. 18, 19, 26. Da. 3. 16, 25. Ac. 2...1, 2. Ac. 2...1, 2. \$\tau\$ See ver. 16, 24, 50, 72, 97, 97 703, 111, 127, 128, 165, 160. \$\tay\$ Mat. 7. 21. Jn. 13. 17, 15. 14. Ja. 1. 22, 25. 1 Co. 15. 55.

v See ver. 25. Jn. 6. 63;5.25. Eze. 37.10.

x ver.21;Ps.69.11,12; 123.3.4. y Job 23.11. Is. 38.3. ver.31,48. De. 4.2; 12. 32. z Ps.77.5, 11,12; 143.

S 17-5,77-5 11,12, 143
S 17-5,77-5 11,12, 143
S 100, 150, 150, 150
S 100, 150
S 100
S 10

Gal.110.
33.
f Ps.3.1;118.12;18.4.
1 Sa.30.3.5. 2 Sa.16.22.
Ho.6.9.
7 Or, companies.

* Ac. 16. 25. ver. 7, 164;Ps.71.8.

* Ps. 19.9. Pr.8.20, or Ex. 12.29;14.20,21.

** PP. 13. 20. ver. 79; Ps. 16. 3;142.7;122.8.

46 I' will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remembers the word unto thy servant, upon which thou hast caused me to hope.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision; yet have I not declined from thy law.

52 I's remembered thy judgments of old, O LORD, and have comforted myself.

53 "Horror" hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 Io have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 Thous art my portion,4 O LORD: I have said that I would keep thy words.

58 Is entreated thy favour with my whole heart: be merciful unto me according to thy word.

59 It thought on my ways, and turned my feet unto thy testimonies.6

60 Ii made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: but I have not forgotten thy law.

62 At* midnight I will rise to give thanks unto thee because of thy 'righteous judgments.

63 In am a companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy: pteach me thy statutes.

TETH.

65 Thouq hast dealt well with thy servant, O Lord, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: 'but now have I kept thy word.

68 Thou art good, and doest good: "teach me thy statutes.

69 The proud have forged a lie against me:

serted character of the speaker—a character, be it remembered, every word of which has passed the testing fire of the Holy Spirit, then surely there can be no doubt, that in the natural, and not in the moral sense, the word wandered is here to be taken.

(a) A second obstruction to the acknowledgment of Jesus in this psalm, arises from the frequent prayers of the speaker for teaching and guidance. But this obstruction arises merely from allowing the brilliancy of the Son's Godhead to dazzle and confuse the eyes in contemplating his manhood. Christ was truly God, Jn. 7.21. 14; he was as truly man, made in all things like unto his

brethren, yet without sin. Now, in this humbled condition he appeared not in 'the form of God,' but 'the form of a servant.' And hence, 'though he were a Son, yet (being in servant form) learned he obedience by the things that he suffered,' He. 5. 8. And, as the teaching Spirit descends to us only by the prayer of Christ to the Father, In. 12. 16, so we behold our Lord, in the days of his flesh, call upon the Father for the same heavenly instruction. (3) The third obstruction to the acknowledgment of Jesus in this psalm is found in ver. 176, 'I have gone astray like a lost sheep.' This obstruction, however, is but another mis-

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translation. The word here translated 'gone astray,' is not the same that occurs in ver. 67. The word here used signifies to pant, and is so translated, Is. 22. 4. A more correct rendering is unquestionably as follows:—'I have panted as a sheep pertialing,' and this is in perfect keeping with the life, toils, and condition of our Lord in the sorrowful days of his flesh. C.
This is the most perfect specimen of an acrostic or alphabetical psalm in the whole book. Its peculiarity lies in this, that each letter of the Hebrew alphabet in regular succession begins eight consecutive verses. Though it might be thought that such a consecutive verses.

but I will keep thy precepts with my whole

70 Their heart is as fat as grease: but aI delight in thy law.

71 Ith is good for me that I have been afflicted, that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

JOD.

73 Thyd hands have made me, and fashioned me:8 give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I' know, O Lord, that thy judgments are right,9 and that thou in faithfulness hast afflicted

76 Let, I pray thee, thy merciful kindness be for my comfort, 2 according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for "thy law is my delight.

nat I may live: for "thy law is my delight.

78 Let' the proud be ashamed; for they ealt perversely with me without a cause: but so, will meditate in thy precepts.

79 Let' those that fear thee turn unto me, and those that have known thy testimonies.

80 Let' my heart be sound in thy statutes, nat' I be not ashamed.

CAPH.

81 My' soul fainteth for thy salvation: but hope in thy word.

82 Mine eyes fail for thy word, saying, then wilt thou comfort me?

CAPH.

CAPH. dealt perversely with me without a cause:3 but I will meditate in thy precepts.

and those that have known thy testimonies.

that I be not ashamed.

I hope in thy word.

When wilt thou comfort me?

83 For I am become like a bottle in the

83 For I am become like a bottle in the smoke; yet do "I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful:

87 They had almost consumed me upon earth: but "I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

89 They a somewhat stiff and constrained | Who else eye declared all the judgments of Code and the judgment of Code and the judgment of

A.M. cir. 2989, b.C. cir. 1015.

y ver. 10, 34, 58, 69. Mat.22.37. De.6.5. z Ps.17. 10. Is. 6. 10. Ac.28.27.

A. P. 17. 10. Is. 6. 10.
A. C. 28. 27.
A ver. 16. 47.
A ver. 16. 4

Sneep, Jn. 10. 11-10.
—C.
—C.
—C.
—C.
—C.
—See ver. 12, 24.144.
Ep. 1. 17, 18. Mal. 13, 11.
Is. 48. 17. 1 Co. 2.10, 12.
PS. 111.10.
—F. 19. Mal. 3. 16.
PS. 34. 28. 9.7.
—F. 19. 34. 2142.7.
—F. 10. 32. 4. Job 34. 23.
Is. 27. 8. Je. 30. 11. I Co.
Io. 13.

9 Heb, righteous-

9 Heb. regretages.
7 Re. 3.70, Ps. 25.70.
1 So rejoiced the church of old when the saints saw his day afar off: so when they saw himself in the same the same off: so when the same off off of the same off off off when they shall see him come the second time without sin unto salvation—C. & See ver. 4; PS. 106.
4.109.3-5.

4:103.3-5. 2 Heb. to comfort

% ver. 123; Ps. 69. 3; 77. 8. Is. 38, 14. De. 28. 32.

A ver. 154, 200. 4. 4. 4. 55. Therefore far above all leman attements to contract tenns to contract the plane the plane through the plane through the plane through the plane tenns to contract tenns
1 The meaning is, and the contract of the cont

LAMED.

89 Forh ever, O Lord, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unlessk thy law had been my delights, I should then have perished in mine affliction. 93 I will never forget thy precepts: for with

them thou hast quickened me.

94 In am thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but PI will consider thy testimonies.

96 Iq have seen an end of all perfection: but 'thy commandment is exceeding broad.

MEM.

97 Os how love I thy law! it is my meditation all the day.

98 Thou, through thy commandments, "hast made me wiser than mine enemies;2 for they are ever with me.3

99 I' have more understanding than all my teachers: for thy testimonies are my meditation.

100 Is understand more than the ancients, because I keep thy precepts.

101 Iv have refrained my feet from every evil way, that I might keep thy word.

102 I* have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my

taste! yea, sweeter than honey to my mouth! 104 Through thy precepts I get understanding: therefore I hate every false way.

105 Thyd word is a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform it, that will keep thy righteous judgments.

107 Is am afflicted very much: quicken me, O Lord, according unto thy word.

108 Accept, I beseech thee, "the free-will offerings of my mouth, O Lord, and teach me thy judgments.

e 2 Ch. 13,14. Ne. 10.29, Is. 44.5.2 Co.8.5. Job 34,31,32. F Ps. vi. xili. xxxi. xxxv. xxxviii. brix.cii. cxiiii. ver. 25. A Le. 22, 18. Nu. 29, 39. Ho. 14.2. He. 13, 15, 1 Pe. 2.5. f See ver. 12, 26, 130, 169.

mode of construction would give a somewhat stiff and constrained formality to the whole poem; yet such is not the case. The genius of the Hebrew poet overcame all restraints, and produced a work, perfect in form, and yet free, beautiful, and inspiring. It has been well said by a recent writer,—'If we would fathom the depth of meaning in the written law of Israel, if we would measure the elevation of soul, the hope, the confidence, even before princes and kings, which pious Jews derived from it, we must turn to this psaim. Here is an epitome of all true religion as conceived by the best spirits of that time.' P.

Ver. 1. Law. From a root signifying to teach. It here signifies all divine instruction. C.

Ver. 2. Testimonies. From a root comprehending the idea of futurity. The witnessings of God concerning things to come. C.

Ver. 4. Precepts. From a word signifying to visit, to inspect. Those orders and institutions that continually remind the church of the visitation of her omnipresent Head. C.

Ver. 4. Precepts. From a root signifying to engrave. These significant divine institutions in which man is specially required neither to add nor diminish. C.

Ver. 13. Were there no other note of character in the whole psalm, this alone seems sufficient to identify the speaker as Christ.

Who else ever declared all the judgments of God?—Note, Law, testimonies, precepts, statutes, commandments, judgments, having been explained in notes on ver. 1-7, will not again be noticed. C.

Ver. 18. Those wondrows things that lay in its holy constitution—unbending justice, awful penalties, and glorious end: its successful teachings, bringing souls to Christ; and its marvellous result, in entering, that sin might abound; but effecting, in divine wisdom, that grace did much more abound. C.

Ver. 33. That Christ, though a Son, learned obedience through the things that he suffered, is the testimony of the Holy Spirit, He. 5-8. He accordingly prays for the teaching he requires, and thereon resolves, as none but he could resolve without self-ignorance and self-reliance, that he shall keep the statutes of his Father to the end; that is, to the full production of everlasting righteousness, Ro. 10-4. C.

Ver. 49. Wishes, expectations, and even hopes may be generated and sustained without any solid foundation. Thus it is said, the hypocrate's hope shall perish, Job 8 13; see also Pr. 11. 7. True Christian hope can rest upon no foundation but the revealed Word of God, the word of truth and of promise that can never mislead into error, or make ashamed by disappointment. C.

Ver. 67. I went astray. Whether these be taken as the words of Christ or of some of the prophets, they cannot be taken morally, for that would contradict ver. 22, 31, 51, 55, 56, 67. But these verses describe a character applicable to none but Christ. The translation, therefore, must be (see preface to this psalin), 'I wandered,' that is, as a stranger in a strange land, till by affliction, I learned the end and business of my incarnation, ver 73, 'was made perfect,' He. 5, 8, as an example, I Pe. 2.21, and as a High-priest and sacrifice, that my church might be saved, He. 8. 1-3; 9, 28. C.

Ver. 69. 'The word rendered forged means to patch together; and then it is applied to charges or accusations against any one, perhaps from their being made up las they often are) of shreds and patches,—hints, small matters, things having no necessary connection in themselves, but brought together as if they pertained to the same transaction,—words dropped here and there in conversation, which, being artfully woven together, seem to make out a plausible case against a man. Most slanders are formed and sustained in this way, for it is rare that an absolutely forged slander is uttered against a man, or that a charge is brought which cannot be made to have plausibility from such cumstances as thos? referred to above (Barnes). P.

109 My soul is continually in my hand; vetk do I not forget thy law.

110 The wicked have laid a snare for me vet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: 'for they are the rejoicing of my heart.

112 Ip have inclined mine heart to perform⁶ thy statutes alway, even unto the end.

113 I hate vain thoughts: but thy law do I love.

114 Thout art my hiding-places and my shield: I hope in thy word.

115 Depart from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold* me according unto thy word, that I may live: and let me not be yashamed of my hope.

117 Hold* thou me up, and I shall be safe: and I will have respect unto thy statutes con-

118 Thoub hast trodden down all them that err from thy statutes: "for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like dross: atherefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 If have done judgment and justice: leave to mine oppressors. Heave to mine oppressors. It is surely for thy servant for good: and independent of the proud oppress me.

123 Mine eyes fail for thy salvation, and the word of thy righteousness. 120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

me not to mine oppressors.2

let not the proud oppress me.

for the word of thy righteousness.

124 Deal* with thy servant according unto thy mercy, and 'teach me thy statutes.

125 In am thy servant; egive me understanding, that I may know thy testimonies.

126 Itp is time for thee, Lord, to work: for they have made void thy law.3

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

129 Thyt testimonies are wonderful: therefore doth my soul keep them.5

A.M. cir. 2029. B.C. cir. 1015.

j Ju.12.3. 1 Sa. 10. 5. Job 13. 14. Re 8. 36. 1 Co.15.32.2 Co.11.23. #ver.83,106,117,153. / Pr.1.11,12. ver. 85; Ps.140.5:141.9;35.7.

ver. 2, 14, 72, 127, 162, De. 33.4 Is. 59.21.

#See ver.07,103,111.

Ps.18.2,3; 32-7; 31.
25; 91.1,24,9,10; 5.12;
84,11; 91.4 | Is.26,20; 95.
4; 32.2.

See the nature of this **taing-**place**, Col. 3-3, where the covenant life of every behiever is secured as a jewel in the casket of a Redeemer's bosom.—**C.

.C. * ver.81; Ps.130,5,6.

** ver.81; Ps.130.5.6.
** v Ps.6.8726.45.07.22.
** 179.00.1 Co. 15. 33.
** Mat.7.23.
** v Ps.15.7504.1837.24;
** t Ps.17.5504.1837.24;
** t Ps.15. 17. 19. 1. 5.
** Js.26.55. Ps. 25. 23. 23.
** ls.28.16.
** v Ps.16. 1. 1 Pe. 1. 5.
** Jn. 10.28.29. Jude 1.24.
** a ver.6.31.32.46, Til.
** 112.12.131.
** Mat. 23. 13. 24.8, Til.
** 112.12.131.
** 113.23.14.
** J. 13.23.14.
** J. 13.23.14.
** J. 14.25.
** J. 15.25.
** J. 15

B.C. cir. 1015.

lation of future things—as a Lamp to guide
my steps in a dark
world—as a way in
world

* See ver. 124. Is.63.

6 Heb. according

o trecustom towards
those, &c.
y Ps.17.5121.3,8;32.
8.1 58.2.9.
2 Ps.19.13. Ro. 6.12,
147.23.24.
a ver.115,122; Ps. 56.
1; 57. 1; 12.5. Is. 38. 14.
Lul.74, 75. Tit. 2. 11,
12. 12. ô Nu.6.25,26.Ps.4.6; 80.1,3,7,19.

c See ver.12,124, d See ver.53.Je.9.1; 13.17:14.17. Eze. 9.4. Zep.3.18.

Zep.3.18. e Da.9.7. De.32.4. Je.
12.1. Re.16.7;19.2.
g See ver.86,144. Ro.
7.1.114.
7. Heb. righteousmess and very faulsfulsess.
A PS.69.9.1 Ki.19.10,
14. Jn.2.17.
6 Heb. cut me off.
9 Yah. bridg or me.

9 Heb. cut me off.
9 Heb. tried or refined, Ps. 12.6; 18. 30.
Pr. 30. 5.1 Pe. 2.2. Ro.7,
12.14.22.
4 Am. 7. 2. Ps. 22. 6;
40.17;44.17; ver.83.

J ver. 138, 144. Je. 33. 20, 21. De. 32.4. Mat. 5. 18.1 Pe. 1.23. & Jn. 17.17. Ep. 1.13. / Ps. 77. 20; 88. 1 = 19-18.4.5; ver. 107.

1 Heb. found me, Ps.116.4. n See ver. 16. Jn. 4. 34. o See ver.86,138,24, ø See ver.86,138,24, #7. ø See ver.34,66,125, Jn.17.3.1 Jn.5.20, Pr.6. 23;10.21. Ep.1.18,

9 Ps.3.4;5.2;18.6;130 1,2.Je.29.13.Mat.7.7.

Ps.63.6; 139. 17, 18, 104.34.1s.26.9. # Ps.4.1;69.13,16.1s. 63.7. # See ver.25,40,50.

less Jesus I—oppressed, afficted, buffeted, scourged, and crucified—C.

i He.7.22. Is. 38. 14.
See ver. 12. Fs. 10.3;12.
5 f Ps. 69. 3: 27. 13: 14.
3 f yeer, 81.82.
13. 14.
5 f Ps. 69. 3: 27. 13: 14.
3 f yeer, 81.82.
13. 14.
15. De. 9. 18.
4 See ver. 12.65; Ps.
3 R Ps. 116. 16/yer. 94.
6 See ver. 34.66.
7 Ps. 10. 21. 31. 8. 41.
17. De. 32. 36. Ac. 7. 17.
8 That is, the Jewish priests, eiders, scribes, and lawyers have by the first strength of the perfection of the law-scribes, many strength of the perfection of the law strength of the perfection of the law-scribes, many strength of t

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I' opened my mouth, and panted: for I longed for thy commandments.

132 Look* thou upon me, and be merciful unto me, as thou usest to do unto those6 that love thy name.

133 Order, my steps in thy word; and let not any iniquity have dominion over me.

134 Delivera me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers^d of waters run down mine eyes, because they keep not thy law.

TSADDI.

137 Righteous art thou, O Lord, and upright are thy judgments.

138 Thy testimonies that thou hast commanded are righteous and very faithful.7

139 My^h zeal hath consumed me;⁸ because mine enemies have forgotten thy words.

140 Thy word is very pure: therefore the servant loveth it.

141 I am small and despised; yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, kand thy law is the truth.

143 Trouble and anguish have taken hold on me;1 yet "thy commandments are my de-

144 The righteousness of thy testimonies is everlasting: ^pgive me understanding, and I shall

KOPH.

145 Iq cried with my whole heart; hear me, O Lord: 'I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep² thy testimonies.

147 Is prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the night-watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindness: O Lord, "quicken me according to thy judgment.3

150 They draw nigh that follow after mischief: they vare far from thy law.

151 Thous art near, O LORD; and call thy commandments are truth.

Concerning thy testimonies, I have 152

Ver. 83. A bottle in the smoke. First the weary soul fainted for salvation, ver. 81: then the straining eyes failed for the comport of the word of promise: lastly, the frame became as a skin-bottle, dried and blackened in the smoke—a mean and despised receptacle in such mean and uncomfortable dwellings as the smosy cottages of the East still continue to present, from the roofs of which the skin-bottles, both for solids and fluids, are still found suspended. C.

Ver. 90. I have seen, &c. (1) In the word and covenant, ver. 89, 90; (2) in the stability of the earth, and its ordinances of the scasoms, ver. 90, 91; (3) in the holy precepts of life and testimonies to hope, ver. 93–95; (4) in the afflictions which Christ endured, ver. 24, 95; and in which the length and breadth of his love constantly filled up the length and breadth of the law, Ro. 10. 8. C.

ready to promise, much less to swear what he will do, without a prayer for preventing and assisting grace; but here is one who has sworn without reservation in the Amen he has affixed to the holy law—and who promises, in full assurance of inherent ability, ver. 112, to perform and keep God's righteous judgments. Say, can this be any other than the Christ? C.

Ver. 112, Depart From me. Contrast these words with the prophetic anticipation of judgment, Mat. 7.23—and then say, are not these the words of Hum who is appointed Judge of the quick and the dead? C.

Ver. 130. All human instruction comes by words spoken to the ear, or exhibited to the eye, or touch; these bring the light (manifestation) of natural things to the understanding. But these words always require more or less the aid of a teacher. So God

known of old bthat thou hast founded them for

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead amy cause, and deliver me: quicken me according to thy word.

155 Salvation⁹ is far from the wicked: for they seek not thy statutes.

156 Great are thy tender mercies, O LORD: quicken' me according to thy judgments.

157 Many are my persecutors and mine enemies; yet 'do I not decline from thy testimonies.

158 I' beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quickene me, O Lord, according to thy lovingkindness.

160 Thyp word is true from the beginning:5 and every one of thy righteous judgments endureth for ever.

161 Princes* have persecuted me without a cause: but my heart standeth in awe of thy word.6

162 It rejoice at thy word, as one that findeth great spoil.

163 I" hate and abhor lying: "but thy law do I love.

164 Seven* times a-day do I praise thee because of thy righteous judgments.

165 Greaty peace have they which love thy law; and 7nothing shall offend them.8

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 Mya soul hath kept thy testimonies; and I love them exceedingly.

A.M. cir. 2989. B.C. cir. 1015.

b ver.142,160. Lu.21. 33. Ps.111.8. Mat.5,18; 24.35.1 Pe.1.23,25. cl.a.5.1.Ps.25.18,19. Ex. 1.7,8.ver.16. d Mi.7.9.1 Jn.2.1.Ps. 35.1,23;43.1.

e ver.25,40,50. E Lu.16.24. Job 5 4; 21.14. Ps.73.27. Is.3, τι. Ro.2.8,9.

h Ps.86.13,15; 69.13, 16.1s.63.7. 4 Or, many. £ ver.25,40,149. f Ps.3.1;22.12,16.

7 Fs. 3.122.12,10.

& ver.110,141: Ps.44
17. 1 Co.15.58. Pr.4.18.
Job 17.9.

! ver.53,136. Eze. 9.
4.Je.9.1-4;13.17.

ver.97,127,128.

ø ver.25,88.

≠ ver.86,138,142; Ps. 19.8.o.

5 Heb. The begin-ning of thy word is true. q ver.96,142,144,152.

9 ver.06.142.144.152.
7 I Sa. 24.0, II.15.17;
26.19-21.23; 79.4 ver.
23 P Sa.4.4.18.66.2. Job
31.14.32
6 No one can fail
herein to recognize
the spotless Jesus—
persecuted by Herod,
by the chief priests
and council, and
fanal delivered over
and council, and
fanal delivered over
already pronouna
already pronouna
ham innocent.—C.

Je.15.16.ver.72,111, /• ≈ ver.29,104.

Ps.55.17;48.11; 97. 8;58.10,11; ver.62. Re. 19.2. Ep. 5. 20. 1 Th.5. 18.

18. y Pr. 3. 2.17. Is. 32.17. Jn. 14.27. Ph. 4.7. Ga. 6. 16. Eze. 34.25.

7 Heb. They shall have no stumbling-block, 1 Pe. 2.8. 1 Jn. 2.

8 Peace springing from trust in God, the author of the law, and from a consciousness of the divine favour—being no longer too mented by its warning and reproving properties of those who obey. The constraint of those who obey the serve the serve them from the hope of the rich reward promised to those who obed those who obed those who obed those who love God and his law shall not stumble. God will preserve them from the power or temptation.—P.

**Ge.4938.Ps.130.5

Ge.49 18.Ps.130.5. 7;ver.81.1 Jn.3.2,3. a ver.2-8,168,97,159. Ro.7.- A.M. cir. 2989, B.C. cir. 2015.

b lob 34.21. Pr. 5.21. Ge.17.1.Ps.139.1-3. cver. 145-149, 170. Lu. 11.8. Ja.5.16. d Pr.2.6, r. Ja. 1. 5. 2 Sa. 7. 25. ver. 144, 18. Ps.50.15;91.15.

Fs.50.15;91.15.

& Ps.71.8,15,23,24;50.

23;33.1; ver.7. Mat.12.

34,35.

g Ps.22.22; 40.9, 10;
78.2-8.

& Ps.12.6; ver.86,138,
142,144.R0.7.12,14.

Ge. 49. 18. ver 81, 166. / Ps. 1, 2; ver. 16, 47,

1 PS. 1, 2; ver. 10, 47, 77,162,167, n PS.80.18;71.23.

\$\rho \text{R0.8.28.PS.35.1;43.1.2 Co.4.17.} \rho \text{Is.53.6.Mat.18.12, 13. Lu. 15. 4, 5. 1 Pe. 2, 25.

13. Lu. 15. 4, 5. 1 rc. a. 25.

This final appeal is very touching. The psalmist casts himself an humble, helpless, erring suppliant at the feet of his God. He confesses his inability even to aid himself. His only trust is in the divine goodness and mercy.

—P.

PSALM CXX.

B.C. cir. 1058. Ps. cxx.-cxxxiv.

calls of Juniper.

• Mi.J.1-5.Ps. Leo.T111442.4. with Ge. 10.2

• The idea is that

• was exposed to as much danger as the
living an exile among the
living an exile among the
barks or in the black
tents of the wild
Arabs.—P.

‡ Ro.3.2.Tit.3.3.

• Or, a man of

b Or, a man of peace.
6 The proper characteristic of Christ, the Prince of peace, Isix. But alas! how ungratefully is his love repaid by carnal minds—enmity against God! Ro.8.7. A Ps.109.4,5;35.20.

dom of Christianity and the circumstances of society. If piety were a restraint or a burden, this opinion might be true: but since it is a privilege and a blessing, it must be unfounded. C. Ver. 160. Let my cry. A cry is the voice of a child in want or pain, or of man or woman in deep and poignant distress. Of the cries of our Lord in his distress we have no special record beyond that contained in Mat. 27. 46, 50. But Paul, by the Spirit, leads us more into the secret history of our Lord's heart, feelings, and sufferings, and declares, in accordance with all that is written of him in the Psalms, that, 'in the days of his flesh,' he 'offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared,' He. 5. 7. C.

REFLECTIONS.—Let this psalm be a touchstone by which I may try my heart and my life. Let me con-

which I may try my heart and my life. Let me constantly inquire-Are these gracious tempers and holy exercises of faith, love, hope, humility, patience, and zeal, to be found in my soul? Has my heart, purged from an evil conscience in Jesus' blood, made these meditations, prayers, resolutions, and confessions truly my own? Is God's Word, his Testaments in Jesus' blood, the sole standard of all my faith and law of my practice? Is it the channel of Jesus' fulness of grace and comfort to my heart? Is it the instructor, the and comfort to my heart! Is it the instructor, the counsellor, the quickener, the medicine, the armour, the treasury, the wealth, the support, the guard, the joy, and the ALL of my soul? Do I receive it as a word to me from God, and use it as my plea with him for whatever I need? Happy is he that is thus living in these delicities of a medical delicities. in these delightful exercises

PSALM CXX. Title. This and the fourteen following psalms are entitled Songs of Degrees, or Ascending. Why or from whom they received this title, no man knows, and conjectures are manifold, but useless. C.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

169 Lete my cry come near before thee, O LORD: dgive me understanding according to thy

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 Myg tongue shall speak of thy word: *for all thy commandments are righteousness.

173 Let thine hand help me: for I have chosen thy precepts.

174 Ik have longed for thy salvation, O LORD; and thy law is my delight.

175 Let" my soul live, and it shall praise

thee; and let thy judgments help me.

176 I^p have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments.9

PSALM CXX.

1 David, praying against Doeg, 3 reproveth his tongue, 5 com-plaineth of his necessary conversation with the wicked.

aA song of degrees.

N myb distress I cried unto the Lord, and L he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?2

4 Sharpd arrows of the mighty, with coals of iuniper.ª

5 Woe is me that I sojourn in Mesech, that dwell in the tents of Kedar!4

6 My soul hath long dwelt with him 9that hateth peace.

7 I am for peace: but when I speak, they are for war.

Ver. 1. In my distress. There can be no question that Ps. cxviii. is delivered in the name of Christ. See ver. 22. On comparing this verse with Ps. 118, 5, the identity of the speaker in the two psalms will scarcely be questioned. Comp. also Ps. lii. C. Ver. 4. In ver. 3 a question is asked substantially as follows:—
'What shall the deceiful tongue give thee—what will it do to thee?' Reference is made to the person who uses his tongue in this manner. What effect will it entail upon him—what punishment will it bring? The reply is given in ver. 4, in language highly figurative. It will entail such punishment as would be inflicted by the sharp arrows of the warrior; it will by. such exquisite pain as would be produced by the glowing cos. 3 of juniper, the heat of which is intense. P.

REFLECTIONS.—Inveterate maline against the sail.

REFLECTIONS.—Inveterate malice against the sain. never refuses the basest means of venting itself: and it is the saints' ordinary lot to be virulently reproached by the wicked. But dreadful, penetrating, destructive, furious, and lasting is the ruin of their reproachers at last! It is grievous for the lovers of God to be long removed from public ordinances, or to be forced by necessity into continued connections with the wicked. But every one born of God ought to be a child of peace. Envy and strife are all from hell. And though others continue inveterate, we ought to abound in charity, and follow the things which make for peace.

PSALM CXXI. Ver. 1. The margin, Boothroyd, and other high authorities, read this verse as two questions, and this sense seems preferable. C.

Ver. 2. Recollecting first that this, being a promise of the Spirit, must be true—then there will be little difficulty in concluding that such a promise could only be realized in Christ. See also ver. 7, 8. Here the church, by the Spirit, replies to Christ, and ministers to him promises nearly parallel to those in Ps. xci. C.

REFLECTIONS.-In every difficulty our eyes ought

teaches by words; but his Spirit is the teacher that effects the entrance and diffuses the light of Jesus! C.

Ver. 130. My seal heath consumed me. The quotation (Jn. 2. 17) from Ps. 69. 9, and, so far as it goes, its perfect parallelism to that in this verse, affords a farther evidence that this psalm is dictated by the Spirit in the person of Christ. C.

Ver. 142. The righteousness of God never means a rule of fateousness, any more than the love of God means a mere rule love. The love of God means just the love of God, neither more nor less. It is the work which God the Father gave the Son to do; it is the work which God the Father gave the Son to do; it is the work which God the father gave the Son to do; it is the work which God the father gave the sabideth for ever. C.

Ver. 148. Study, business, and piety alike court early and late hours. The student of nature, art, literature, or science awakes before the sun, outwatches the stars, and often disregards the sacrifice of health at the shrine of his beloved idol. The pursuit of riches claims votaries still more numerous and decided. And surely piety can claim no less. Wherefore, if its studies, privileges, and duties be shuffled into some mere corner of time and attention, what is it but a sure preparative for being speedily and infinal'y cast away!—Abot, The continuity of piety in thought, temper, reading, and prayer, is the only sufficient evidence of its sincerity and vitality. C.

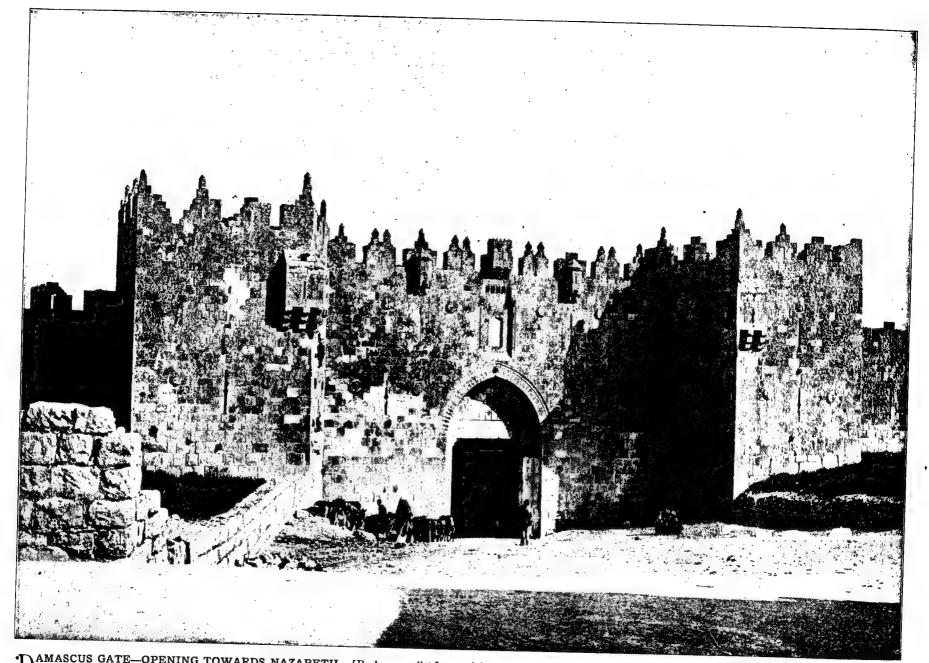
Ver. 156. He that prays, 'O Lord, quicken me according to lyny judgments,' must be one who has nothing to fear, because certain, when judged, to be justified in the Spirit, i Ti, 3.-16. C.

Ver. 157. Fear, favour, and covetousness are the three great causes of decliving from a faithful adherence to the testimonies of God. Fear of suffering or loss begets base compliances with protor of all evil,' bribes many to forsake what they believe to be true, follow what they know to be error, and practise what they feleve to be sinc.

Ver. 164. Streen times and y. That seven signifies c

true, follow what they know to be feel to be sin. C.

Ver. 16a. Seven times a-day. That seven signifies completeness is undoubted. It seems equally undoubted that here it signifies seven fixed and specific periods for secret prayer.—Note, Fixed times of prayer seem to many inconsistent with the free-



AMASCUS GATE—OPENING TOWARDS NAZARETH. [Psalms, cxxii:2.]—
"Our feet shall stand within thy gates, O Jerusalem." Damascus gate, or the gate of the column through which passes the north road to Galilee and Damascus, is the most ornamental of all the gates which stand in the walls of Jerusalem. It is made picturesque because of its many turrets and battlements. The Damascus gate, according to Bartlet, is a fine piece of Saracenic architecture. Other authorities

claim that it dates back to a more remote antiquity than Bartlet supposes. This gate is not a great ways from the place supposed by many now to be the site of Mount Calvary. The tombs of the kings are about 1100 paces north of Damascus gate. Next to Jaffa gate, the Damascus gate is the one most frequently used of any in the Jerusalem walls.

PSALM CXXI

The great safety of the godly, who put their trust in God's protection. aA song of degrees.

WILL lift^b up mine eyes unto the hills, from whence cometh my help.1

2 Myo help cometh from the LORD, which made heaven and earth.

3 Hed will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: 9the Lord is thy shade upon thy right hand.2

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

8 The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

PSALM CXXII.

1 David expresseth his joy for the church, 6 and prayeth for the peace thereof.

^aA song of degrees of David.

us go into the house of the LORD.

Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whithers the tribes go up, the tribes of the Lord, unto the htestimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.2

7 Peacek be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the Lord our God I will seek thy good.

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

aA song of degrees.

NTO thee lift I up mine eyes, O thou that dwellest in the heavens.

PSALM CXXI. a Ps. cxx,-cxxxiv.

tles. b Ps.87.1:76.2;2.6;3. b Ps.87,176.2; 2.6; 3. £59.11,123.1. 1 Or, Shall I lift up mine eyes to the hills! whence should my help come! Je.3. 23.

my hetp come I [c.3: 23, c. Ho.13:o. Ps.124.8; 38:18:32-48, d. I St. 2:o. Pr.3:25; 26. De. 3:3. Ps.6:2:23; 24: Pe.1:5. Jude 1. Jin. 10.28;20, e. Is. 27: 3: 1 Ki.18: 27. Ps. 27:1; 3: 27: 8; 44: 23: 9: 18: 3: 3: 12: 2; 4: 6. Ex. 17: 21. Ps. 16: 8; 100. 31. Ga. 2: 21.

E 13.25 - 4 - 32.2; 4 - 0. Ex. 13.2x | Fs. 10.5; 10.9; 10.3; 12.10x | Cx. 10.3x | Cx. 10.3

PSALM CXXII.

B.C. cir. 1021. α Ps. cxx.-cxxxiv, titles. δ Ps.84.1,2; 42.4; 55.

A Ark, Ex.16.34;26.

33.34. 1 Heb. do sit, 1 2 Ch.19.8, De.17.8,

PSALM CXXIII.

B.C. CII, 1021.

Same as in the former psalm—the Lord interceding for his
charch. Compare.
with Ps. Caxi.—C.
Pr. 31.15. Job 7.2.
d 0c.49.18:32.36.Ps.
110. 81; 71. 41; 62. 1, 5.
10. 83.7; 83.05.05; 79.444.17.14.
2 We have been scorned—men have
treated us with contreated us.

2 San. A. San. A.
2 San. A. San. A.
2 Liu 10. 14. Ps. 110.2110.
2 Job 12. 5. Pr. 21. 24.

PSALM CXXIV.

a PS, CXX.-CXXIV.

titles. 15,1 & CC.

6 EX.15.1, & CC.

7 PS.54.118.6, He.

15,3 RO. 32.

15,3 RO. 32.

15,3 RO. 32.

15,3 RO. 32.

16 EX. 10 PS.

16 EX. 10 PS.

17 Cam when the sons of men did not rise up to destroy the children of God.—C.

4 G. 6.3.15, PS. 37, 32,

21. 273.110.18

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1.7.Ni.10.32.
g Job 38.11. Ps.18.4;
65.1.2. Is.8.7,8.14.3.2:59.
19. Je.46.7,8. Da.9.26;
11.22,40. 2 Ch. 20. 12.
Re.12.76.
h Ps.9.2.3; 18.49,50;
83.11: 46.6-1; 72.18.
t Sa.17.34.35. Pr. 30. 14. # Ps. 91. 3; 25. 15, 17; 119.110. Pr.6.5. 2 Ti.2.

110.110. Př.6.5. a Tř.2.

20.
21 The snare of appetite, the spare of failse doctrine, and the snare of covet-ousness, which Sattan Lord, Mat. 4.3.6.9. The world also prepares the snare of smiles and frowns, but out of them all the Lord delivers his servants—C.

27 Př. 120. 420. 5.7.50.

27 Př. 120. 420. 5.7.50.

20. 10.

B.C. cir. 1020. a Ps. cxx.-cxxxiv. titles. b Ps.25,2;31.1;34.22; 62.2.6. Pr.10.25. Mat. 16.18.1Pe.1.5.18.45.17.

102.2.0. FT.10.25. Mat. 70.18.1Pc.1.51.4s.27.1

1 The psalmist does not mean to assert the physical impossibility of removing been accomplished by human perseverance; but the moral impossibility, because it is still providentially guarded by the feep-rooted consuction of its sacred 62cc.2. Ps.9.1.9.0.2, dept. 25.2.2.3.3.7. 10.28.29. Jude 1.Col. 3.3 d Pt.22.8.1s.10.514.56. Ps.10.9.14. De. 33.57.6.1 Co. 10.13.Re. 2. 10. Heb. wickedness. Ps. 84.31.34.9.10.

B.C. cir. rozi, a Ps. cxx.-cxxiv, litles. b Ps. rozi,
2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; dso our

eyes wait upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.2

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance. aA song of degrees of David.

F it had not been the Lord who was on our I side, now may Israel say;

2 If it had not been the LORD who was on our side, when dmen rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Theng the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our

6 Blessed, be the Lord, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare2 of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked. aA song of degrees.

THEY bethat trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

2 Asc the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever.

3 Ford the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their

to be fixed on God, in his temple, his Christ, his heaven, as the author of our help, protection, and deliverance. He is a sure refuge to them who flee to him; and with him nothing is impossible. In him nothing good can be wanting, no direction, no preservation; and in him no troubles can hurt us

PSALM CXXII. Ver. 1. I was glad. There is clearly but a single speaker in ver. 1, 8, 9, and this is the 1 rince of peace, who alone has power to grant true peace to his church. Jn. 14. 27. C. Ver. 6. Pray. Intercession forms, at present, the great work of Christ in heaven, He. 7. 25; and if Christ be in us the hope of glory, Col. 1. 27, his power and presence will chiefly appear in the concurrence of our spirit with his. C. Ver. 8. For my brethren. Can Christ ever call sinners brethren? The mystery is solved by their 'being born again of water and of the Spirit,' and therefore he is not ashained to call them brethren. He. 2. 11, 12. C.

REFLECTIONS.—They who love God himself cannot but delight to draw near unto him in the ordinances of his worship: cannot but love his church, and he

of his worship; cannot but love his church, and be

earnestly concerned in prayer and in practice for her real welfare. From regard to the saints, who are therein begotten and nourished up to eternal life, and especially from regard to the honour of her God, they will constantly seek her good.

PSALM CXXIII. Ver. 2. In several eastern countries, masters and mistresses call their servants by clapping the hands; and direct them in their work by signs, often imperceptible to strangers. Some interpreters think the verse refers to servants condemned to punishment, and watching for a sign of mitigation or foreigness.

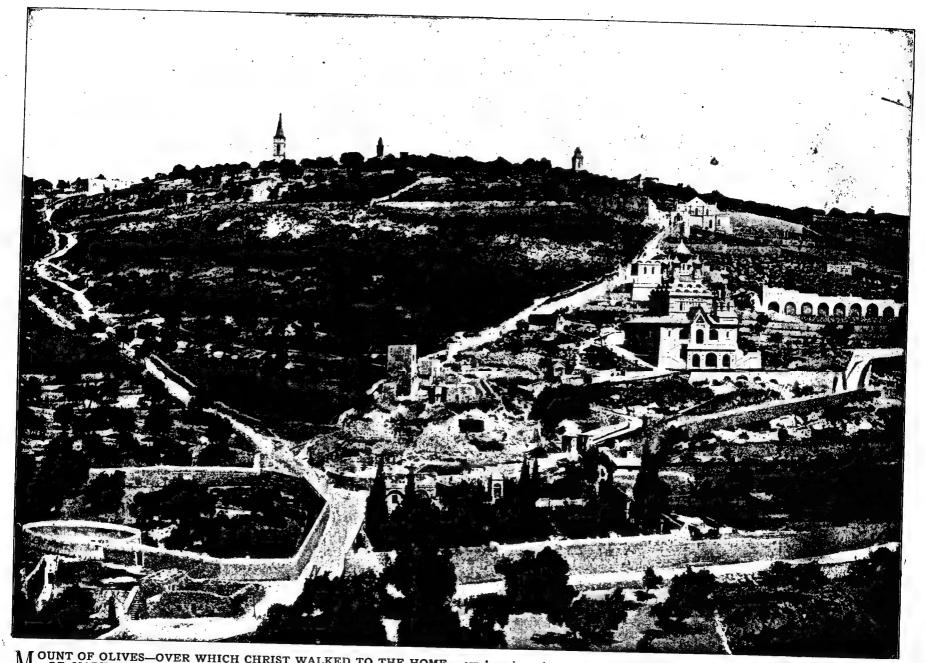
REFLECTIONS.-In what a humble, resigned, and obedient temper, and with what earnestness, ought we to look up to God for help and deliverance. While his great mercy encourages us, our great contempt and trouble should drive us to his throne of grace, and oblige us to wait upon him till he grant our requests.

the enemies of the church rage against her, and threaten to carry all before them! But power and policy in vain unite to destroy the souls faithful to our God. And when we are in appearance nearest to be overcome and perish, we then may be made more eminently to experience the salvation of God.

PSALM CXXV. Ver. 2. Jerusalem stands on the summit of a broad mountain ridge, which is broken into a wilderness of bare crowns of limestone, separated by deep ravines. Upon two of these crowns, Zion and Moriah, the ancient city was founded; and these two were bounded on the east by the valley of Kidron, and on the west and south by Hinnom. All around the site are loftier summits—nothing approaching to mountains, but rounded, irregular ridges, overtopping the buildings of the city from 50 to 500 ft. Thus it is that 'the mountains are round about Jerusalem.' P.

Ver. 3. Righteous. Those who, by faith of Jesus Christ, are endowed and clothed with 'the righteousness of God,' Phi.3.9. C.

PSALM CXXIV. REFLECTIONS.—How furiously | Reflections.—Happy are they who trust in the Lord! Immovable is their spiritual state. They



OUNT OF OLIVES—OVER WHICH CHRIST WALKED TO THE HOME OF MARY AND MARTHA. [Psalms, cxxv:2.]—"As the mountains are even forever." East of the valley of Jehoshaphat rises the Mount of Olives. This is one of the mountains which the Psalmist refers to as standing round about Jerusalem. There are a number of olive trees still found upon the mountain, and upon its west-

ern base is a cluster of ancient ones known throughout the world to indicate the Garden of Gethsemane. The top of this mountain is held by many to be the place where the Savior left the earth, and his footsteps are still shown to those who are willing to believe extraordinary things. According to the Scripture, Christ ascended from Bethany. From the top of the Mount of Olives we have the most commanding view of the city of Jerusalem.

crooked ways, the Lord shall lead them forth with the workers of iniquity: "but peace shall be upon Israel.

PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth her own future joyfulness. aA song of degrees.

WHEN the Lord turned again the captivity of Zion, we were like them that dream.

2 Thene was our mouth filled with laughter, and our tongue with singing: then dsaid they among the heathen, The Lord hath done great things for them.2

3 The LORD hath done great things for us,

whereof we are glad.

4 Turns again our captivity, O Lord, as the streams in the south.4

5 They that sow in tears shall reap in joy.5

6 He' that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM CXXVII.

1 The vanity of human endeavours without God's blessing. 3 Children are God's gift.

A song of degrees for Solomon.

EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but

in vain. 2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.

3 Lo. children are an heritage of the LORD;

and the fruit of the womb is his reward. 4 Ash arrows are in the hand of a mighty

man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak³ with the enemies in the gate.

PSALM . CXXVIII.

The sundry blessings which follow them that fear God. aA song of degrees.

BLESSED bis every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house; "thy children like olive plants round about thy table.

A.M. cir. 2984. B.C. cir. 1020.

& Ps. 128.6. Gal. 6.16. Eze. 34.25;37.26. Ho.2. 18. Is. 54.10, 13;9.7.

PSALM CXXVI.
B.C. cir. 535.
a Ps. cir.-crxxiv.
titles.
1 Heb. returned the

returning of Zion, Ezri, Ps.53.6:85.1. b Ac.12.9. Lu.24.11.

δ Ac. 12.9. Lü.24.11. Ge.45.26. c PS. 14.753 6. Job 8. 21. 15. 35. 10. Re. 14. 3; 19.1-718.20. d PS. 58.10:64.9. Eze. 36.35.3637.21.28. 2 Heb. kath mag-nified to do with them. c PS. 18.50, 51; 72.18. Re.19.18-20; 18.20; 12. 10.

g Ps. 85, 4. Ho.1.11. Je.3.18. Is-41.18; 43-19;

PSALM CXXVIII. B.C. cir. 2015. a Ps. cxx.-cxxxiv. titles.

a Ps. cxx.-cxxiv; titles. δ Ps. 112. 1; 115. 13; 110,1; 11-3. Ac. 10. 35- Job 11.8. c Ge.3.10, Is. 65, 21-23;60.8. d Is. 3, 10. Ps. 19. 11. Ro. 2-7,10.1 Co. 15.58. ε ΕΖεσ, 10.0 Pr. 51.5; 16. Ps. 52. 8. Je. 11. 10. Ho. 14-6.7. g Ps. 144.12.

A.M. cir. 2989. B.C. cir. 1015.

Ps. 133.3; 134.3;20. 2;118.26.15.2.3. f Ps. 122.6, 7. Is. 33. 20;54.13. f Ge. 50. 23. Job 42. 16. Pr. 17. 6. Ps. 125. 5 Ga. 6. 16. 1s. 66. 12; 59. 21.

PSALM CXXIX.

B.C. cir. 1045-a Ps. cxx.-cxxxiv. titles. b Or, Much, Ex. i. Ju.iii.iv.vi.x.xiii. x Sa. iv.xiii. xxxi. 2 Ch. xii. xxxvi.xxxii. xxxii. xxxvii.Ezr. iv.v. La.t.

c Je.2.2.Ho.2,15; 11. 1,Eze.16.1-14;23.3. d Jn.16.33. Job 5.19. Ps.34.19.Re.12.7,8.

e 1s.51.23. He.11.36. ver.1,2. Job 4.8. Ho.10. 13. g De.32.35,36. 2 Th. 1.6,7. Ps.140.5;124.7,8.

g De. 22.55, % 2 Th.
10.7, PS. 1405, 1124, PS.
1 The cords of bondage, He hath freed us from slavery—he did so in Egypt, and often in Palestine when our idolatries brought upon us the curse of Heaven and the slavery of Marco. 16.22. PS. 6. 10. (35.27; 21. 8-12; 48. 3-7; 32. 9-28. 18. 37; 34-38. Je.lii. Re. vi.xvii.xvi. Es. vii.x.
 f PS. 37. 377, 319; 92. 7; 89. Mat.13.0, 21.
2 The roofs of all eastern houses are flat, and covered with clay pressed down and carefully rolled shoots up upon it luxuriantly; but as the season advances, and the rain coases, the sun scorches it, and it withers more rapidly than it grew.

pidly train it grew.

f Ru.2.4.Ps.118.26.

3 It is the universal practice in Palestine when passing a field of reapers, to address them with a blessing. The words usually employed as those in this verre. The meaning evidently is that such a blessing could never be given to those cutting the withered grass on the houseriop. It would be a mockery.—P.

PSALM CXXX.

PSALM CXXX.
B.C. cir. 1058 or 1034.
a Ps.cxx.&c. titles.
b La. 355. Jonab. co. 16.
b La. 355. Jonab. co. 16.
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2.19. A Ps.27.14;33.20;40

A PR-97.14; 33-20; 40.

1.4.
1.5. Ge. 91. 81. 81. 87;
20. 18:26. 80, 1.8. 3.26.

1 Or, which watch unto the morning.

J PS. 71. 54. 25. 11;
115. 9-11; 31. 24; 33. 22.

RO. 8.24 He. 10. 35.

A Ex. 34. 6.7. PS. 103. 826. 51; 15. 55. 7. RO. 5.

20. 21. Ep. 1.7; 2.7; 2.7.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 Theh LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

A song of degrees.

MANY ab time have they afflicted me from my byouth, may Israel now say:

2 Many a time have they afflicted me from my youth; yet they have not prevailed against

3 The 'ploughers ploughed upon my back: they made long their furrows.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.1

5 Leth them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the housetops, which withereth afore it groweth up;2

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, 'The blessing of the Lord be upon you: we bless you in the name of the Lord.3

PSALM CXXX.

1 The psalmist, in distress, professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

«A song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, Lord, shouldest mark iniquities, O LORD, who shall stand?

.4 But there is forgiveness with thee, that thou mayest be feared.

5 I' wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

7 Let' Israel hope in the Lord: *for with the LORD there is mercy, and with him is plenteous redemption.

are established, guarded, and protected by God; and, in performance of his promise, he will supply them with everything good. But dreadful and lasting is their misery who apostatize from him to the paths of

PSALM CXXVI. Ver. r. When. The when in this verse, fike the now in Ps. 124. 1, is confined to no special period; for the whole history of Israel, from the moment they became a people, has been a history of captivities in the hands of enemies, and merciful deliverances by the hand of their God. C.

REFLECTIONS.—God's church is often in great tribu-

lation for a time: and no deliverance comes till God himself effect it. Noted deliverances make observers to wonder, and saints to rejoice. But the more his people are now exercised in spiritual mourning, the more remarkable shall be their fruits of holiness and

PSALM CXXVII. Ver. 2. 50. 'Surely' (Horne). The affections of God's children are set upon things above; and though not free from sorrow or anxiety, they are always able to cast their cares upon him that careth for them, 1 Pe. 5. 7. Therefore, while the world waketh, God's beloved sleep; yea, in hours of deepest calamity he sends them the repose that a purified conscience can alone confer. Argyle slept in calm composure the night before his martyrdom: his chief persecutor saw it, and never forgot this miracle of grace. C.

Refelections—The less we depend the send that the same content of the same can be send to the same can be sent to the same can be send to the same can be sent to the same can

REFLECTIONS. -The less we depend upon our own schemes, or lean to our own understanding, and the more we look up to God for help and direction, the better shall we prosper. The most prudent projects and plans, the most anxious cares, and the most toilsome labours, are all to no purpose without God's blessing. But happy in their rest, and happier in their dutiful children, are they whom he blesses!

PSALM CXXVIII. Ver. 2. To many nothing appears more 1071

irksome or more degrading than labour. In the view of God it is blessed; and gratefully to enjoy the produce of a man's toil, is declared to be a special mark of the divine goodness. C. Ver. 5. Thou shalt see the good of Yerusalem. The believer always sees the good, even of the natural Jerusalem; he sees it in her present converts to Jesus, and her future restoration. Of the spiritual Jerusalem, the good is visible to sense, as well as to faith. C.

REFLECTIONS.-How excellent and profitable is real and experimental godliness, issuing in a holy practice! It draws the blessing of God upon our labours, our families, on the church of God, and on our posterity.

PSALM CXXIX. Ver. 1. The now here, as in Ps. 124.1, refers to no particular time in the history of Israel; but was true at all times since Israel was first persecuted by Esau. And surely till the end, 'all who live godly in Christ Jesus must suffer

persecution, 2 Ti. 3. 12. C. Ver. 2. Prevailed. That is, they have not prevailed to lead

8 And he shall redeem Israel from all his A.M. cir. 2046 or 2970. iniquities.

PSALM CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God. A song of degrees of David.

ORD, bmy heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high2 for me.

2 Surely I have behaved and quieted 3myself, as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the Lord from henceforth4 and for ever.

PSALM CXXXII.

1 David, in his prayer, commendeth unto God the religious care he ad for the ark. 8 His prayer at the removing of the ark, 11 with a had for the ark. repetition of God's promises.

aA song of degrees.

ORD, remember bDavid, and all his cafflictions:

1 2 How he sware unto the Lord, and vowed nto the mighty God of Jacob;
3 Surely I will not come into the tabernacle f my house, nor go up into my bed;
4 I will not give sleep to mine eyes, or slumer to mine eyelids,
5 Until I find out ha place for the Lord, and abitation for the mighty God of Jacob.
6 Lo, we heard of it at Ephratah: we found in the fields of the wood. The will go into his tabernacles: we will corship at his footstool. A rise and let thy saints shout for joy.

10 For' thy servant David's sake turn not way the face of thine anointed.

A ver. 16 Joba, 14 Is.61.10(65.14; IX.8.66.

Per. 16 dec. 10 Mat. 3.15. In gentle flat in the Scholars. Charac. The first had been deposited in a house distance from the tabernacle when the defensation of the mighty God of Jacob.

24 Lord was at a distance from the Lord, and abeen deposited in a house deep deposited in a house of the corship at his footstool. Decrease we will see the second of the same and the same unto 'the mighty God of Jacob;

of my house, nor go up into my bed;

ber to mine eyelids,

habitation for the mighty God of Jacob. it in the sfields of the wood.

worship at his footstool.⁵

the ark of thy strength.

ness; and let thy saints shout for joy.

away the face of thine anointed.

J Ps.68.1; 78.67. Nu. 10.35.2 Ch. 6.47.42.

& ver. 16. J ob 29.14. Is.61.10; 65.14.1 Ki. 8.66.

I ver. 11 Ki. 11.13; 15.5.2 Sa.7.22. Ho.3.5.

/ Mat. 1.21. 1 Jn. 3.5, 8. Jn. 1.29. Ps. 103.3.4. Col. 1.14. Ro. 6.14.

g Hag. 1. 4. Pr. 6. 4. Ec.9. 10. Mat.3.15. Jn.

PSALM CXXXI.

B.C. cir. 1058.

PS. cxx.-cxxxiv.
titles.

De.17.20; 9.19. Pr.
6.17;21.4;30.13. Job 42.
23.

P.8-89.34, 35. Nu.
33.93.1S.14.5.39
-0.2S.3.7.12.1 Ki. 8.
25.2 Ch. 6. 16. Lu. 1, 25.
05. Ac. 23.
6 Heb. thy belly.
16. 31.0 De. 6.2. P.
19. 11. 14, 102. 28.
Repart 86.69.48.1.1.
6.22 87.1.2.5. Ep.2.2.
20.6.16.
r PS.68.16.76.2; 87.1,
2. 1 Heb. war.
2 Heb. wonderful.
3 Heb. my scul.
c Mat. 18.3. 1 Co. 14.

20. d Ps.130.7;71.14;146. 5-10. He.3.6.1 Pe.1.13. 4 Heb. from now.

r Ps.68.16;76.2;87.1, 2. s Ps. 147. 14; 68. 10. Ex.23.25.00.24. 7 Or, surely, 4 Lu.1.53. uver.0.2Ch.6.41.Ps. 149. 4. Phi. 33:4. 4. ls. 33:40.51.11;61.10,17. v 1 Ki. 11. 36; 15. 4. Lu.1.69. 16.23.5. 18.11. LZec.3.860.12. 8 Or, candie, 2 Ch. PSALM CXXXII. B.C. cir. 1045.

a Ps. cxx.-cxxxiv, titles. iles. b Ge,8.1. Ps.25.7;89.

6 Ge.8.1 Ps.25.7;89
3,20,35
c 1 Ch. xiii.xv.xxii...
xxvi., with 1 Sa. xvi...
xxxi.s3,2=10.
d 2 Sa. 7. 1, 8 C. Ps.
76.11; 56.12; 61.5, 8:66
13; 116.14, 18; 119, 106.
Je.30,21.
c Ge.17. 1; 18. 14; 49.
24. o Or, canale, 2 Ch.
21.7.

* Job 8.22. Ps.35.26,
27. Re. 19.17-20.

* P S. 72. 8-10, 17, Is.
9.6.7; 32.1; 52.13;53.12.
Mat. 28.13. Lu. 1 32.33.
1 Ti.r. 17; 6.15. Re. 11.
15;17.14.

PSALM CXXXIII. B.C. cir, 1048 or 1021.

B.C. cir, 1048 or 1021.

A Ps. cxx.-cxxxiv.

titles.

b Ge.13.8.He.13.1, 1

CO.1.10.Ep.4.3,6.1 Pe.
2.17;3.8.

1 Heb. even to-

PSALM CXXXIV

11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body⁶ will I set upon thy throne.

12 Ifp thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the Lord hath chosen Zion; he hath desired it for his habitation.

14 This is my rest for ever: here will I dwell: for I have desired it.

15 I's will abundantly bless her provision; I will satisfy her poor with bread:

16 I" will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp⁸ for mine anointed.

18 His enemies will I clothe with shame: but 'upon himself shall his crown flourish.

PSALM CXXXIII.

The blessedness of unity among brethren.

aA song of degrees of David.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! 2 It is like the 'precious ointment' upon the

head, that ran down upon the beard, even Aaron's beard; that went down to the *skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of 'Zion: for there the LORD commanded the blessing, even life for evermore.

PSALM CXXXIV.

An exhortation to God's servants to cless God. "A song of degrees.

PSALM CXXXIV.
B.C. cir. 1016.
PS.cxx. &c. titles.
PS.135, 1, 2, Le. 8.
Sys. 135, 1, 2, Le. 8.
PSALM CX
An exhortation to God's service the arterial pouring out the arterial song of corrections of the carenty pattern, the priests and Levies in their courses kept nightly as well as daily watch in the temple.—C. BEHOLD, bless^b ye the Lord, all ye servants of the Lord, which by right¹ stand

Israel into apostasy, as Midian, Nu. 25.2, 3, and afterwards Antiochus, severally attempted—nor have they prevailed to extirpate the nation, as Haman sought, and several Gentile nations have since endeavoured. C.

REFLECTIONS.—In every age the seed of the serpent

has raged in enmity against Jesus Christ and his church. There is no going honourably to heaven but through great tribulation. But let the wicked lay their plots, and execute them as they will, God will deliver all who accept Christ; and unbelievers shall plunge themselves at last into the most dreadful disappointment and ruin. The curse of God shall blast them, with all their schemes and extensive. with all their schemes and attempts.

PSALM CXXX. Ver. 1. On comparing this verse with Ps. 40. 1, 2, &c., there can be no doubt of their parallelism: but that Ps. xl. is spoken in the person of Christ, is settled by the quotation, He. 10. 5, whence it follows that in this psalm the speaker also is Messiah. C. Ver. 3. If thou shouldst mark down sins indelibly, instead of cleansing them away in the blood of the Lamb, who would dare to appear before thee under such innumerable and condemning stains? C.

REFLECTIONS .- In the most fearful manner God often corrects his own children in their way to his kingdom. But while there is a praying heart within them, and a prayer-hearing God above them, there is no ground of despair. Sense of guilt is the first thing that strikes the mind of a convinced sinner; and did not God manifest his forgiving mercy, it would drive him to despair. But the faith of God's forgiving our sins, for Christ's sake, bestirs a holy awe of, regard to, and earnest waiting for him. And the more we taste of God's forgiving and redeeming goodness, the more shall we encourage others to flee to him, and hope in him, in the time of great guilt and trouble. And not only is God ready to, but he certainly will, accomplish

the perfect redemption of all his people from sin and all its consequences.

PSALM CXXXI. Ver. x. My heart is not haughty. The true description of him who said, 'Come unto me, all ye that labour and are heavy laden,' 'learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls,' Mat. xx.

28, 29. C.
REFLECTIONS.—Humility is the ornament of every station. A child-like spirit, meek and weaned from the things of this world, is a good symptom of a gracious heart. But to wade out of our depth, either in religion, learning, or power, is dangerous. And proud looks show a proud heart. If we are in trouble, let us patiently hope and wait till God bring us out of They who hope in Jesus Christ, and wait for his salvation, shall partake of it in time and in eternity.

PSALM CXXXII. Ver. 1. (1) Some suppose this psalm was written on occasion of bringing the ark from Baale, 2 Sa. vi. (2) Others, from comp. ver. 8, 9 with 2 Ch. 6.47, 42, suppose it written by Solomon for the dedication of the temple. (3) While A. Clarke supposes it written for the dedication of the second temple. On the first of these suppositions, it is impossible to reconcile ver. 2-5 with the history in 2 Sa. 6.9-15. And as to the second and third, neither can be reconciled with ver. 18, in which David is presented alive; whereas, at the dedication of the first temple he was ten or eleven years dead. Are we not, therefore, to is presented alive; whereas, at the dedication of the first temple he was ten or eleven years dead. Are we not, therefore, to understand by 'David and his afflictions,' the beloved Son of God and his sufferings? with his covenant obligations not to enter into his rest until he had found, in the heart of every believer, a residence for the Father and the Son? Jn. 14.23. C. Ver. 6. We heard of it. That is, of a place for the Lord—at Ephratah; that is, Bethlehem Ephratah, where the prophet forteold that Jesus (the true and living temple) should be born, Mi. 5. 2; Mat. 2. 6.—Fields of the wood. Synonymous with Ephratah—an obscure village, situated in the midst of woods. C.

REFE WCTIONS.—Great is the more yet on have fearent.

REFLECTIONS. -Great is the mercy to have fervent prayers of our own, or of our ancestors, lying before stant and active ought ministers to be in their service

God's throne of grace. They shall receive a gracious answer at last. Lively and zealous saints can never They shall receive a gracious be at ease till the ordinances of God be regularly and honourably settled, and his presence vouchsafed, to the comfort and edification of both ministers and people. However meanly the ark of God, or even Jesus Christ himself, reside for a time, its dwelling shall at last, and for ever, be glorious. Multitudes shall flock to it; and great fellowship with God shall be there enjoyed. Happy was David's family and kingdom on Christ's nappy was David's family and kingdom on Christ's account: but infinitely happier in this is the family and church of God. In virtue of JEHOVAH's new covenant with him, his people are blessed with his presence, and with spiritual dignity, provision, salvation, and joy; while Jesus himself triumphs in everlasting honours, and unbelievers are reduced to disappointment, misery, and shame misery, and shame.

PSALM CXXXIII. REFLECTIONS.—Scarcely anything more ruinous hath befallen the church of God than the manifold divisions, disputes, and animosities of her members. Since God's children have one Father, one Lord, one faith, one baptism, they ought to have one heart and mind; to be united in the same worship, and affectionate in their regards to bearing with, forbearing, and forgiving one another; and only jealous who shall show the most abundant meekness, charity, and kindness to each other: this would mark them as anointed by the Spirit of Christ; would be refreshing and fruc-tifying to their hearts and lives; and prepare them for the eternal life and blessedness above

PSALM CXXXIV. REFLECTIONS .- How con-

- 2 Lift up your hands in the sanctuary.2 and bless the Lord.
- 3 The LORD, that made heaven and earth, bless^d thee out of Zion.

PSALM CXXXV.

1 An exhortation to God's servants to praise him for his goodness, 5 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

Praise ye the Lord. Praise ye the name of the LORD; praise him, O ye servants of the Lord.

2 Ye that bstand in the house of the LORD. in the courts of the house of our God.

sing praises unto his name; dfor it is pleasant.

himself, and Israel³ for his peculiar treasure.

that our LORD is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all

deep places.⁴
7 He⁴ causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 Who⁴ smote the first-born of Egypt, both

8 Who smote the first-born of Egypt, both of man and beast.5

9 Whok sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and apon all his servants.

10 Who smote great nations, and slew mighty

kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an heritage, an

heritage unto Israel his people.

13 Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.7

14 For the Lord will judge his people; and he will repent himself concerning his servants.8

15 The idols of the heathen are silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

res have they, but they see not;
17 They have ears, but they hear not; neither there any breath in their mouths.

18 They' that make them are like unto them:

18 every one that trusteth in them

18 every one that trusteth in them is there any breath in their mouths.

so is every one that trusteth in them.

A.M. cir. 2988. B.C. cir 1016.

19. 2 Or, in holiness, 1 Ch.16.29. d Ps.128. 5; 28. 9; 30.

11:67.1,6,7.

PSALM CXXXV.

A Ps. 115. 3; 33. 9, 11. Da.4.35. Am.4.13. Ep.

10.11.Zec.10.1.]n.38.

f Ex.12.29, Ps.78.51;
136.10.
6 Heb. from man
moto beast.
4 Ex. vii...xiv. De. 10.
34. Ne.9.19. Ps.78.4351;105.29.5, Je.32.20.
21.Ac.7.36.
f Nu. 21. 24-35. Ps.
136.17-22;44.2, 3. Ne.922. De. 23.9-95; 31-17.
Jos. vi...xx.
6 For vindication
of the justice of this
semene.cs.ee notes on sentence, see notes on Ex. 17.14. Le.18. 28.—

C.
n Jos. 12.7. Ge. 17.8.
Ex. 3. 8, 17. Ps. 44.1-3;
105.11;78.55.
o Ex. 3.15. Ps. 102.12;
72.17. 15.42.8.
7 Heb. to generation and generation.

p De. 32.36. Ps. 7.7,8; 12.5;94.14.15.

9 PS.115, 4-8, Is. 40, 19, 20; 44, 9-20; 46, 6, 7, 19, 20; 44, 9-20; 46, 6, 7, 18, 18, 2, 18, De, 4, 28, 1 Ki, 18, 26,27,29, Da,5, 22, 23. * Ps. 115. 8; 97. 7. Is. 44.9, 18,20. Je. 10.8.

44.9.18.20 Je.16.8.

8 The Lord will be himself the ruler of Israel. From the exodusto the captivity the government of Israel was a theoryacy. Jehovah was their monarch. He gave them through the wilderness, gave deserve punishment, when they are par-tially overthrown and

enslaved, the Lord will mercifully stay his judgments, and avert imminent dangers.—P. sver. 1, 2; Ps. 115-9, 11; 118. 2-4; 34. 1, 2; 148. 1-14;149.2. 4 Ps. 76. 1, 2; 55-2, 8; 48. 1, 9; 29-9. 2 Ch. 6. 6.

PSALM CXXXVI

B.C. cir. 1045.

B.C. c

praise — 'For his mercy is for ever.'-P.

b De.10.17, Ps. 82.1;
79.9.E.X.18.11.
2Cod of gods. — God above all that the nations call gods, cr. 1T.6.15, Re.17.14;
19.16.Ps. 83.18.
d Ps.7a.189.c. 58.6.8, 10. Job 5.9, eGe.11.Je.10.12.Ps. 104.24.Pr.3.19.
g Cs. 13.96.6. Je. 10. 12. Job 6.7, Ps. 24.2;
104.35.18.
d beautiful the carth above the seas, as the mountains rise above the hills, and the hills above the valleys—an arrangement from which are derived not merely the pro-

U.E.T.14-70. De. 4.

#P.FS.104.19.6.31.35.

4 Heb. for the rulings by day.

#Ex.12.20. Ps. 138.8.

& Wherein lay the mercy of smitting the fast-born of Egypt?

To the Egyptian sthe stroke was no doubt in one point of view a heavy judgment: you were not them it was a lesson teaching them repentance. To Israeli it was altogether mercy, for it compelled their tyrannical taskmasters to liberate them from bondage.—C.

JEX.13.39.1712.51;

f Ex.13.3,9,17;12.51; 6.6; 15. 6, 16. Je. 32.21. De. 11.3,4. Jos.24.5-7. 1 Sa. 12. 6, 8. Ne. 9. 10, 11.18.51.9,10.Ac.7.36.

Ex. 14. 21, 22. Ps. 74.13;78.13;66. 4, 5. Is. 63.12,13.He.11.29. 63.12,13.He.11.29,

/ E.11.281;5.10,12.
Ne.0.11.Ps.78.53,
6 Heb. Nahased off.

Ex. 13.18;15.22.
De.8.2,15.Ne. 9.12,19.
Ps. 78.53,9417.20. Is.
65.11-14.48.21.

ø De.29.7.Ps.135.10,
11.Jos.xii, xiii.

ø Nu.21.21,23. De.
30-30.

Ø De.3.1-17. Nu. 21.
33,
6.134.21.

7 See note on De.3.

19 Bless the Lorp, O house of Israel: bless the Lord. O house of Aaron:

20 Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.

21 Blessedt be the Lord out of Zion, which dwelleth at Jerusalem. Praise ve the Lord.

PSALM CXXXVI.

An exhortation to give thanks to God for his mercies particularly

GIVE "thanks unto the Lord; for he is good: for his mercy endureth for ever.¹

2 O give thanks unto the 'God of gods:' for his mercy endureth for ever.

3 O give thanks unto the Lord of lords: for his mercy endureth for ever.

4 To him dwho alone doeth great wonders: for his mercy endureth for ever.

5 To him that by wisdom made the heavens: for his mercy endureth for ever.

6 Tog him that stretched out the earth above the waters: for his mercy endureth for ever.

7 Toh him that made great lights: for his mercy endureth for ever:

8 The sun4 to rule by day: for his mercy endureth for ever:

9 The moon and stars to rule by night: for his mercy endureth for ever.

10 To him that smote Egypt in their firstborn: for his mercy endureth for ever:

11 And brought out Israel from among them: for his mercy endureth for ever:

12 With a strong hand, and with a stretchedout arm: for his mercy endureth for ever.

13 Tok him which divided the Red sea into parts: for his mercy endureth for ever:

14 And made Israel to pass through the midst of it: for his mercy endureth for ever:

15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

16 Ton him which led his people through the wilderness: for his mercy endureth for ever.

17 Too him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon^p king of the Amorites: for his mercy endureth for ever:

20 And Og7 the king of Bashan: for his mercy endureth for ever:

of Christ and his church! how remarkably given to prayer and praise! And the more men wait upon God, the more they shall find the blessedness of his service. But it is only as enthroned in Zion, in his temple, in Christ, and his church, that God bestows his salvation.

so do many rivers from Asia Minor—yet none of these seas has any outlets, all their waters are vaporized, and carried in clouds either to veil or irrigate the most distant lands.—He maketh lightnings, &c. To restore the clouds to the state of water, electricity or lightning is necessary; and what philosophical observation has thus seemed to discover in modern times, Scripture has long since expressly revealed. C.

Ver. 18. Are like unto them. As blind intellectually as the idols are naturally; and as deaf to the voice that speaks to reason and conscience, as they to the voice that addresses the outward ear. C.

PSALM CXXXV. Ver. 2, Those 'that stand in the house of the Lord' ar' the priests and Levites in office: those that 'stand in the courts' represent worshippers not in office.—Note. It is not visible office, but inward worship, that constitutes nearness to God. C.

Ver. 7, He causeth the vapors, &c. To the vaporization of water by heat, and its solution in the atmosphere, the earth and its inhabitants are indebted for the innumerable blessings derived from the clouds. The amount of vaporization is truly astonishing. The sacred Jordan flows into the Dead Sea—the mighty Wolga between the clouds. The amount of vaporization is truly astonishing. The sacred Jordan flows into the Mediterranean—so does the Euxine with all its tributaries—so does the Nile, and the price of the base and insignific and in his praise. Our view of the base and insignific and in his praise. 1073

idols of others, and of the stupidity of their votaries, should stir us up the more to trust in, admire, and praise our God of unbounded perfection.

PSALM CXXXVI. Ver. 1. 'For his tender mercy is to the coming age;' which includes not merely the history of mercy in past deliverances and present blessings, but the (then) future mercies and glories of his coming again 'the second time without sin to salvation.' C. Ver. 4. Creat wonders. Miracles, as in Egypt—at the Red Sea—and in the wilderness, where he fed his people with bread from heaven. C.

Ver. 25. When the extent of animal life is examined, and the amount of food for its support calculated—and when the living God, not unintelligent nature, is considered as the giver both of praise. But when the sight is carried beyond the 'bread that perisheth,' to that which 'endures to eternal life; and when

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 Even an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy endureth for ever.

25 Whot giveth food to all flesh: for his mercy endureth for ever.

26 O "give thanks unto the God of heaven: for his mercy endureth for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the rivers of Babylon, there we bat down; yea, we wept when we remembered Zion. 1 yea, we wept when 'we remembered Zion.1 2 Wed hanged our harps upon the willows

in the midst thereof.

3 For there they that carried us away captive required of us a song;2 and they that wasted us' required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the Lord's song in a

strange land?4

5 Ifh I forget thee, O Jerusalem, let my right

hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.5

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereo.

8 O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.9

9 Happy shall he be that taketh and "dasheth thy little ones against the stones.1

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his con-

that the kings of the earth shall praise God. 7 He professeth his confidence in God.

A psalm of David.

I WILL praise a thee with my whole heart: before the gods will I sing praise unto thee.

2 Io will worship toward thy holy temple, and a praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

3 Ing the day when I cried thou answeredst of the confidence of the original refers, not to the lowest distinct and full statements which is to be found in the flesh, overtake it.—C. I fleading the confidence of the original refers, not to the lowest magnified thy word above all thy name.

3 Ing the day when I cried thou answeredst

A.M. cir. 2959. B.C. cir. 1045.

7 Nu.xxxii.Jos.xii.-xxi.Ps.44.2,3;66,12;78. 55;105.44;135.12.Je.32. 22.Ne.9.22;24 8 See notes on Le. 18. 28 and Ex. 17. 14.

-C.
s Eze. 16. 3-14. Ps.
106. 43-45; 72. 12-14;
102.17. Is.63. 9. De.32.
36. Tit. 2. 14. Lu. 1.48,

36. Tit, 2. 14. Lu, 1.48, 74. \$\frac{t}{P}\text{S. 104. 27; 145. 15,} 16; 147.9; 111.5. Mat.6. 11,26. Ac. 14. 16, 17. 2 ver. 1-3. Ps. 115. 3; 123. 1. Jonahr. 9. Re, 11.

PSALM CXXXVII.

B.C. cir. 587. a Ge.2.10-14-Eze,1, 1.Da.8.1. b Job 2.12. La.2.10.

I.D.a.E.1.

\$\lambda\$ | 0 | 0 \text{D}\$ = 2.2 \text{La}\$. 2.10.

Je.1.5.17.

\$\lambda\$ | 0 \text{S}\$. 4.4 \$\lambda\$ | 0 \text{S}\$. 5.0

\$\lambda\$ | 0 \text{La}\$ | 0 \text{S}\$. 5.1 \text{S}\$.

\$\lambda\$ | 1 \text{This}\$ is a psalm written by some exite as the sat on the bank of the Euphrates. It is sweet, beautiful, and of deepext pades of the sweet, beautiful, and a settled and almost gloomydespondency, an undying love for home and fatherland, and a bitter memory of cruelty and injusted La_5.15.11.6.17.12.

\$\lambda\$ | 0 \text{La}\$ = 2.55.11.6.17.12.

\$\l

a song. 8 Heb. laid us on

heaps. g Am.8.3, La. 5, 15. Mat.7.6. 4 Heb. land of a stranger.

A Da.6.10,11. Je. 51.
50. Ne. 1. 3,4. Ps. Cxxii. 2
Co. 11. 28, 29. Phi. 2. 4,
21. Job 31. 22. 1 Sa. 4. 19,

21,22. i Ps.84.10. b Heb. the head of

1 Heb. the head of

13 15a.15.2.Ho.7.2.

2 Ob. 10-14 Je.49.7.

2 Eve. 25. 12. La. 4. 22.

Mal. 1.4.

6 Heb. make bare.

7 Daughter. — The

new city built by Ne
buchadine-zar. — C.

9 Heb. that recom
penseth unst thee thy

dead which thou

didst to us.

n 15.13.16. Ho. 10.14;

23.16. Re. 2.25.13.10.

1 Heb. the rock.

PS. CXXXVIII.

PS. CXXXVIII.
B.C. cir. 1048.
a Ps.9.1; 104.53:34:1
CO.14.75.
b Ps. 170.46; 82.1.6;
107.32, or 1 CO. 11.10.
Hc.1.14.
c 1 Ki.8.29. Ps.28.2;
99.5.9; 11.4. Jonah.2.4.
Hdb.2.26.
Hdb.2.26.
PB. 275.1;
80.512-10.89.1.
c Is. 42.2.1 Mi. 7.20.
Nu.23.10. Mat.5.18.
g Ps.18.6; 34.4-6. Is.
65-24.

comfort from the fact that God is every-where; that he knows all that pertains to us; that we can never be hidden from his view; that he has known us from the beginning; that as he fashioned and formed us-making us what we are—he knows all our necessities and are—he knows as our necessities and can supply them (Barnes).—P.

(Barnes).—P. h 2 Co. 12. 9; 4. 16. Zec. 10. 12. Phi. 4. 13. Ep. 3.16. i Ps. 72. 11; 102. 15, Re.21.24. Is.52.15; 53. 12; 60.3.5,11,16; 49.23. h Re.21.

Re. 21.24, 18.52.35; 53
2; 60.35, 211.65; 40.23
A.C. 8, 30.

1 The word of promise, given and fulled; the word of promise, given and fulled; the word of salvation, saving a lost world by the gift of an only and between the words of Scripurcul for an only and between the words of Scripurcul for an only and between the words of Scripurcul for a saving and the words

J Ex. 15.11.18.6. 3;11.

J Ex. 15.11.18.6. 3;11.

J Ex. 15.11.17.113.4.

J Ex. 15.11.17.113.4.

J Ex. 15.11.17.113.4.

Z So that the holy god will not draw near to them; nor suffer them; nor suffer them; in their pride, to draw night to hum. C. 130.05.05.07.

P. 3.79.4.22.8.76.10.17.

J House State
C.

Ps. 100.5; 103.17.

Job 10.8. Ps. 38.21;
71.9.18; 94.14. 1 Pe. 1.5.
Jude 1. PSALM CXXXIX.

PSALM CXXXIX.

B.C. cir. 1058.

a Ps.17.3. Je.17.10;
12.3. He.4.13. Re.2.23.
Jh.21.17.2 Tl.2.19.

b 2 Ki. 6. 12; 19. 27.
La.3.63. De.6.7. Is.37.

c Ps.94.11. Mat.9.3, 4 Jn.2.24,25;21.17. He. 1 See note * in first

"I See note " in first column.
2 Or, winnowest,
Job 31.4 de Re. 2.2,19.
4 H2.4,73 Zep. 1.12.
Je. 17,10.16,5:2.4 Mal.
3.16. Lu. 19. 31-32.
7 Job 32.10. De. 33-7,
A Joh 42. 3; II. 7, 8.
Ps. 40.5; 23.1.1. Pr. 30.2,
3-3-3-3

3 I cannot, in this state of humiliation in the flesh, overtake it.—C.

me, and betrengthenedst me with strength in my soul.

4 Alli the kings of the earth shall praise thee, O Lord, when they hear the words of thy

5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

6 Thought the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.2

7 Though I walk in the midst of 'trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies. and thy right hand shall save me.

8 The Lord will perfect that which concerneth me:3 thyo mercy, O Lord, endureth for ever: pforsake not the works of thine own hands.

PSALM CXXXIX.

1 David praiseth God for his all-seeing providence, 17 and for his infinite mercies. 19 He defieth the wicked. 23 He prayeth for sincerity.

To the chief musician, A psalm of David.

LORD, thou hast searched me, and known

2 Thou knowest my bdown-sitting, and mine up-rising; 'thou understandest my thought afar off.1

3 Thou compassest² my path, and my lying down, and art dacquainted with all my ways.

4 For there is not a word in my tongue, but, lo, O Lord, "thou knowest it altogether.

5 Thous hast beset me behind and before, and laid thine hand upon me.

6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell,4 behold,* thou art

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; leven the night shall be light about me.

12 Yea, the darkness *hideth6 not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Jesus is seen to be that 'Bread that cometh down from heaven,' how much more wonderful then the number and necessities of the claimants, and how much more wonderful the grace of the Provider! C.

REFLECTIONS .-- Alas! how averse are mankind to the infinitely reasonable and delightful duty of praise and thanksgiving! They need repeated calls to it, even after it has been attended with remarkable blessings. God's mercy and goodness delightfully fill his nature and works, the most awful and tremendous not excepted. And stupid and careless observers must they be of creatures and events, who do not every-where perceive the manifold and everlasting mercy and kindness of God. Past mercies ought never to be forgotten, nor present ones overlooked; and all should issue in repeated returns of grateful praise

PSALM CXXXVII. Ver. z. The chief rivers of the Babylonian empire were, the united Euphrates and Tigris, which, dividing into several branches, form many rivers. See Eze. z. z. Da. 8. 2. Of the united Euphrates and Tigris, and the canals traversing the city to water its palaces, parks, and gardens, the psalm evidently seems to speak. C.

Ver. 2. Babylon was a square sixty miles in circuit; its streets fifteen miles in length. There will, therefore, be no difficulty in imagining how in so many squares as the city afforded, there would be a profusion of willows for the harps of the melancholy exiles. C.

would be a profusion of waterway for the marps of the metanchic exiles. C.

Ver. 3. Want of sympath with the feelings of others is one the commonest forms of human selfishness—of human sinf ness. C.

ness. C. Ver. 9. Happy. This implies no praise of deeds of horror, but the honour due to the judge who pronounces sentence against an incorrigible criminal. C. REFLECTIONS.—The sins of God's people often reduce them to great misery on earth. They are often punishment of it! 1074

taught the worth of ordinances by the want of them; and their temple songs are turned into howlings and grief. But cruel are the tender mercies of the wicked to God's suffering saints. And it is base and blasphemous to insult them with their worshipping of God. Sacred songs ill suit the call or company of profane scoffers. That which is holy ought not to be given to dogs, nor pearls cast before swine. The interest of Jesus' church and kingdom must ever be dearer to us than our life: and if duty be once clear, nothing must deter us from it. Not selfish desire, but holy zeal, must dictate our requests for the blessings of God on the church. Malicious and inhuman is all wickedness, and tremendous and correspondent is the

13 For othou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for PI am fearfully and wonderfully made: amarvellous are thy works; and that my soul knoweth right well.8

15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.1

16 Thine eves did see my substance, yet being unperfect; and in thy book all2 my members were written, which in continuance were fashioned,3 whent as yet there was none of them.4

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in number than the sand: "when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart^y from me therefore, ye bloody men.

and thine enemies take thy name in vain.

party from me therefore, ye bloody men.

20 For they speak against thee wickedly,
ad thine enemies take thy name in vain.

21 Doa not I hate them, O Lorns, that hate
ee? and am not I grieved with those that rise
against thee?

22 I hate them with perfect hatred; Leount
them mine enemies.

23 Search me, O God, and know my heart;
y me, and know my thoughts; thee? and am not I grieved with those that rise up against thee?

them mine enemies.

try me, and know my thoughts;

24 And see if there be any wicked way in me, and lead me in the way everlasting.

PSALM CXL.

David prayeth to be delivered from the mischief of his enemies. 8 He prayeth against them. 12 He comforteth himself by confidence in God.

To the chief musician, A psalm of David.

To the chief musician, A psalm of David.

PELIVER me, a O Lord, from the evil man:

preserve me from the violent man;

Which imagine mischiefs in their heart:

ontinually are they gathered together for war.

They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened their tongues like a They a have sharpened to the preceding
continually are they gathered together for war.

• Pr. 16. 1, 9. Job 10.

• Pr. 16. 1, 9. Job 10.

• Ps. 104.24 Ge. 1.26.

• Re. 15. 3. Job 5. 9.

Ps. 02.4,5;111.2;04.9.

• Heb. greatly.

• Job 10.8-10. Ec. 11.

5. 9 Or. strength or

9 Or, strength or body.

5 The language is figurative, and signification and signification and the last on access.—P.

2 Heb. all of them.

3 Or, what days they should be facilities.

4 RO.4.77.He. 11.3.

While as yet none of them was perfected, as the reference to imperfection clearly proves.—C.

1 RO.5.7. Je. 29.11. 18.55.

8.0. Zec. 21.7.

2 PS.16.8/55.6 (26.5.24/50.1) Il. 1.3.

x PS.5.6(55.51/52/52/50.1) x PS.5.6(55.51/52/52/50.1) Il. 1.4.

y Ph. 115.115/5.8.

11.4 y Ps.119.115;6.8. z Job zt. 14.15. Ps.73. 8,9. 1s.37.23; 57.4. Re. 13.6. z 2 Ch.19.2. Ps.15.4; 31.6; 119.136, 158. Pr.

PSALM CXL. a Ps.43.1: 59.1-3; 71. 4; 64.1,2; ver.4.2 Th.3.

1 Heb. man of violence, Hab.1.2,3. b Ps.38.12; 21.11;2.1, 2;120.7.Pr.12.20;6,18, ePs.52.2,3;55.3;57.4; 64.3; 58.4. Is. 59.3-8. Ro.3.13. Jude 15.

in the mercy of Heaven, been permitted to continue for many successive years.—C.

d Ps.16.1; 17.8.9; 35.
1;55.1-3,18:56.5,6:59.1,
2;64.4,5. Mat.22.15-22.
e Ps. 1;0, 21, 85, 110, 35.7; 57.6; 141.9; 142.3.
]e.18.22.15.2.19.11-24.
Pr.29.5.
2 See note on Ps. 3.

Pr.29.5.
2 See note on Ps. 3.
2 See No. 2 S

C. & Ps.11.6; 18.12; 120. 4;21.9;59.13.Ge.19.24. 2:Ps.55.23. Pr.28.10, 17. Re.21.8. 6 In explanation and vindication of

PSALM CXLL

serpent: adders' poison is under their lips.

4 Keep^d me, O Lord, from the hands of the wicked; preserve me from the violent man, who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the way-side;

they have set gins for me. Selah.²
6 I⁹ said unto the LORD, Thou art my God: hear the voice of my supplications, O Lord.

7 O God the Lord, "the strength of my salvation, thou hast covered my head in the day of battle.3

8 Grant's not, O Lorn, the desires of the wicked: further not his wicked device,4 lest they exalt themselves. Selah.

9 Asi for the head of those that compass me about, let the mischief of their own lips cover them.5

10 Letk burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.6

11 Let not 7 an evil-speaker8 be established in the earth: evil shall hunt the violent man to

overthrow him.9 12 I know "that the LORD will maintain the cause of the afflicted, and the right of the poor.

13 Surely the 'righteous shall give thanks unto thy name: the upright shall pdwell in thy presence.

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience free from guilt, 7 and his life safe from the snares of the wicked. A psalm of David.

ORD, I cry unto thee: make haste unto 1me; Li give ear unto my voice, when I cry unto

2 Let my prayer be set forth2 before thee bas incense; cand the lifting up of my hands as the evening sacrifice.

PSALM CXXXVIII. Ver. 1. When it is considered (1) That the speaker is one; (2) That he promises unreservedly his whole heart; and (3) That these words are a distinct parallel to Ps. 18.

49: Ro. 75. 9, then there can remain little question that the speaker is Christ. C.

Ver. 2. Magnified thy word. Thy word of promise, in its actual fulfilment, has magnified thee beyond all that thy name had led thy people to expect. See notes on Ex. 34. 5; Ps. 8. 1. C.

REFLECTIONS.—The greatest on earth need not be shanned of the public and regular worship of God.

And the more he manifests his loving-kindness and

ashamed of the public and regular worship of coat.

And the more he manifests his loving-kindness and faithfulness in the fulfilment of his word to us, the more high and hearty ought to be our notes of praise. If we trust to his truth, he will display every perfections. tion, and make every creature to work together for the glorious accomplishment of his word. If we flee to God in prayer, he will not leave us destitute. And if he, by our afflictions, strengthen us inwardly in our souls, we are great gainers. The cheerful behaviour souls, we are great gainers. The cheerful behaviour f saints in the ways of God engages their neighbours to join with them in it. And the more humble men are, the more God regards and exalts them. And nothing is more detestable to him than indulged pride. Whatever trouble God casts his people into, he will protect and preserve them in it. And the good works of grace or salvation which he begins, he will perfect at last. He will never leave nor forsake his own. Let us then trust in him at all times, and pour out our

PSALM CXXXIX. Ver. 1. The speaker is one throughout the whole psaim—one still with God, ver. 18—one who drives far from him all 'bloody men.' ver. 19, who hates them with 'perfect

hatred,' and who, so far from shrinking from the eye of omni-science, boldly requests to be both 'searched' and 'tried.' Let any one read and study these characteristics, and say, Is not this

science, boldly requests to be both 'searched' and 'tried.' Let any one read and study these characteristics, and say, Is not this the Christ? C.

Ver. 2. Afar off—'of old,' that date described, Pr. 8. 22–31; from 'before God's works of old—from everlasting—from the beginning—before the earth was.' C.

Ver. 7. Spirst, when contrasted with presence, literally faces, means the Holy Spirit, Jn. 14. 16, 17, 26. This passage asserts, in the strongest manner, the omnipresence of the Spirit: but whoever is omnipresent must be God. C.

Ver. 12. That darkness to one creature is light to another is beyond question. This consideration may help our infirmity in discerning how much more to the Creator darkness must be as light—for 'God is light, and in him is no darkness at all.' C.

Ver. 13. Keins. The kidneys—called the reins, from the governing and guiding power which the Hebrews attributed to them in the animal and mental economy—were primary parts of the invacerds, offered in sacrifice to God. See Le. 3. 4, 10, 15. To 'possess the reins,' therefore, significe to possess the whole internal powers, as a devoted sacrifice to the divine majesty. C.

Ver. 24. Lead me. &c. Lead me 'in the old way' in which believers have worshipped thee, in spirit and in truth, since the beginning. C.

REFLECTIONS.—In the faith of these things let me always live, and always act, whether in religious or in

always live, and always act, whether in religious or in civil affairs, under the deepest impressions of God's eyes upon me, his perfect knowledge of my heart, my thoughts, and deeds; of his all-filling presence ever with me, to witness, support, or comfort me; of his marvellous formation of me in nature and grace; of his new-covenant marriage to me, and his everlasting redemption of my soul. Let my whole life, night and day, be filled up with precious, fixed, and delightful thoughts concerning these things, and with holy im provements of them. Let me never make the Land's 1075

enemies my intimates. They who hate God hate his name and image wherever it appears. Let me therefore hate the ways of sinners, while I have true love and pity to their souls. And let a thorough cleansing from sin, and progress in holiness, be the earnest desire and ineffable delight of my soul.

PSALM CXL. Ver. r. 'Of whom speaketh the prophet this? of himself, or of some other man?' Ac. 8. 34. Let the prayerful inquirer consult Ps. xl., interpreted by He. 10. 5; then compare Ps. 2. 4, interpreted by Ac. 4. 26, with Ps. 59. 8, and consider its prayer for deliverance, compared with the similar prayer of this psalm, see also Ps. xliii, lix. lixiv. lxxi.—and the parallelism, nay the identity of the descriptions and peutions must point to Messiah in the days of his flesh, as the speaker in this psalm. The chief object of the prayer is deliverance from Judas and his employers, the high-priest and Pharisees, and from Antichrist, that wicked one, 2 Th. 2. 8, and his persecuting followers in a postate Babylon. C.

REFLECTIONS—Behold as in a class how well.

REFLECTIONS.—Behold, as in a glass, how maliciously Jesus Christ was reproached and persecuted; how he gave himself to prayer on account of it; and how the judgment of God overtook his Jewish murderers and persecutors! Let us likewise observe, that sin turns men into a kind of devils, in deceit, malice, and diligence in evil, and in inveterate opposition to the people of God. But the saints may attain, even amidst their troubles, to the most pleasant prayers and praises; for God terribly resents the injuries done to his people; and kindly will he maintain their cause, and for their protection afford them his presence.

PEALM CXLI. REFLECTIONS .- A deep sense of

3 Set^d a watch, O Lord, before my mouth; keep the door of my lips.

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: gand let me not eat of their dainties.3

- 5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for 'yet my prayer also shall be in their cala-
- 6 When their judges are overthrown in stony places, they shall hear my words; *for they are
- 7 Our bones are scattered at the grave's mouth,6 as when one cutteth and cleaveth wood upon the earth.
- 8 Butⁿ mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul
- 9 Keep me from the snares which they have laid for me, and the gins of the workers of

10 Let^p the wicked fall into their own nets, whilst that I withal escape.8

PSALM CXLII.

David showeth that in his trouble all his comfort was in prayer

Maschil of David; A prayer when he was oin the cave.

CRIED unto the Lord with my voice; with my voice unto the LORD did I make my supplication.

2 I' poured out my complaint before him; I

showed before him my trouble.

- 3 Whend my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me.
- 4 I looked on my right hand, and beheld,2 but there was no man that would know me: refuge failed me; no man cared for my soul.4
- 5 I' cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of t my refuge and my portion in the land of e living.
 e living.
 6 Attend unto my cry; for I am brought the living.

A.M. — B.C. —

d Ps. 16.1:17.4,5,8;71. , with 39.1, Ja. 1.26; 3.

8, with 39.1. Ja. 1.20, 3.

2 PS. 179, 36, Mat. 6.
13, Ja. 1.13.
g Pr. 23, 67, 1.30-19; 7.
7-339-17.
Mat. 17. 190, and therefore guards himself by prayer against that temptation of appetite by which Satan made his first attempt against him (Mat. 1.3). and (Mat. 1.3). The second of the world still continue to be occupied and seduced, Mat. 6.32. C.
A Pr. 9, 819, 25; 25, 12; 76, 6.6.23; 15, 5.3.2, 33.
Ga. 6.1. Le. 19, 17. Mat. 1815.

Ga.6.1.Le. 19.17. Man. 18.15.

4 Or, Let the righteous smite me kindly and reprove me,
let not their precious
oil break my head,

of and the precious of the pre

m 2Ch.20.12.75.123.
1,2:25.15.
7 Heb. make not my sout bare, PS.102.
17;71.9:18.
6 PF.13.14 PS.140. 5;
10.110.142 3.
6 PS.35.8; 7.16;91.2,
3.F7.118.
8 Heb. pass over.

PSALM CXLII. PSALM CXLII.
B.C. cir. 1058.
1 Or, A psalm of David, groing instruction, Ps. 32. title.
a 1 Sa. 22. 1, or 24. 3.
b Ex. 14.7. Ps. 55. 7.
c Ps. 62. 8; roz. title105.1-4/88.1-18. 1s. 26.
16/38.14
d Ps. 143.1.4/61.2/22.
44102.4(1.6)17.3.

14;102.4;1.6;17.3. e Ps. 140.5; 141.9; 56.

e Ph. 140.5; 141.9; 56.
2 Or, Look on the right hand and see g Ps. 69.20; 31.1; 88.
31.1.1.1.6 perished from me.
4 Heb. so man sought after my soil.
A Ps. 31.1440.191.2;
9.4.2 Ch. 30.121.9
0.12 Ch. 30.121.9
0.1

J Ps. 116.6;130.1;143. 3.7;79.8.

let not the oil of the impious anoint my head—for my prayer shall ever be against their wicked doings, saying—Let their judges be cast down in stony places, that they may hearken to my words, for they are sweet.—C.

Ps.7.1,5; 38. 19; 31. 15; 119.86; 18. 16. 1 Sa. xxii.-xxiv.Ro.8.33,37. / See title, Ps.140.7; / See title, Ps. 140.7; 130. 1; 88. 4-7; 69. 1, 2; 143.11. Is.61.1. n Ps. 34.2; 119.74; 107. 42:35.27:7.7. o Ps. 13.6; 119.17; 116 7;103.1-5.

PSALM CXLIII.

B.C. cir. 1021. # Ps.4-115.1,2; 130.2; 31.1;18.6 b 2 Sa.7-25.Ps.74.20;

7.6,8.

1 He that prays to be answered in right-1 He that prays to be one be answered in *rycht-outstress* must be one be answered in *rycht-outstress* must be one of the state of the

2 See note on Ps. 3.
2-C.

APS 13.1-440.13,177.

79,98.3-4. 42.5.6.15.

57.16.
3 Or, for 1 am become tike, &c.
1 Ps. 30, 150, 12, 16;
173.3-17.

173.3-17.

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C.
n Ps.73.24; 5.8; 25.4;
32.8; 119.5; 34.31.5;
o Ps.25; 1. La. 3.41;
p Ps.7.1; 31.1; 59.1;
140.1; 142.6; 7
p Ps. 31.2; 57.1; 32.7;
6 Heb. hide me with

6 Heb. hide me with thee. * Mi. 4, 2, 1 Jn. 2, 27, PS. 25, 45, 5; 130, 24; 31, 3; 110.5, 10, 31, 18, 27 I. 1, 7, Jn. 14, 20; 16, 13, 14, * I is. 26, 10, * M Hab. 3, 2, Ep. 2, 1, PS. 119, 25, 37, 40, 50; 80, 19; 85, 6, * * PS. 142, 7; 7, 6, 8; ver. 1,

v Ps. 142-777.6,8;ver.
x Ps. 156.15-00159.12,
1555.222.8.
d In mercy to me and to society at large.
The influence of one wicked man is immense. Human nature is upon his side, because it is corrupt and prone to evil.
The general tone and sentiment of society is on his side.—P.

very low: *deliver me from my persecutors; for they are stronger than I.

7 Bring' my soul out of prison, that I may praise thy name: "the righteous shall compass me about; for thou shalt 'deal bountifully with me.

PSALM CXLIII.

1 David prayeth for favour in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 and for prayeth for grace, 9 for deliver the destruction of his enemies.

A psalm of David.

HEAR my^a prayer, O LORD; give ear to my supplications: bin thy faithfulness answer me, and in thy righteousness.1

2 And enter not into judgment with thy servant: for din thy sight shall no man living

be justified.

3 For the enemy hath persecuted my soul; he nath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within

me; my heart within me is desolate.

5 Ih remember the days of old; I meditate on all thy works; I muse on the work of thy

6 I stretch forth my hands unto thee: jmy soul thirsteth after thee, as a thirsty land. 2Selah.

7 Hear* me speedily, O Lord; my spirit faileth: hide not thy face from me, lest $\overline{\mathbf{I}}$ be like⁸ unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: "cause me to know the way wherein I should waik; ofor I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies:

^qI flee unto thee to hide me.⁵

10 Teach me to do thy will; for thou art my God: 'thy Spirit is good, lead me into the land of uprightness.

11 Quicken" me, O Lord, for thy name's sake: "for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine 6 enemies,

need will make us importunate in prayer for speedy help, gracious acceptance, direction, preservation, and merciful restraints. Faithful and Christian reproof is merciful restraints. Faithful and Christian reproof is a necessary and kind office of friendship. And to love reproof, and be thankful for it, is one of the surest symptoms of a gracious heart. But that reproof will be most effectual which comes from those whose unsuspected piety gives weight to their words, and whose tender manner of applying it renders it soft and penertating. For men to pray to be put right, and yet to be displeased with rebuke for what is wrong, is base dissimulation. Often people never regard God's candidates for the magistracy or ministry, till their own be lestroyed or shamefully disgraced. But let the case of the church or saints be ever so deplorable, fervent of the church or saints be ever so deplorable, fervent prayers will soon render it hopeful. And if our eyes be fixed on God, our feet shall not slip. But the destruction of the wicked is determined, and their devices to hurt others shall but hasten their own wretchedness.

PSALM CXLII. Ver. r. This is a specimen of those 'prayers and supplications, with strong crying and tears,' which Christ offered up 'in the days of his flesh' to 'Him that was able to save him, and was heard in that he feared,' He. 5. 7. If any desire

more evidence of Christ speaking in these words, let them examine Ps. xvi. xxxi. xxxiv. lxix., which various quotations in the New Testament have, by the Spirit, interpreted of him; and their parallelism with this psalm must equally assign it Messiah. C.

REFLECTIONS.—Sore troubles ought to produce ferent prayers. They who have the God of all grace to vent prayers. flee to, may safely leave in his hand all their troubles. And when our consciences condemn us not, then have we confidence before him. We can never be brought so low but God can help us. If men forsake or dis-regard us, God, as our refuge and portion, will more than balance our want. If we are even fettered in the bands of corruption, temptation, or trouble, he can deliver us. And the mercies which our brethren enjoy should excite our praises, as members of the same

PSALM CXLIII. Ver. 2. Christ was not justified, that is, judged in the flesh, and legally pronounced righteous as a living man; but 'he was delivered (that is, to death) for our offences, and raised for our justification,' Ro. 4. 25, being 'put to death in the flesh, and quickened by the Spirit,' I Pe. 3. 18; and as Paul expresses it, 'God was manifest in the flesh, justified in the Spirit,' x Ti. 3. 16. C.

Ver. 10. Teach me. Let it never be forgot, that the Word 1076

that was truly God, became as truly flesh; and that Jesus, 'though a Son, learned obedience by the things that he suffered,' He. 5. 8. C.

Ver. 11. Quicken me—'God who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ,' Ep. 2. 5. C.

REFLECTIONS.-If ever we hope for God's acceptance of us, it must not be for anything in us, but purely of grace, for his dear Son's sake, according to the promises of his Word. The most righteous cannot bear the severity of God's justice. They who best know their own hearts will ever be the first to condemn themselves, and to cry for mercy at God's hand. And they who plead guilty before the law, and flee to the grace of the gospel in Christ, shall be justified from all things. When our distress is greatest, God's power and grace shall be the more magnified in our deliverance. Though it he hard to avagain a convence of the Though it be hard to exercise courageous faith under sore troubles, yet remembrance of God's kindness, to ourselves or others, in former times, is very encouraging. And they who thirst for his presence, favour, and love, shall never be sent away empty from his throne of grace; whatever manifestations of mercy, direction, instruction, deliverance, guidance, quickenand destroy all them that afflict my soul: "for I am thy servant.

PSALM CXLIV.

PSALM CXLIV.

1 David blesseth God for his mercy both to him and to man. 5 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom under God's favour.

A psalm of David.

1 DLESSED be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

2 Myb goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 Lord, what is man, that thou takest knowledge of him! or the son of man, that thou

a Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like to vanity: his days are as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity; and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 It is he that giveth salvation unto kings; who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be pas plants grown the belowed; as the beloved; as

y Ps. 116.16;110.04

PSALM CXLIV.

those of a palace.' The idea embodied in the figure is that the daughters of Israel might have grace, symmetry, and beauty.—P. / Ps. 33.12; 65.4; 36.8; 89.15. De. 33.29. Ep. 1. 3.

5 Heb. declare it, Je. 50.28. 6 Heb. boil up, Ps. 45.1138.5.15.63.7. ε Ex. 34.6.7. Nu.14. 18. Ps. 86. 5, 15; 103. 8; 111.4. Mi. 7.18.19. Ro.2. 4;5...0.21. Ep.2.4.7. 7 Heb. great in mercy.

7 Heb. Preat in mercy.
2 Na.1.7. Mat.5.45.
Ac.14.17; 17.25,28. PS.
8 Yea, even to the wicked, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Mat.5.
45;—C.

rain on the just and on the unjust, Mat. 5.

45.—C.

9 In every work of God, whether in creation, providence, or redemption, there is no redemption, there is the station of mercy. Every department of the universe shows that the omnipotent Creator and Governor has a heart to love all his creatures, and to pity and success to be supported to the control of the contr

15 Happy' is that people that is in such a case; yea, happy is that people whose God is the Lord.

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 and for his saving mercy. David's psalm of praise.1

WILL bextol thee, my God, O King; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Greate is the LORD, and greatly to be praised; and his greatness is unsearchable.8

4 Oned generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts; and I will declare thy greatness.

7 They shall abundantly utter⁶ the memory of thy great goodness, and shall sing of thy righteousness.

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.7

9 The LORD is good to all; and his tender mercies are over all his works.9

10 All hthy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou" openest thine hand, and satisfiest the desire of every living thing.

17 The Lord is righteous in all his ways, and holy3 in all his works.

18 The LORD is nigh unto all them that call upon him,4 to all that qcall upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save

ing for themselves, and destruction of enemies, they

PSALM CXLIV. Ver. 1. Teacheth my hands to war—'a good warfare,' 1 Ti. 1. 18, grasping and wielding 'the sword of the Spirit,' Ep. 6. 17; and my fingers to 'fight the good fight of faith,' 1 Ti. 6. 12, directing the arrows of truth to the hearts of the King's enemies, Ps. 45. 5. C.

Ver. 3. On comparing this verse with Ps. 8. 4 and He. 2. 6–9, it will appear that the speaker is Messiah, made a little—rather, for a little—lower than the angels; that for his obedience unto death he might be crowned with glory and honour. C.

Ver. 5. The Lord literally descended upon Mount Sinai, taking upon earth a local habitation, that he might manifest his visible glory, Ex. 79. 18. Here he is represented as causing the heavens to bow to the earth, not in a mere figure, but in a reality—when he shall be 'revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,' 2 Th. 1. 8. C.

Ver. 11. A right hand of falsehood. False to every engagement, however solemnly ratified; obliterating their baptism by

infidelity, and, in the Lord's supper, eating and drinking to their own condemnation. \mathcal{C} .

REFLECTIONS.—Behold, as in a figure, Jesus Christ, the child of heaven, advanced by his Father to his right hand, and invested with all power in heaven and in earth! There he rejoices in his God, and in his glorious victories of salvation, and makes intercession for the conquest and ruin of all evil, and for the abundant happiness of his people. -- Great and blessed is the believer's hope in the divine relations and perfections; and infinite is the condescension and kindness of God towards man: so mean, so unsubstantial, so transitory! Certainly then there shall come a day in which God will redeem his people out of all their deep waters of trouble, and justly reward his and their enemies. O what a mercy is it to receive, out of the hand of a reconciled God, children endowed with 1077

every corporeal and mental accomplishment, garners replenished with useful stores, thriving flocks and herds, and a safe and quiet commonwealth! not in earthly enjoyments, but in God himself, as our God and our ALL IN ALL, that solid and everlasting happiness consists.

PSALM CXLV. Ver. 1. The speaker engages 'to bless and praise the name of his God and King every day, for ever and ever, 'ver. 1, 2. And surely he who knows that every day he will be so able and inclined must be Jesus, 'the same yesterday, today, and for ever.' E. From comparing the structure of this yealm with He. 1. 10, it would appear, that in this verse the Father addresses the Son, whose 'mighty works' in creation, providence, and redemption, he expounds and extols before angels and men. Greatness can but be comprehended by viewing works made and upheld, enemies restrained and subdued, and obedient subjects ruled and employed. C.

Ver. 9. Lest any should impiously misinterpret these gracious

20 The Lord preserveth all them that love him: but all the wicked will he destroy.

21 My' mouth shall speak the praise of the Lord: and let "all flesh bless his holy name land let "all flesh bless his holy name l for ever and ever.⁵

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

RAISE ye the LORD. Praise the LORD, O my soul.2

2 While I live will I praise the Lord: I will sing praises unto my God while I have any being.3

3 Put not your trust in princes, nor in the son of man, in whom there is no help.4

4 His^d breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob⁵ for his help, whose hope is in the LORD his God;

6 Which made heaven, and earth, the sea, and all that therein is; "which keepeth truth for ever:

7 Which executeth judgment for the oppressed; which igiveth food to the hungry. The LORD looseth the prisoners:

8 The Lord openeth the eyes of the blind:6 the Lord raiseth them that are bowed down: the LORD loveth the righteous:

9 The Lord preserveth the strangers; he relieveth the fatherless and widow: but the qway of the wicked he turneth upside down.7

10 The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the elements, 19 and for his ordinances in the church.

RAISE ye the Lord: "for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

2 The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He^d healeth the broken in heart, and bindeth up their wounds.1

4 He telleth the number of the stars; he calleth them all by their names.

A.M, cir. 2956. B.C. cir. 1048.

s Ex.20.6, De.33.3. 1 Pe.1.5. Ps.31.23. Jude t. Jn.10.28,29. Pr.1.32,

22. W Ps.65.2;47.1; 66.1, 4;00.1;117.1,2. 5 Equivalent on earth to the command in heaven, 'Let all the angels of God worship him,' He.1.6.—C.

PSALM CXLVI.

1 Heb. Hallelujah, ² PS. 104-35. ² PS. 103-1,2;104-1,35. ² See note * below. ³ PS. 104-33,34;145-1, ³ PS. 104-24; 119.

3 'In my being.'—A, Clarke. c Ps.62.9;118.8,9;33.16;144.10. Pr.21.31. Is. 2.22. Je.17.5-7. 4 Or, satvation. d Ps. 104.29. Ec. 12.7. Is. 2.22. Job 14.10; 17.

#I. e Je. 17.7,8. IS. 45.17.
24,25. PS. 144.15; 84.12;
2.12.
5 That is the Word that was with God and was God. See Ge. 15.1,24.7,8.18:17.1
-22; 32.24-30. Ho. 12.3-

5.--C. g Ge.2.1. Ex. 20.11. Je. 32.17. Re. 14.7. h Ps. 100.5; 89.2. Mi.

Je. 32.17.16.14.7.

PS.100.5; 95.2. Mi. 7.

PS.100.5; 12.5; 72.4.

15.40.3.5.0.

FS.145.15; 161:76.25.

PS.68.6; 161:76.25.

PS.68.6; 161:76.25.

PS.68.6; 161:76.25.

PS.145.15; 161:76.25.

PS.145.16.12.

PS.147.6; 145.14.

Lu.13.11-13. Mal.11.5.

PS.147.6; 145.14.

Lu.13.11-13. Mal.11.5.

PS.147.6; 145.14.

Lu.13.11-13. PS.11.7.

PS.147.4; 167.15.

PS.147.4; 177.15.

PS.147.4;

PSALM CXLVII, B.C. cir. 1047. & Ps.135.3;33.1-4;92.

1-4 Ps. 51. 18; 102 13, 16. Da. 9. 25, Mat. 16 · 8. c De. 30. 3, 4, 15. 17. 12; 56. 12. 13. Je. 30. 18, 19. Ep. 2. 12-19. d Ps. 51. 17. 15. 57. 15; 61. 1. Eze. 34. 16. Ho. 6. 1. 2.

1,2, 1 Heb. griefs. e Is. 40, 26, Ge.15, 7. Job 25.3.

Job 25.3

"This is a general psalm of praise, containing thoughts such as are appropriately suggested by a content of the content of the character of God, and the character of God, and the character of the bessedness of trusting in God; the security of those who do it; the superiority of this confidence and peace over any that is reposed in princes; and the evidence that it will be safe to trust in him, furnished by his

merciful interpositions in behalf it in the prosect of the oppressed of th

2. A. J. L. S. L.

PSALM CXLVIII.

74.16. d I Ki.8.27. 2 Co.12. 2. Is.66.1. Ge. 1.7. Job 26.9;38.22-29. Ps. 104.3.

5 Great is our Lord, and of great power: his understanding is infinite.2

6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 Heⁿ giveth to the beast his food, and to

the young ravens which cry.

10 He° delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the Lord, O Jerusalem; praise thy God, O Zion:

13 For he hath strengthened the bars of thy gates; *he hath blessed thy children within thee.

14 He maketh peace in thy borders,3 and filleth thee with the finest of the wheat.4

15 He^t sendeth forth his commandment upon earth; his word runneth very swiftly.

16 He^u giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He^v casteth forth his ice like ⁵morsels: who can stand before his cold?6

18 He* sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He^y showeth his word⁷ unto Jacob, his statutes and his judgments unto Israel.

20 He² hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures, to praise God.

RAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.3

3 Praise ve him, sun and moon: praise him, all ve stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

words, let it be carefully noted that sin is no work of God—and that where it reigneth unto final impentence mercy is clean gone, Ps 77.8: 199, 12: He. 10. 28: Ja. 2. 13. C.

REFLECTIONS.—O the infinite greatness, the un-

bounded grace, and everlasting preciousness of a God in Christ! Happy are they who spend their time and Happy are they who spend their time and their eternity in the enjoyment and praises of him! How delightful is it to tell our neighbours, to tell our posterity, that which our eyes have seen, and our hearts have believed, concerning this God, who is LOVE; and to tell how this God shall be our God for ever! And it is delightful to behold and praise our exalted Re-

deemer, who fills heaven and earth with his kindness. PSALM CXLVI. Ver. r. The Son, as Prophet of the church, first calls upon all, and then upon that 'reasonable soul' which he took when he 'became flesh' to praise Jehovah, Father, Son,

and Spirit. C. Ver. 9. Strangers. Those who confess that they are 'strangers and pilgrims on the earth,' who desire a better country, that is, an heavenly,' He. 11. 13-16. ...

Lord, and whose praises never end! But the greatest on earth appear as insignificant nothings before God, or even to a gracious heart. Nothing on earth is properly a man's property but his grave. But though in man there be no help, no ground of hope, our Godman is mighty to save; and hope in him knows no discount of the property of the proper appointment. Be stirred up, therefore, my soul, to depend on him, who is my almighty Maker, my faithful and promise-performing Friend, my kind and righteous Protector, my bountiful Provider, my omnipotent Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just Punisher of all evil—my King, my God, and my

REFLECTIONS.—Happy are they whose God is the

PSALM CXLVII. Ver. 1. The grammar of the psalm, as seen in the phrase 'our God,' ver. 1, 5, 7, discovers the speaker to be the church in her collective and corporate capacity, calling it 1078

upon her several members to the delightful work of praise—a work sleasant to the heart of those engaged in it, and comely in the eyes of saints and angels. C.

Ver. 2. The Lord doth build up Jerusalem. All the works ascribed to the Lord, throughout the psalm, are works that he is always doing. Accordingly, after every siege and demolition God, by his providence, immediately proceeded to build up Jerusalem again, his architectural witness to all nations: and 'the outcasts of Israel' he has always continued to gather, temporally, into separate and cohesive communities; and spiritually, into one body and temple in Christ Jesus. Ep. 4. 11–16; 1 Pe. 2. 5. C.

Ver. 13. Bars of thy gates. The principal gates of the spiritual Jerusalem are profession and baptism, Ac. 8. 37, 38: and the principal bars—'trying the spirits,' J In. 4. 7: 3: condemnation of error, 1 Ti. 4. 7; 2 Ti. 2. 16; Tit. 1. 10, 11; avoidance of the abettors of false doctrine and schism, Ro. 16. 17; 1 Th. 3. 6; 1 Ti. 5.3–5; and excluding from church membership the erroneous and profane, t Co. 5. 4–13; Tit. 3. 10. C.

Ver. 16. Snow like twool. Not only is water when changed into snow rendered in appearance 'like wool,' but by a wonderful provision in its structure it acts as wool in protecting plants,

ful provision in its structure it acts as wool in protecting plants, and even living bodies, from the destructive influence of the

REFLECTIONS.—How good and great must God be

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 Heg hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, bye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word;

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:5

11 Kings' of the earth, and all people; princes, and all judges of the earth:

12 Bothⁿ young men and maidens; old men and children:

13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

14 He^p also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people enear unto him. Praise ye the Lord.

PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to his saints.

RAISE ye the LORD. Singa unto the LORD a new song,2 and his praise in the congregation of saints.

2 Let Israel rejoice in him that omade him: let the children of Zion be joyful in their King. A.M. cir. 2957. B.C. cir. 1047.

e Ge. 1.1,3,6.Ps.33.6, 9.He.11.3.

e.Ge.1.1,3.6.Ps.33.6.

y.Ps.89.37;119.90,91.

g. 31.53, 63; 33.2 s. ls.

14.47;25.1;46.10.

4 An imperfect philosophy entertained
many fears for the
stability of the planetary system—a sounder philosophy
has demonstrated
that the system is consistent
that the system is consistent
that the system is consistent that the system is consistent that the system is consistent that the system is consistent that the system is consistent that the system is cons

& Ge,1.21. Is. 43, 20. Ps.104.25,26;107.23,24.

FS.104.25,20;107.23,24. i Job 37. 3-6; 38. 22-29.Ex.9.29 25. PS. 147. 15-18;11.6. j PS. 114.4,6; 29. 5-8. Is. 42. 11; 41. 18, 19; 55. z. & Ps.50.10,11. Ge. 1.

b Heb. birds of wing.
/ Ps.72.10,11; 22, 27-29; 66, 1, 4, Pr. 8,15,16.
Ac.17.28.

n Ps.68.25;8.2. Mat. 21.15,16. Zec.9.17. σ Ps.8. 1, 9. Is. 12. 4. Phi. 2, 9-11. Ep. 2, 20-

23. 6 Heb. exalted. \$\psi\$ Ps.75.10; 89.17; 92. 10;149.9. De.10.21. q De.4.7.Ep.2.13,17, 19. Jn.14.21,23. Ja. 4.8, Ex. 19. 5,6. 1 Pe. 2. 9. Tit.2.14.

PSALM CXLIX.

B.C. cir. 1047. 1 Heb. *Hallelujah*, Ps.104.35;106.1. a Ps. 33.1-3:68.26:89. 7; xcv. - c. cxxxiv. - cxxxvi, cxlv. - cl.

² See note on Ps.96. I.—C.

3 Them that are sanctified in Christ Jesus, I Co.1.2.—C. *b* PS. 22, 23; 118, 3, 4; 135, 19, 20. c Ps. 100. 3. Is. 54. 5 Mat.21.5.1 Ti.6.15. 4 Zion signifies a

monument, a sepul-chre, a turret, dry-ness; and in any sense the regenerate be-liever is truly a 'child of Zion.'—C. d Ps.33.2; 81.2,3; 68. 25; 150.3-5. Re.7.9; 14

6 Or, with the pipe

e Ps.149.10,11:35.27.
Pr. 11. 20. Is. 62. 3-5.
Zep.3.17.
g Is.61.10.Ps.132.16;
91.15,16.
h Ps.33.1;118.15;145.
10.
i Ps.42.8;63.6.Job 35.

6 Not beds of sleep, but of rest, He.4.9.-C. j Ps. 81, 14. Lu. 2. 14. Re. 5.9;7. 10, 12. 7 Heb. throat.

& He.4.12. Ep. 6.17. Re.1.16. / Re.6.13-17; 19. 14-21; 11. 15-18, with Jos. vi.-xii.

n De.32. 41, 43. Nu. 24.17.Re.17.14,16. 8 Asconjoint judges with Christ, 1 Co. 0.2.

PSALM CI_ B.C. cir. 1045. 1 Heb. Hallelujah, Ps.104.35;149.9. a Ps.27.4; 29. 9; 48.8; III.1;134.1,2:135.2.

All 1134.2135.22

\$ Ge.1.6.7. Ps.136.5,
gor Ep.3.22.2

\$ Literally, 'Praise him in the expanse of his power. The meaning is power in the power of his power is displayed—in the heavens, in the air, in the earth. God rules in all.—P. e Ps. 145.5,6; xcv.-c. ciii. - cviii. cxxxv. cxxxvi.

d Da. 3.5,&cc. Ps. 33. 2;81.2; 68.25; 149.3; 92. 3;98.5,6;108.2. 8 Or. cornet.

4 Or, pipe. e 1 Ch. 15. 16, &c. g Ps.145.10; 148.7,10

3 Lett them praise his name in the 5dance: let them sing praises unto him with the timbrel and harp.

4 For the Lord taketh pleasure in his people: ^ghe will beautify the meek with salvation.

5 Leth the saints be joyful in glory: let them sing aloud 'upon their beds.6

6 Let the high praises of God be in their mouth,7 and a ktwo-edged sword in their hand;

7 To¹ execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron:

9 To* execute upon them the judgment written: othis honour have all his saints. Praise ye the LORD.

PSALM CL.

An exhortation to praise God with all kinds of musical instru-

RAISE ye the LORD. Praise God in his sanctuary: praise him in bthe firmament of his power.2

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praised him with the sound of the trumpet:3 praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let^g every thing that hath breath praise the Praise ve the Lord. LORD.

in himself, when his greatness, wisdom, power, and goodness are so manifested in all his works. And when he so observes and provides for all his creatures, how impossible is it that his ransomed children should be overlooked or starved! Much of God is to be seen in all around us-in luminaries, in animals, in crops, in seasons, in human persons or societies; but, above all, in his church and in his word. If these be abused by us, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us.

PSALM CXLVIII. Ver. 1. In the heights. The highest regions of heaven, where the glory of God is most brightly exhibited, and the mysteries of his government—unspeakable in earthly language—are audibly expounded and proclaimed, 2Co. 12.2-4. C. Ver. 7. Dragons. This word is generally interpreted 'seamonsters'—an unmeaning phrase. The word is generic, and that it sometimes signifies valid beasts seems probable from Mal. 1. 3. That it also is applied to the whale, seems certain from its description as one of the mannualia, La. 4. 3, and from its property of holding its breath and violently emitting it, Je. 14. 6. C.

REFLECTIONS.—How great and good must God appear to his people, when their minds are so over-charged with their debt of praise! And indeed, had the praises of God but due room on earth, it would much resemble heaven. But none are more deep in much resemble neaven. But none are more deep in the debt of praise than faithful men; sometime afar off, but now brought near to him by the blood of his

PSALM CXLIX. Ver. 2. Israel. They that have obtained a 'new name,' who wrestle with God in prayer, and prevail, by faith, in the name of Jesus, Ge. 32. 24. 28; Ho. 12. 3,4; Jn. 14. 13. C. Ver. 3. Dance. The word translated dance signifies a pipe, or some other fistular instrument of music, and not any mode of marching or saltation. C. Ver. 6. Two-edged sword. The two-edged sword of the Word—the law of fire and the gospel of grace, Ep. 6. 17; He. 4. 12; De. 33. 2; Ac. 20. 24; Tit. 2. 17. C. REFLECTIONS.—Behold here Jesus and his gospel showsh chiefly in her millennial state. He and his

church chiefly in her millennial state. He and his people mutually rejoice in one another:-while they

praise him, he imparts the blessings of salvation to them; and while he goes forth in his chariots of salvation, conquering sinners by his grace, or in his chariots of judgment, to oppose his Jewish, heathen, and anti-christian enemies, by their prayers and influence they work together with him.

PSALM CL. Ver. 1. The first verse marks the place where the Lord is to be praised—the sanctuary on earth, the firmament above. C. Ver. 2. The second verse assigns reasons for praise—God's mighty acts, and the multitude of his acts. C. Ver. 3-6. The remaining portion of the psalm calls first upon instruments of every construction, and finally upon everything that breathes, to praise the Lord. C.

Reflections.—Happy are they who dwell in God's house above-they are always praising him on the highest key! And happy are they who are on the way to it-they have always matter, and often a heart, for

CONCLUDING REMARKS ON THE BOOK OF PSALMS.

The Hebrew title of the Book of Psalms is 'Praises;' because the praise of God as Creator, Upholder, and Governor—as Father, Redeemer, and Sanctifier—constitutes their principal subject. The Greek title, whence our English name, 'Psalms,' is derived from the Septuagint, and describes these sacred compositions as accompanied by musical instruments. And this accompaniment was in accordance with the law of Moses, Le. 23, 24, &c., and the ritual appointed by divine revelation in the days of David and Solomon, I Ch. xvi.

But while praise justify the to God as Creator, Unhelder, and Governor of the

revelation in the days of David and Solomon, I Ch. xvi.

But while praise is justly due to God as Creator, Upholder, and Governor of the world, much more is it due to him as Father, Redeemer, and Sanctifier. And as God the Father is made known and glorified by the Son—and as the Spirit glorifies both Father and Son, by taking 'the things of Christ and showing them' to believers—so it was to be expected that Christ, the beloved Son of God, the Messiah, the Saviour of sinners, would furnish the chief subject of praise in the heart and the songs of the church. Accordingly we have seen that the Psalms are full of Christ—the church on earth strictly imitating the church in heaven, in asserting that 'worthy is the Lamb that was slain, to receive power, and riches, and full of Christ—the church on earth strictly imitating the church in heaven, in asserting that 'worthy is the Lamb that was slain, to receive power, and riches, and have the fullest evidence. Thus, independently of that heavenly character which

wisdom, and strength, and honour, and glory, and blessing;' and in ascribing blessing, and honour, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

and unto the Lamb, for ever and ever.'

The Psalms constitute the great storehouse of prayer in every mood and condition of the spirit. 'Is any merry—let him sing psalms.' Is any sad—they will teach him to cry from the depths of affliction. Is any persecuted—they will furnish him with petitions for a refuge and deliverance. Is any in want—they will lead him to the Friend of the poor and needy. Is any in sickness—they will lead him the way to the true Physician. Is any dying and in misery—they will show him the path of life, ending in fulness of joy at the right hand of the Eternal. And all this they do, because they are the spiritual revelations of the 'supplications, strong crying, and tears' of Jesus in the days of his flesh; and therefore furnish to his disciples the model and the material of their prayers of faith.

The writers of some of the Psalms are known, and the Jews enumerate ten. But this is of little importance—for that the author of all was the Spirit of God, we

bears witness of their heavenly origin-we have, in the New Testament, more frequent attestations of their divine origin, than for any other book of the whole Scripture collection. They are at least fifty times quoted by our Lord or his apostles. And besides furnishing to our Lord the most powerful of his arguments against the unbelieving Jews, they also furnished him the words in which, upon the

cross, he both prayed and expired.

According to the Masoretic copies and the Syriac version, the Psalms are divided into five books: the first extending from Ps. i.-xl.—the second from Ps. xii.-lxxii.—the third from Ps. lxxiii.-lxxxix.—the fourth from Ps. xc.-cvi.—and the fifth from Ps. cvii.-cl. The first four of these end with 'Amen and Amen;' the last with 'Hallelujah.' This division was very ancient, as it evidently existed before the

Septuagint translation.

Most of the Psalms have titles prefixed, which by some, as ancient traditionary expositions of the contents, are held in high esteem, and considered as endued with a kind of canonical authority. But some of the highest authorities amongst the ancient Christian writers—as Augustine and Theodoret—have freely admitted that these titles have often no relation to the body of the psalm, and seldom contribute anything to the discovery of the meaning. In their great obscurity all are agreed; and conjectural meanings are so various that they cease to be of value. These titles have accordingly been retained, partly out of respect to those that, in any degree, value them, and partly as mere relice of extinctions that they can be accordingly been retained, partly out of respect to those that, in any degree, value them; and partly as mere relics of antiquity, esteemed not for any intrinsic worth, but as samples and memorials of the works of other times.

worth, but as samples and memorials of the works of other times.

That the Psalms are occasionally prophetical of Christ no Christian can overlook or deny. That but few, however, are thus prophetical of him, has been an opinion extensively circulated and received—the number of such specially prophetic psalms being ordinarily confined to Ps. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. and cxviii. But were the correctness of this meagre enumeration admitted, still the real relation of the Psalms to Christ remains unsettled. For the real question is, not how many psalms are prophetical, but how many are descriptive of Christ, and proved to be descriptive of him, because they apply accurately to him, and however

they may be strained by the efforts of 'accommodation, still utterly refuse to become applicable to any other. Could we conclude with Origen, Chrysostom, Theodoret, Augustine, Ambrose, Euthymius, and others of the ancient Christian writers, that David was the author of all the Psalms—or admitting, as is commonly believed, that other inspired authors wrote a part of the collection—yet could we accurately ascertain how many were composed by David—and it is upon all hands accurately ascertain now many were composed by David—and it is upon all hands admitted that he composed a large portion—we would then be able, upon David's own authority, or rather upon that of the Spirit speaking by him, greatly to extend, if not to universalize, the prophetic boundaries of the Psalms. For that the psalms written by David himself were prophetic we have David's own authority, which, as Horsley observes, may be allowed to overpower a host of modern expositors. For thus king David at the close of his life describes himself and his sacred songs: 'David the son of Jesses said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of Jehovah spake by me, and his word was my tongue,' 2 Sa. 23. 1, 2. It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of his own enemies, to describe his own sufferings just as he felt them, and his own escapes just as they happened. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures among those who profess the belief of the Christian religion. (See Horsley on the Psalms, vol. i. p. 14.) Nor do we hesitate to express our frum conviction, that a right interpretation of the Psalms, whereby Christ is so clearly discovered in his person, his offices, his passion, his victories, his glories, and his judgment, will bring a light, a comfort, and a joy to the heart of the believer, unknown while darkness lay upon this blessed portion of the Sacred Volume. C. seem the Spirit of Jehovah would not be wanting to enable a mere man to make

THE BOOK OF PROVERBS,

And the two immediately following, were penned by Solomon, the renowned king of Israel. Its Hebrew name MISCHLIM imports sentences well pressed together, and powerful to command our assent and regulate our conduct. Teaching by such proverbs, or short substantial sentences, was a very ancient, and is a very plain, profitable, and easy method of instruction. These Proverbs of Solomon are not a mere collection of the wise sayings which had been uttered before his time, but are the inspired dictates of the Holy Ghost to him; and are often quoted or alluded to as such in other inspired books. This book comprehends: (1) A preface; consisting of manifold exhortations to the study and improvement of true wisdom, and of warnings to avoid connections or intimacy with wicked persons, whoredom, rash suretiship, sloth, &c. ch. i.-ix. (2) The Proverbs themselves; published from the beginning, x.-xxiv., or copied out by the direction of Hezekiah, xxv.-xxix. (3) The appendix; containing the prophecy of Agur, and the directions of his mother to him, xxx. xxxi. As the Book of Psalms is calculated to make our hearts warm towards God in holy and pious affections, the scope of this is to make our face shine before men in a prudent, discreet, honest, and useful conversation; which is a no less necessary part of religion. And no book in the world, in so small a compass, affords us such a complete body of rules for directing our personal and relative behaviour.

CHAPTER I.

1 The use of the Proverbs. 7 An exhortation to fear God, and regard the advice of parents. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of the contempt of scorners. 24 She threateneth them.

THE Proverbs^a of Solomon, the son of David, king of Israel;

2 Tob know wisdom and instruction; to perceive2 the words of understanding;

| B.C. cir. 975. | B.C. cù |
|--|---|
| 3i,3a.E.12.9, b ch.22.20, 21; 2,1-9; 4.5.7.De.4.5.6. Job 22. 22. 2 Ti. 3. 15-T7. 2 Pe. 1.3.19. 1 'To impart.'— Boothroyd. 2 To perceive. Rather, 'to supply.'—C. 3 To receive. Ra- | 4 Heb. eq c ch.9.4,6 to.2 Ti.3.15. 5 Subtitle dence in discernmen right and all their for 6 Or, adv d ch.9.9. 98-100.2 Pe. e 1 Ch.12. 10,34. Is. 54 34. |

3 To receive³ the instruction of wisdom, justice, and judgment, and equity:4

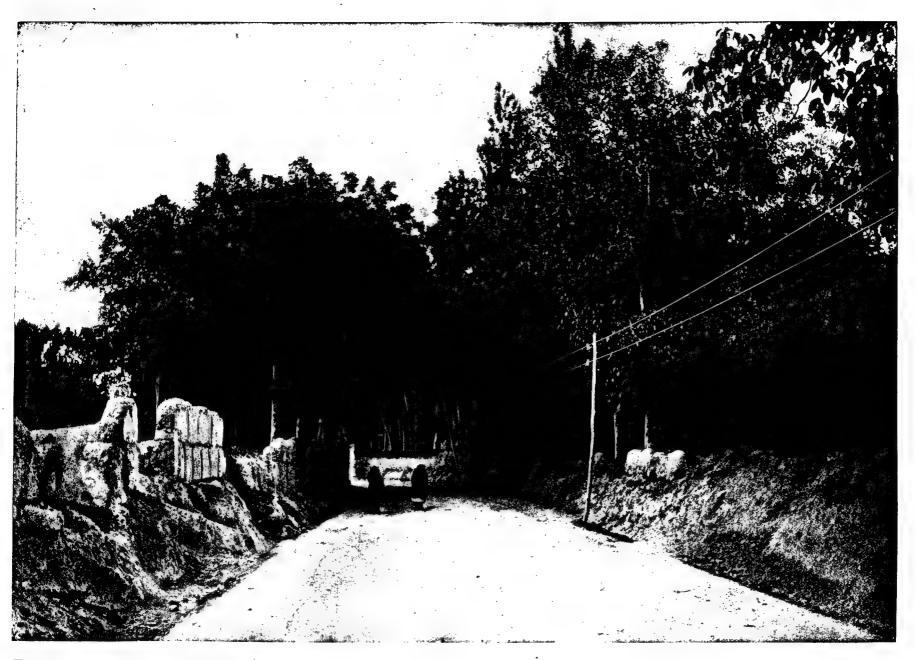
4 To give subtilty to the simple, to the young man knowledge and discretion.6

5 Ad wise man will hear, and will increase learning; and 'a man of understanding shall attain unto wise counsels:

CHAPTER I. Ver. 1. The choice, divine, substantial, instructive, and governing, but sometimes darkly expressed, sentences of the incomparably wise and inspired Solomon. 2. Framed by the Spirit of God to teach men true and solid wisdom in things per-taining to God and their neighbour, to enable them to discern sin and duty, and to receive and profit by whatever good instructions or advices are given them: 3. To incline and persuade them readily to hearken to such instructions as direct them to live in a wise, candid, such instructions as direct them to live in a wise, candid, upright, and virtuous manner; 4. That those who are unskilful, rash, and incautious, may become circumspect, prudent, and discreet in their conduct: 5. And those who are wise in the matters of time and eternity, and those who are wise in the matters of time and eternity. may become still more wise and prudent; and be able, with great advantage, to govern themselves and others; 6. And be capable of finding out the meaning of the wise, though dark, sayings of God or men, and profitably to apply them to themselves, or explain them to others.—7. It is necessary that every one who desires

true wisdom should begin with, and chiefly study, the saving knowledge of God, and live under a holy awe in the love, worship, and service of him; as, without this, all other knowledge is vain and useless; and, for want of it, wicked men, who prefer trifles to things of infinite importance, pour contempt on the wisest instructions that can be given them. 8, 9. And, next to the fear of God, it is necessary, my dear young men, that you reverence, honour, and obey your parents, and gladly receive and earnestly practise their instructions, as things of inestimable value, which will render you more amiable and honourable than all the gay adorning on earth. 10. And, in order to promote the fear of God and regard to parental instructions, see that with the utmost circumspection and earnestness you avoid all unnecessary fellowship with wicked persons, and all hearkening to their flattering enticements. 11-15. If, in the most courteous manner, and by every argument

robbery, or any other wickedness, abhor their counsels and flee from their company: 16. For, being set on mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And while they lay snares for others another. 17. And while they lay snares for others whom they reckon rash and inconsiderate, themselves, which the dangerlike silly birds, rush into courses, of which the danger ous issue might be easily perceived: 18. And, in the end, all their pains and cunning to undo others bring ruin upon themselves from the hand of God and men: 19. And all unrighteous methods of procuring wealth but issue in the destruction of the procurers. but issue in the destruction of the procurers.—20-23. While you shun and abhor the enticements of the wicked, listen to the voice of Jesus Christ, the wisdom of God, who, in his word and ordinances of the gospel, in the most public, affectionate, earnest, and importunate manner, calls you, however simple, ignorant, foolish, or even scornful, to forsake your wicked courses, and turn drawn from profound secrecy, sure success, immense to him by faith and repentance, to receive his Spirit, profit, and good fellowship, they would seduce you to



PALMYRA ROAD—LEADING FROM DAMASCUS TO TADMOR, THE CITY SOLOMON BUILT IN THE DESERT. [PROVERBS, i: 1.]—Solomon inherited from his father David a vast kingdom. His dominion stretched from the river Euphrates to the Mediterranean Sea, south to the river of Egypt, and north to near where the city of Aleppo now stands. Damascus was within his territory, and he built Palmyra, called Tadmor, in his day. This is a city in the wilderness, and that Solomon built it we learn

from I. Kings, ix: 18, and II. Chronicles, viii: 4. Tadmor is between the Euphrates and Hamath, and is situated in an oasis of the desert. The celebrated Queen Zenobia had her capital and home in Palmyra. She built up a mighty kingdom which rivated and defice the Roman power. She was captured and brought to Rome by the emperor Aurelian. A. ID 273. We give here as illustrating this first chapter of Proverbs, written by Solomou, a picture of a road leading out from Damascus to Tadmor, the city he built.

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.1

8 My son, thear the instruction of thy father, and forsake not the law of thy mother:

unto thy head, and chains about thy neck.

thou not.

8 My^j son, thear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace that the shall be an ornament of grace that for blood, let us lurk privily for the innocent without cause:

and whole, as those that go down into the pit:

13 Weq shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 Fort their feet run to evil, and make haste to shed blood:

17 (Surely in vain the net is spread in the sight of any bird:)4

18 And they lay wait for their own blood; they lurk privily for their own lives.5

19 So are the ways of every one "that is greedy of gain; which taketh away the life of the owners thereof.

20 ¶ Wisdom⁶ crieth without; she uttereth her voice in the streets:7

g Mat.13.11, 51. Ac. 8.30,31.Ep.1.17. 7 Or, an eloquent

7 Or, 6.2 \$\$peech. \$\$EC. 12. 11. 1 Co.2. 14,15. 2 Pc.3.16. Ps.49. 47,8.2. \$\$I Job28.28. Ps.111.10. i Job28.28.13.1. ch.9.10;22.4 8 Or, the principal

part.
9 The beginning.
'The sum. -Booth-

and inculcating the highest and noblest truths. The Spirit of God is the great teacher: the Word of God is his grand in-strument, by which he makes known to

y ch. 9. 4. Ps. 94. 8. Mat. 9. 13: 18. 11: 23. 37. He. 5. 12. Jn. 6. 37. Re. 22. 17. Is. 55. 2,7. Je. 3. 1, 14,22. Semple ones. Seduced, deceived ones.

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones,8 will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turnz you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded:

25 But ye have set at nought all my counsel, and would none of my reproof:

26 Io also will laugh at your calamity; I will mock when your fear cometh.

27 When your fear cometh as desolation. and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel; they despised all my reproof:

31 Therefore shall they eat of the fruit of their own way, and be filled with their own odevices.

32 Fork the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

f ch.6.23. / Job 4.8.ch.14.14; 22.8. Je.2.19; 6.19.18.3.11.Ga.6.7,8.

* Pa.69.22.R0.11.9.De.32.15-05.H0.13.67, Zep.2.15.18.32.10.11;47.8.Re.18.7,8.

/ Pa.95.12,13; 1127.ch.8.32-35; 22.4.18.26.3; 55.3. Jn. 10. 28.29. 1 Pe.1.5. Jude 1. De.33.26-29.

24-29. But in the most solemn manner he warns you, that if you persist in despising his gracious calls, instructions, and offers, his righteous judgment shall overtake and ruin you and your nation, in the most an expected, fearful, complete, and remediless manner; and that, while your most rueful cries for deliverance and that, while your most ruetul cries for deliverance shall be disregarded, your own counsels and contrivances shall render you inexpressibly miserable, and your occasional escapes, and even prosperity, shall, by encouraging your folly, pride, and wickedness, prove means of hastening and aggravating your ruin; 33. While they who hearken to his instructions, and believe on his name shall by his watchful providence. lieve on his name, shall, by his watchful providence, be marvellously protected, comforted, and eternally

Saved.

Ver. z. The Hebrew word rendered 'proverb,' literally signifies 'likeness' or 'comparison.' It originally involved, therefore, the idea of a simile, but it had given to it at an early period a wider signification. It came to denote 'such short, pointed as wider signification. It came to denote 'such short, pointed as wider signification. It came to denote 'such short, pointed asyings, as do not involve a comparison directly, but still convey their meaning by the help of a figure. From this stage of irapplication it passed to sententious maxims generally, many of which, however, still involve a comparison. Such comparisons were either expressed, or the things compared are placed side by side, and the comparison left for the hearer or reader to supply. Next we find it used of those longer pieces in which a single idea is no longer exhausted in a sentence, but forms the germ of the whole, and is worked out into a didactic poem. Many instances of this kind occur in the first section of the Book of Proverbs.' The title therefore which is here given by the author or compiler to the whole of this book is appropriate, expressing very well its general character. P.

Ver. 2-4 form a general introduction to the whole book, explaining briefly its nature, and stating its object. The object was, to impart wisdom, not merely theoretical, but practical; such wisdom, in fact, as will enable man to understand what he is himself, what God is, what he owes to God, what is necessary for his salvation, and how he is to live, and speak, and think in the world. P.

Ver. 5-4 wise man will hear. Right hearing is the great mark

for his salvation, and now he is to hve, and speak, and think in the world. P.

Ver. 5. A voice man will hear. Right hearing is the great mark and duty of God's children. It is the great remedy against idolary:

'Hear, O Israel, the Lord our God is one Lord, De. 6.4. It is the special claim of Jesus: He that hath ears to hear, let him

hear, Mat. 13. 9. It is the special claim of the Spirit: 'Let him hear what the Spirit saith unto the churches,' Re. xxvii. It is the great principle of the spiritual life: 'Hear, and your soul shall live,' Is. 55. 3. It is the great channel of faith: 'Faith cometh by hearing,' Ro. 10. 17. C.

Ver. 7. The fear of the Lord. 'Doth not perfect love cast out fear?' 'True, but not the fear of God. It casteth out the fear of condemnation, Ro. 8. 1; it triumphs over the fear of reverence for the majesty, the holiness, and the mercy of God. C.

15. 57; but it implants and cherishes the fear of reverence for the majesty, the holiness, and the mercy of God. C.

Ver. 11. Innocent. The sinners do not call their contemplated victims innocent in the sense of simply, unwarlike.—Without cause. Whose religion, instead of bringing safety and profit, renders the 'n a neasy prey. The speech of the bandits of the desert preparing to watch and plunder the caravans; the principle of avarice stimulating to dishonesty and cruelty in every form and in every generation. O believer, beware of covetousness, and be content with such things as thou hast, Lu. 12. 15. C.

Ver. 18. Robberg generally leads to may be such as the such things as thou

and cruelty in every form and in every generation. O believer, beware of covetousness, and be content with such things as thou hast, Lu. 12. 15. C.

Vor. 18. Robberty generally leads to murder, and experience proves that murderers seldom escape undetected and unpunished; so that the plotter against his neighbour is really ensnaring himself, and toiling for his own ruin. C.

Ver. 23. I will four out my Spirit. Christ, 'in whom are hid all the treasures of wisdom and knowledge,' Col. 2. 3, here promises to pour out that Spirit which alone can make the letter of the word effectual, and the soul wise to salvation. C.

Ver. 26. How can a merciful Saviour thus 'laugh and mock' at the 'calamity and fear' of sinners? Just because they are still impenitent sinners. The devil is even now as much a 'liar and a murderer' as he was in the beginning of his rebellion, and his hosts 'believe and tremble,' but they never desire to lave. Even so, the 'carnal mind' abideth 'emity against God,' and hates the Judge while it writhes beneath the judgment. C.

Ver. 32. Turriing away of the simple, &c. 'The turning away' to worldly ease, carnal indigence, and spiritual sleep.—

Prosperity of fools, &c. Because they think not of death, of judgment, of eternity; and are promising ease to their bodies, till their souls are demanded of them.—Note, Rebel not in adversity, for 'whom the Lord loveth he chasteneth' C.

REFIECTIONS.—The inspired oracles of God are cal-

REFLECTIONS .- The inspired oracles of God are calculated to convey the most solid and precious instruc-tion in the things both of time and eternity: and it is necessary and profitable that all, even the wisest, should carefully search them, particularly in the days of youth,

in which the faculties are most quick, the temptations most numerous, and our conversation, for time and eternity, just forming. Deep regard to God and to parental admonitions are highly necessary in those who desire true wisdom. But there can be no solid knowledge or prudence where the heart is not changed, believes not on Christ, and loves not God as in him. With amazing earnestness and craft do sinners seduce others, particularly young and simple ones, into fellow-ship with them in sin. It is necessary, therefore, to be always impressed with the awe of God's omniscience and just judgment, that no temptation of secrecy of gain may tempt us to wickedness: and to avoid the society of the wicked if we choose to escape their ruin. But with what infatuation do men, more stupid than birds, rush into danger when fairly warned! and in ruining others, they but ruin themselves in a more miserable manner: and however secrecy or power may protect them from men, the judgment of God overtakes them. Their cruelty and avarice hurry them and their companions into lasting misery and woe. their companions into lasting misery and woe. Alas! how great is their folly, who, for a perishing world, destroy an immortal soul; and for a momentary plea-sure, plunge themselves into everlasting woe! But great is the compassion of Jesus to such rebellious sinners: in the most earnest and open manner he pleads with them, in the ordinances of his grace, to promote their eternal salvation. Condescending are his offers and invitations of mercy, pointed to the most unworthy and wicked; and precious and necessary the benefits which he offers. But inexcusable is their guilt, and dreadful their ruin, who obstinately refuse them. jected of God in their misery, even their ease and pro-sperity harden and ensnare them, and aggravate their woe! But blessed above all with salvation and rest are those who receive them, and listen to his gracious

CHAPTER II.

1 The study of wisdom tendeth to promote godliness, 10 and safety from evil company, 20 and to direct men in good and salutary ways.

Y son, "if thou wilt receive my words, and hide my commandments with thee;

2 So that bthou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, of thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up *sound wisdom for the righteous: he is a buckler to them that walk up-

8 He ikeepeth the paths of judgment, and preserveth the way of his saints.

9 Thenk shalt thou understand righteousness, and judgment, and equity; yea, every good path.2

10 T When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

11 Discretion shall preserve thee, understanding shall keep thee;

12 Too deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who e leave the paths of uprightness, to walk in the ways of darkness;

14 Who' rejoice to do evil, and delight in the frowardness of the wicked:

A.M. cir. 3029. B.C. cir. 975.

s De.32.5. Ps. 125.5. 5.59. 8. Ro. 1, 28-32.

Is. 59. 8. Ro. 1. 28-32. Tit.3-3. f ch. 5-3,20; 7-5; 6.24; 19.27;9-13-18. Ec. 7-26. Ro. 16.18. w 1 Co.6.16, with Ge. 2.24. Ø1 Co.11.3, with Je. 2.1.4.

3.1,4 x Mal.2.14,15. Gc.2.

ych.5.5,11;6.26;7.27; 9.18.

19.18.

Ec.7.26. He. 13.4

Bet. 411.14. Re 22.11.

Bet. 11.20. Mat. 7.14.

Wisdom is requisite to guard the intellect, the heart, and the senses against the various forms of temptation! False philosophy assails us with its insidious but tions. Malice and envy and slander assail us, trying our tempers, and going far to ruin our influence. Pleasure, wealth in false assail us, trying our tempers, and going far to ruin our influence. Pleasure, wealth in follow hist and passion. Divine wisdom alone, aided by divine grace, can enable weak mortals to resist and overcome all their enemies. P.

Bet. 13.9. Co. 15.

Bet. 13.9. Co. 15.

Bet. 13.9. Co. 15.

Bet. 13.9. Co. 10.

Bet. 13.9. Co. 10.

Bet. 13.9. Co. 13.

Bet. 13.0. Co. 13.

Bet. 13.

Bet. 13.0. Co. 13.

Bet. 13.0.

CHAP. II

bls.55.3.ver.3,4.Ro.
12.11. Ec. 9. 10. Ac.17.
11. Jn.5.39.
c ch.8.17. Ja.1.5.
1 Heb. givest thy

voice. d Mat.6.33;13.44.ch, 3.14;8.18,19, Job 28.12– 19. Ps.119.72. e Ho.6.3. Job 28. 28. Mat.11.25;13,11. Is.54. 13;33.6. Je.31.34.

g 1 Ki.3.9,12 Ja.1.5, 17. Is. 48.17. Ep. 1. 17-19;3.18,19. A 1 CO.1.24;2.7.2 Ti.

FC0.1:24,127,12 11 3.15. i.Ge.15.1. Ps. 84.11; 5.12.ch.30.5. j.Ps. 5. 8; 25. 9; 23. 3; 121.3.8.1 Sa.2. 9. Jude 24.Jn.10.28,29. 1 Pe. 1.

5. & Ps.119.99. ver.5,6; ch.1.2-6.Je.6.16. This verse is more immediately connected with ver. s. and follows, like the latter, as a result of the diligent search after wisdom. Righteousness is that adherence in the diligent search after wisdom. Righteousness is that adherence in the diligent search after wisdom. Righteousness is that adherence in the diligent search of God's government, and ought to characterize the doings of his people. Judgment embraces those juminated upon simmers, and those judicial acts done in vanication of the divine character, and in defence and for the promotion of the divine character, and in defence and for the promotion of the divine character, and in defence and for the promotion of the divine character, and in defence and for the promotion of the divine character, and in defence and for the promotion of the promotion of the promotion of the promotion of the divine character, as a promotion of the divine character, and the promotion of the divine character, as a promotion of the divine character, and the promotion of the divine character is not the divine character, and the promotion of the divine character, and the promotion of the divine character is not the divine character in the divine character is not the divine character in the divine character, and the divine character is not the divine character in the divine character is not the divine character in the divine character, and the divine character is not the divine character in the divine character in the divine character in the divine character is not the divine character in the divine c

ch.10,23, Je.11.15, R0.13.12;1,32,

15 Whose ways are crooked, and they froward in their paths:

16 Tot deliver thee from the strange woman, even from the stranger which flattereth with her

17 Which "forsaketh the "guide of her youth, and forgetteth *the covenant of her God:

18 For her house inclineth unto death, and her paths unto the dead:

19 Nones that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out

CHAPTER III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

CHAP_III.

a ch.1.8[2.1.De.8.1;
b 15.5[1.7][-6.3.1.3].
b 15.5[1.7][-6.3.1.3].
b 15.5[1.7][-6.3.1.3].
b 15.5[1.7][-6.3.1.3].
b 15.5[1.7][-6.3.1.3].
b 15.5[1.7][-6.3.1.3].
c 10.5[30.1][-6.3.1.3].
c 10.5[30.1][-6.3[30.1][-6.3.1].
c 10.5[30.1][-6.3[3

CHAPTER II. Ver. 1-5. And for your excitement and encouragement, know assuredly, my children, that if you entertain, receive, and lay up in your heart the instructions and directions which I now give you; if you earnestly study, and importunately pray for, the enjoyment of Jesus Christ, and of all true and spiritual wisdom and knowledge in him, as infinitely more precious, useful and desirable than all the tree and spiritual window. cious, useful, and desirable than all the treasures on earth, then you shall, by the influences of the Holy Spirit, happily obtain your desire, and be enabled and directed to know, obey, fear, love, worship, and serve God in a proper and truly acceptable manner. 6-9. For as wisdom and every other blessing is the free gift of God, he in his Word hath revealed, and by his Spirit bestows it upon men, and gives them a true and spiritual knowledge of himself and his ways. He hath in store, and is always ready to bestow upon such as ask it, true, solid, and substantial wisdom. And while he instructs and directs, he, by his almighty providence, infallibly preserves from soul-ruining mischiefs such as walk in a sincere, candid, and upright manner. He guides and enables the lovers of holiness to persevere in their integrity according to the rules of his Word, and preserves them from being drawn aside from it or en-dangered in it. And in seeking wisdom from him, you shall come to understand his righteousness and wisdom in all his administrations, and be enabled to imitate him in everything truly holy and virtuous. 10. And it Jesus Christ, the spiritual knowledge of divine things, and the power of practical godliness, have once been admitted to your heart and into your affections, 11-15. These will tend to preserve you from the crafty and ruinous seduction, either of subtle men, who, having apostatized from everything good, walk and delight in the perplexed ways of vice, and in making others as wicked as themselves, drawing them aside, and entangling them in courses directly contrary to their own true interest, safety, conscience, or reason; 16. Or of light and lewd women, unworthy to be reckoned Israelites, who set themselves, by all the arts of flattery, to decoy such as you into whoredom; 17. Perfidiously alienating their affections and persons from

their own husbands, and disregarding the solemn vows made to them at marriage; 18. And who really love no one, but promote the death and eternal damnation of all such as cultivate any familiarity with them. 19.
Very few who are once ensnared into their impure embraces are ever, by the grace of God, recovered to a penitent, chaste, and virtuous life on earth, or to everlasting glory in heaven.—20-22. And, moreover, while you are preserved from the ruinous infection of these you are preserved from the ruinous infection of these wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and, in consequence of this, shall happily dwell in this promised land of Canaan, and inherit the spiritual and everlasting felicity prefigured by it.—While these wicked seducers and their followers shall, after a short-lived described of progressive, he invisually driven from this lived flourish of prosperity, be furiously driven from this land and earth, and cast into the woe and depths of hell.

land and earth, and cast into the woe and depths of hell.

Ver. 4. Pearls are brought up from the depths of the sea; gold is washed from the earth and sands; silver is dug from the depth and armine; gems are extricated from the solid rock; the relics of antiquity are separated from rubbish and ruins—and shall the unscarchable riches of Christ be expected on the surface, as the reward of the indolent, or the discovery of accident? No. The believer searches in study of the Word, in study of the ways of Providence, in study of his own heard, in the depths of sovereign grace and eternal love—and discovers those treasures that lie hid from the wise and prudent, but which God by his Spirit reveals unto babes. C.

Ver. 9. Understand righteousness. It should never be forgotten that there is but one righteousness that can ever be discovered, the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, Ro. 3. to, 22. C.

Ver. 12. Men, evil in heart and froward in speech; for in the heart originate all evil things, and out of the abundance of an evil heart the mouth speaketh, Mat. 12. 34. C.

Ver. 17. A woman who has violated her marriage vow is here exhibited. Faithless to God, faithless to man—the perjured wanton is at once the original and the emblem of all that is most seductive, dangerous, and deadly. But to view the passage as a mere warning against a wicked woman, were to narrow it far within the limits of its full meaning. She is the emblem of that heathen idolatry by which the spirit is seduced from God, and immersed in sensuality; and she is the emblem of that seductive apostasy in the nominal Christian church which is called Babylon—with whom the kings of the earth have committed fornication, and whose judgment, though it linger, will come in one hour, Re. 18. 9, 10. C.

REFLECTIONS.—With remarkable diligence should

we attend to all the exercises of true religion. Lord is ready to bless such as are diligent with great success; and usually bestows upon them remarkable instruction, satisfaction, and protection. There is need of real religion to season and rule our heart; and of God's special preservation and our utmost caution while we live in this world, where men of corrupt principles, and women of treacherous and corrupt practices, so greatly abound.

In their sinful courses such are generally obstinate and crafty. Ensuring are rally obstinate, active, and crafty. Ensnaring are their enticements, and dangerous and ordinarily ruinous their connections: and few, once entangled in their wickedness, ever seriously repent, or turn to Jesus Christ for life and salvation. Happy then are they who are delivered from them, and enabled to walk as truly pious and circumspect. Godliness has the promise of this life and of that which is to come. Even now the saints alone have a blacked with the saints alone and the saints alone have a saints alone with the saints alone have a saint alone with the saints alone and the saints alone are saints alone as the saints alone are saints alone as the saints alone and the saints alone are saints alone as the saints alone are saints alone. now the saints alone have a blessed portion on earth; and at last they only shall inhabit the new earth, into which no wicked person shall ever enter.

CHAPTER III. Ver. 1, 2. Let me therefore again entreat you, my dear children, to receive, and rivet in your judgment, memory, will, and affections, the counsels and commands which I now give, that you may practise them in your lives: thus shall your temmay practise them in your lives: thus snail your temporal life be long, healthful, and prosperous; be attended with a pleasant life of grace here, and followed by an eternal life of glory hereafter. 3, 4. And while you live by a cordial, constant, and assured faith in the mercy and faithfulness of God, pledged in his Word. study always, as your great honour, to imitate him in kindness, compassion, and uprightness: thus shall you be highly respected and honoured, and shall prudently order your affairs both before God and men. 5, 6. Always, by faith in his spiritual promises and relations, depend wholly on God for strength, direction, and success in your undertakings, and never upon your own knowledge or carnal prudence. In every undertaking believe and depend on his overruling power, observe his directions, and implore and wait for his favour and blessing, and he shall guide you in all

5 Trusth in the Lord with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 T Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be health to thy navel, and marrow8 to thy bones.

9 THonour the Lord with thy substance, and with the first-fruits of all thine increase:

10 Son shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My° son, despise not the chastening of the Lord; neither be weary of his correction:

12 For whom the Lord leveth he correcteth, even as a father the son in whom he delighteth.

even as a father the son in whom he delighteth.

13 ¶ Happy is the man that findeth wisdom, and the man that getteth understanding:

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

19 ¶ The Lord by wisdom¹ hath founded

**Belling days 1.4

**Belling Mall 3.0

**Belli

h Ps.37.3;62.8.ch.16.

A Ps. 37-362.8.ch. 16.
373-4.
i f Ch. 28.9. Ja. 1.5.
Phi. 4 6. Exr. 8. zr. Jc.
10. 27 Ps. 32.8.
i f Lh. 28.9. Ja. 1.5.
i half hyways, in
public and in private.
in the family, in the
business of life, in the
church, in time of
prosperity and joy,
and the church of advert.
and produce of advert.
And the church in time of
prosperity and joy,
and the church in time of
prosperity of property and
in time of advert.
And the church in time of
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submissive to his wisdom: ask his blessing; seek his guidance. To forthe seek.

10.6,12,15,521,16,03,12,15,14,16,11,15,12,15,14,16,11,15,12,15,14,16,11,15,12,15,14,16,11,16,14,

and by him, as his eternal Word, they continue to be order-ed and upheld, He.

ed and upheld, He. 1.2,3—C. 2 Ur. Prepared, Ps. 33.6.

y Ge. 7. 11; 1. 9, 10. Job 38.8–11,26–28. Ps. 65-9–12. Je.14.22. Joel 2.23.

z Job 36.27.

a ver. 1—3:ch. 2.7; 1. 9; 4.8,9. He. 2.1,3. Ps. 119. 9,11.

a ver. i-; ch.2.7; i. og 48,9. He.2.1,3 Ps. 119, 9,111
b See ver. i-4 Is. 38, 219, 10. 6. 63; i Jn. i. i. ch.
3 They will not only secure for thee eternal glory in heaven, but they will adorn with those graces with the secure of the first
FRO.13.7,8. Ep.4.28.
Ga.6.10.
4 The good of temporal assistance, spiritual instruction, rebuke, correction, or comfort. C. 5 Heb. the owners thereof. JLe.19.13.De.24.15. Ja.2.15 16; 5.4. 1 Jn.3.

Ps.37.1,7; 73.3.ch. 24.1. 7 Heb. a man of

violence.

of Ps. 18. 96. ch. 8. 13.

p Ps. 25. 14. bdat. 11.
25. 13. 11. 16. 17. ch. 14.
10. Job 20.4.

f His secret; that is, hit cov.nant—that mysterious, but glorious relationship which subsists between him as the heavenly Father and his children on earth.

p. @ Mal. 2. 2. Zec. 5.4. Je. 10.25,

the earth, by understanding hath he established

the heavens: 20 By his knowledge "the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, elet not them depart from thine eyes; keep sound wisdom and discretion:

22 Sob shall they be life unto thy soul, and grace to thy neck.3

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and 'thy sleep shall be sweet.

25 Beg not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the Lord shall be the confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due,5 when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.

29 ¶ Devisek not6 evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy* thou not the oppressor,7 and choose none of his ways.

32 For the froward is abomination to the LORD: Pbut his secret⁸ is with the righteous.

33 ¶ Theq curse of the Lord is in the house

your proceedings, and bring them to a happy issue. 7, 8. Never indulge a conceit of your own knowledge or wisdom, as if it were sufficient to direct you in the easiest matters: but under the influence of a holy and filial awe of and regard to God, avoid with care whatever he has forbidden in his law: as that is the way to promote the health, strength, and comfort of both soul and body in time and eternity. 9, 10. In just gratitude to God, who has bestowed all that you have upon you, make conscience of employing your estates in works of piety, for the maintenance of his worship, and of charity to his poor, and of justice to all men: so shall mis blessing abundantly increase them in everything useful and comfortable. 11, 12. Never overlook or contemn the afflictions which you meet with, as if they were trifles, or happened by chance; and never grow weary of them as an intolerable burden, or take any unlawful course to remove them; but kindly receive and submit to them as the corrections of a kind and gracious Father, in which he manifests his distinguished love to and care for your souls.—13-18. Thrice happy is the man who through much tribulation, and with much care and pains, obtains the enjoyment of Jesus Christ, and the spiritual wisdom and knowledge that is in and by him. This is infinitely preferable to every thing gainful, comely, precious, or profitable on earth. By this we are secured in all the real blessings of this present life and of that which is to come. In cleaving to Jesus, and walking in his ordinances and laws, the most delightful comforts and pleasures, the most blessed tranquillity of mind and conscience, the most happy success of affairs, and eternal rest with God in glory, are to be enjoyed.—Immortal, quickening, and invigorating is the satisfaction enjoyed by every one who earnestly embraces his person, receives his instructions, and steadfastly walks in his ways. 19, 20. And no wonder that Jesus Christ, and the spiritual wisdom and knowledge that are hid in him, should be so profitable, pleasant, and comfortable, when by him, and in the exercise of his infinite wisdom, God formed, founded, and settled the heavens, and earth, and seas, and all that is therein and walke the forest hand all

streams for the nourishment of animals, and the clouds to drop down dews and rains for the nourishment of plants, corn, and grass.—21-26. Be it therefore your earnest care to fix these my instructions in your heart, and to keep them always before your eyes, as the means of obtaining true and profitable knowledge and prudence. You will find them infallible promoters of true life, and honour, and comfort, temporal, spiritual, and eternal. By means hereof, you, by the blessing of God, shall prosper in your labours, and be kept from falling into sin or danger; and under his protection you shall enjoy the most safe and pleasant rest and refreshsnain enjoy the most sate and pleasant rest and refreshment. No reports of sudden and approaching danger, or of desolating judgments, appointed for or effected by the wicked, need in the least terrify you; for the Almighty JEHOVAH, in whom you have placed all your trust and confidence, shall support, protect, and preserve you from danger. 27, 28. Never delay the payment of just debts or the significant of the state of your trust and conndence, shall support, protect, and preserve you from danger. 27, 28. Never delay the payment of just debts, or the giving to the Lord, or to the poor, beyond the first opportunity afforded you, as you know not if ever Providence will give you another. 29. Never contrive mischief against any: especially against such as depend on your equity and kindness. 30. Never be quarrelsome and contentious: and espe cially to such as have done you no injury. 31, 32. Never let the prosperity and wealth of oppressors tempt you to wish yourselves in their condition, or to imitate them in their injurious conduct; for wilful and obstinate oppressors are infinitely detested and hated of God: but his secret counsels and comforts are vouchsafed to but his secret counsers and comforts are vouchsated to such as walk uprightly and honestly. 33. Evil-doers, however great, and all that they have, are under the destructive influence of God's curse; but good men, being under the incluence of his favour and blessing, may be happy in the meanest condition upon earth.

34. God will certainly at last expose proud mockers of religion and virtue to scorn and contempt; but will render such as are meek and humble highly respected and honoured. 35. And though persons truly wise unto salvation may for a time be abusively reproached and contemned, yet they shall, in the most free and that is therein, and makes the fountains to pour forth fixed manner, enjoy honour from God and men at last; 1084

whereas contempt and misery are all the promotion that wicked men, ignorant of God and regardless of their true interest, shall ever attain.

that wicked men, ignorant of God and regardless of their true interest, shall ever attain.

Ver. 2. The ffth is the first commandment with promise; which ever in this life receives a literal fulfilment, as far as it serves for God's glory and the good of his people: also a spiritual fulfilment; for believers always count their days by the continuance of goodness and mercy; and their life has become truly long from their of believers always count their days by the continuance of goodness and mercy; and their life has become truly long from their desire to depart and be with Christ.' But hereafter the promise is fully realized in all the blessings of life and immortality. C.

Ver. 5. Trust in the Lord. Trust in the Lord's word, whatever hath been thy own previous opinion; trust in his promise, whatever hath been thy own previous experience; and trust in his guidance, whatever may be thy doubts, difficulties, or fears. C.

Ver. 16. Some think this description of temporal blessings is confined to the Jewish, and not literally extended to the Christian dispensation. This, with the exception of the promise of possessing Canaan, is an unfounded distinction; 'for godliness is profitable unto all things, having the promise of the life that now is,' IT. 4. 8. The true meaning of the verse lies in referring its promise to the gift of eternal life, and the acquisition of the 'unsearchable riches of Christ.' C.

Ver. 17. Ways of pleasantness. A way is rendered pleasant, (1) by health to journey and enjoy; (2) by the smoothness of the path; (3) by the beauty of the prospect; (4) by the safety of the country; (5) by the agreeableness of companions; (6) by the prospect of a cheerful and happy rest and welcome at the end: all these meet when Jesus is 'the way.' C.

Ver. 22. Life unto thy soul. The life of the body is supported by food, digestion, and nutrition, which eventuate in health and enjoyment. The life of the soul is supported by the bread that cometh down from heaven; is accompanied with 'hunger and thirst after righte

rrembles not in any storm that his Father may commission to try his faith. C. Ver. 32. His secret is with the righteous. This does not signify any secret information that God gives to the one, while he withholds it from the other (for the grace of God hath appeared unto all men, teaching them that, denying ungedliness and worldly lusts, they should, live soberly, righteously, and godly): but it signifies God's residence in the hearts of believers, which this world can neither see, imagine, nor admit; and that secret comfort which he administers to them by his promises and Spirit, in the midst of all the public trials of which they are partakers, and

of the wicked: but 'he blesseth the habitation| of the just.

34 Šurely's he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.9

CHAPTER IV.

1 Solomon, to persuade obedience, 3 showeth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

father, and attend to know understanding.

not my law.

only beloved in the sight of my mother.2

Let thine heart retain my words: keep my commandments, and live.

it not; neither decline from the words of my mouth.

thee; hove her, and she shall keep thee.

CHAPTER IV.

1. Solomom, to persuade obedience, 3 showeth what instruction he had bricked. 20 He exhortest to faith, 23 and sanctification. The faith of faith of the faith of faith get wisdom: and with all thy getting get under-

shall bring thee to honour, when thou dost embrace her.

of grace: 4a crown of glory shall she deliver to

and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.6

A.M. cir. 3029. B.C. cir. 975-

r Job 8. 6,7. Ps. 1.3;

51. t ver. 16; ch. 4. 8. Ps. 73.24. 1 Sa.2.30. Da.12. 2,3. Is. 65.13-15. 9 Heb. exalteth the

CHAP. IV.

A.M. cir. 3029. B.C. cir. 975.

A.M. cir. 9009.
B.C. cir. 975.

in the knowledge of Messiah, even Jesus Christ, the wisdom of God.—C. 22 97. ch. 3.

23. John 84. pp. 19. 22. 37. ch. 3.

23. John 84. pp. 19. 22. 37. ch. 3.

24. pp. 19. 22. 27. ch. 3.

25. pp. 19. 22. 27. ch. 3.

26. 3. 19. 32. 10.

27. pp. 11. 1. 12. 12. 37. ch. 3.

27. pp. 11. ch. 1. 10. 15.

28. pp. 11. ch. 1. 10. 15.

29. pp. 12. ch. 11. ch. 11. 12.

29. pp. 12. ch. 11. ch. 12. ch.

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12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 T Enter not into the path of the wicked, and go not in the way of evil men.7

15 Avoida it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.8

20 ¶ My son, rattend to my words; incline thine ear unto my sayings:

21 Let them not depart from thine eyes; keep them in the midst of thine heart:

22 For they are life unto those that find them, and health to all their flesh.

23 ¶ Keep" thy heart with all diligence;¹ for out of it are the issues of life.2

24 Puta away from thee a froward mouth, and perverse lips3 put far from thee.

25 Let^b thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.4

27 Turnd not to the right hand nor to the left; remove thy foot from evil.

4 Or, all thy ways shall be ordered aright, Is.7.9.2 Ch.20.20. 12.32. JOS.I.7. Ec.7.16,17. Is.30.21.

that secret acquittal which he reports to their consciences, in the midst of all the public calumnies they may be condemned to underlie. C.

Ver. 34. Giveth grace unto the lowly. It does not signify that God gives grace to men who have become lowly, previous to grace, or without grace, by a mere effort of unrenewed nature: but that he first gives lowliness, which is a grace of the Spirit, and then, where he has already sown the seed, continues to water and give the increase. C.

REFLECTIONS.—Real religion has a glorious and blessed tendency to render men happy in themselves.

blessed tendency to render men happy in themselves, and blessings to all around them. And those who neglect and despise it are in general mean-spirited, foolish, and self-ruining wretches, dishonourers of God, and plagues to mankind. But great is the shame that the professors of religion so little conform their lives to the excellent rules thereof, that they so little exemplify the excellent rules thereof, that they so little exemplify them in their behaviour and conduct. And comely would the church of God appear if that regard to God's law, faith in him, devotion, resignation to his will, diligence in his work, and that truth, mercy, equity, peacefulness, humility, and prudence towards men, required in his Word, were duly exercised.

CHAPTER IV. Ver. 1-3. My dear young friends, attend to and receive these affectionate, wholesome, and profitable instructions which I give you: and while you live, earnestly practise the same. They are the you live, earnestly practise the same. They are the very same which I myself, as a darling son, and intended successor on the throne, received from my pious and affectionate father David. 4-9. He, in the most careful and earnest manner, instructed me in my child-hood, and begged me to fix his instructions and direcnood, and begged me to ix his instructions and directions in my heart, and practise them in my life, as the means of attaining true and lasting felicity. He earnestly recommended to me the getting of Jesus Christ, and the true knowledge and fear of God in him, and

cleaving thereto, as the grand and effectual means of preservation from sin and danger, and of obtaining happiness and honour both in time and eternity.* As you wish to live long and prosperously, receive, and observe in your practice, these my instructions. I do not direct you into paths of folly, fraud, or perverseness, but into a course of wisdom, integrity, and virtue; in which you may prosecute business without any entangling difficulties, and with ease, despatch, and certain success. Carefully fix these instructions in your mind and heart, and persevere in the practice of them, as on this your happiness in time and eternity depends. 14-19. With the utmost care and abhorrence avoid the company and course of wicked men, and every temptation thereto; and with the greatest speed and earnestness flee from it if you have been entangled; for such is the malignity of their dispositions, that they can take no rest till they execute their villanous intentions, and are perpetually disturbing themselves in order to ruin others. They neither have, nor desire, any other provision to live on than what get by unjust and violent courses. And while good men daily grow in knowledge, grace, and holiness of conversation, till they arrive at perfection, wicked men, amidst gross ignorance, error, confusion, crimes, and wretchedness, rush on heedlessly till they are plunged into everlasting misery. 20-27. And in order to retain in heart, and practise in life, these my excellent instructions, which are a source of lasting and complete happiness to all who improve them aright, watch over your heart, and keep your mind, conscience, will, affections, thoughts, and desires, with uncommon earnestness, as from these do originally issue the eter-

* Whether David's words end here, or reach farther, perhaps to the end of chap. ix., we do not certainly know.

nal happiness or misery of mankind. Resolutely shun all impure or wicked discourse; and never let any corrupt, false, filthy, idle, passionate, or scornful communication proceed from your lips. Let your mind and munication proceed from your mps. Let you mind thoughts be fixed only upon the right paths of holiness and virtue, that you may walk in them without ever turning from them; and never let your eyes, by fixing turning from them; and never let your eyes, by nxing on improper objects, seduce you into sin or danger. Before you fix upon any action, carefully examine whether it be agreeable to God's law, and answerable to the end for which you intend it; and let every step you take in life be rightly ordered, according to the rule of his Word. And, by shunning extremes on every hand, labour to avoid everything offensive or injurious either to God or men. either to God or men.

either to God or men.

Ver. 18. Even the private path of the just (the believer justified by faith, Ro. iii.) is as the shining light. It shineth more and more before God, in faith and love: more and more before men, in diligence and zeal; more and more before the church, in knowledge and edification; more and more before God, in humility and holiness. C.

Ver. 23. Keep thy heart with all diligence. Keep it with the diligence of a guardian, that would fence it against intrusion or assault; with the diligence of a servant, that would attend to its necessities and requirements; with the diligence of a steward keeping all accounts of expenditure and gain; and with the diligence of a physician, attending to its symptoms, and prescribing for its diseases; and with the diligence of a friend, taking equal pleasure in bearing with its infirmities, sympathizing with its sorrows, relieving its necessities, and participating in its joys. C.

REFLECTIONS.—It is the greatest honour, as well as

REFLECTIONS.—It is the greatest honour, as well as REFLECTIONS.—It is the greatest honour, as well as duty, of parents carefully to instruct their children: and it may be infinitely useful after both instructors and instructed are laid in the dust. Unspeakably excellent is Jesus Christ, his grace, and holy religion. Multitudes of powerful reasons engage us to remember and cleave to them: and to love, delight in, or exalt them. Yet how apt are our corrupt hearts to ensnare us into

CHAPTER V.

1 Solomon again exhorteth to attend to his wise counsels. 3 He worth the mischiefs of whoredom and riot. 15 He exhorteth to contentedness, liberality, and chastity. 22 The wicked are overtaken with

MY son, attend unto my wisdom, and bow thine ear to my understanding;

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

3 T For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

4 But^d her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest sponder the path of life,2 her ways are hmoveable, that thou canst not know them.3

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house;4

9 Lest kthou give thine honour unto others, and thy years unto the cruel;

10 Lest' strangers be filled with thy wealth,5 and thy labours be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, PHow have I hated instruction, and amy heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 Ir was almost in all evil in the midst of the congregation and assembly.

CHAP. V. # See ch.4.1,20, 1.2-i,8.Is.55.3. Re. 2.7,11,

17,29;13.9. b Mal.2.7. ch. 16. 23; 10.20;12.18; 15.2,4. Ca. 4.11. c ch.2.16; 7.21; 6. 24.

e ch.2,10; 7.21; 0. 24. Ps.55,21. 1 Heb. palate, d Ec.7,26,ch.2,18,19; 6,26; 7, 27; 9, 18, Ps. 55.

21. ech. 7.27;2.18. He.13. 4.Re.21.8. g. Hag. 1. 5. Ps. 119. 59. De. 21.29. 2 'She does not ponder the paths of life. German Translation.

h ch. 7. 11-13; 2. 16,

A ch. 7. II-13; 2. 10, 17. Ec. 7.6. 3 The meaning seems to be—her wiles and allurements are so insidious and seems to be a characteristic and that, daza and seems to be a characteristic and that, daza and seems to be a characteristic and that, daza and seems to be a characteristic and that and a characteristic and that and a characteristic and the seems to consider the path of duty, which is every the purpose of the person of the seems to consider the person of the purpose of battling with it. We are all weak and fallible; our duty therefore is to shun evil, to fine from it, to avoid the person of the seems of the characteristic and the seems of the characteristic and the characte

o Heb. Bry surengen. № Ro. 6. 21. He. 12. 17.ch.7.23. o Roar as a lion. He. 13.4 ch.19.12;20.2; 28.15. p Zecc.7.17-14.PS. 50.. 77: 73. 22. Lu. 19. 42. Mat. 23. 37. ch. 6.32. 2 Ch.36:15.16. je.44.45. Zecc.1.4-6. g ch. 1.635(6.32;18.1. r ch.6.20.20,32,33;17. La vi. He. 22. 37.

A.M. cir. 3029. B.C. cir. 975.

s ver.18,19.Ec.9.9.1 Co. 7. 2-5,9. 1 Pe. 3. 7.

T VET.18,79, EC.9,9.1
CO.7,7-9,5 1 Pt. 3-7,
with Ch.9-5,9 1 Pt. 3-7,
with Ch.9-5,9 1 Pt. 3-7,
with Ch.9-1,9 1 Pt. 3-7,
with Ch.9-1,9 1 Pt. 3-7,
with Ch.9-1,9 1 Pt. 3-7,
ch.2-9,1 Pt. 3-7,
ch.2-1,9 1-9,5 2-4-3,
ch.2-1,9 1-9,5 2-4-3,
ch.2-1,9 1-9,5 2-4-3,
ch.2-1,9 1-9,5 1-4-3,
ch.2-1,9 1-9,5 1-4-3,
ch.2-1,9 1-9,5 1-4-4,
ch.2-1,9 1-4,
ch.2-1,9 1-4,
c

y 2.1. (1.7.3.) (e.tb./). (1.7.3.1.5.) (e.tb./). (1.7.2. He.4.73) (1.7.2. He.4.74) (1.7.2.

CHAP. VI. # ch.11.15;17.18; 20. 16;22.26. Job 17.3 with Ge. 42. 37; 43. 9. Phile.

Ge. 42. 37; 43.9. Phile.

18. By humble acknowledgment of thy
rashness, and by earnest entreates, procure thine indemnity.

2 Go, humble thyreff-come down
from the vain dignity
gest patron of strangest but indispenplace but indispenable duty of securing
the rights of your
friends,—C.

8 Or, so skalt thou
prevail with thy
friend.

15 T Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.6

17 Let them be only thine own, and not strangers' with thee.

18 Let" thy fountain be blessed; and rejoice with the wife of thy youth.

19 Let her be as the loving hind and pleasant roe: let her breasts satisfy thee' at all times; and be thou ravished always with her love.8

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man are before the eyes of the Lord, and he pondereth all his goings.9

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.1

23 Hea shall die without instruction, and in the greatness of his folly he shall go astray.2

CHAPTER VI

1 Against suretiship, 6 idleness, 12 and mischievousness. 16 Seven things hateful to God. 20 The blessings of obedience to parents. 25 The mischiefs of whoredom.

Y son, "if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy

fellowship with wicked persons or practices, or even to render us intent on, and delighted in, the most cruel and barbarous conduct! But wide is the difference in time, and especially in eternity, between the way of holiness and that of iniquity. While the saints gradually grown in groce here and live in english of licity. noliness and that of iniquity. While the saints grad-nally grow up in grace here, and live in endless felicity hereafter, the wicked blindly rush forward into everhereafter, the wicked bindly rush forward into ever-lasting misery. Great circumspection, care, diligence, and watchfulness are therefore necessary in denying angodliness and worldly lusts, and in living soberly, righteously, and godly in this present evil world.

CHAPTER V. Ver. 1, 2. And, my children, what I am just going to say requires your particular and most serious consideration, that you may be able to preserve yourselves from the most subtle and dangerous deceits, and, by your pious and prudent discourses and admonitions, prevent the ensnarement of others. 3-6. For, astonishing are the arts, and inconceivable the enchanting flatteries, of whorish women, as if nothing but the most pure and exquisite pleasures were to be enjoyed in fellowship with them: but dreadful is the real issue thereof, in the impairing of men's health, strength, estates, and reputation; and in remorse of conscience, wretched death, and endless damnation. And to prevent your repentance and escape from their snares, they will turn themselves into ten thousand forms, that they may work on your several humours. 7-14. Let me, therefore, with the utmost affection, earnestness, and solemnity, beseech you to avoid such women, and all, even the most distant, approaches to familiarity with them, as a dangerous, an infernal plague; lest you for-feit your credit, and sacrifice your vigour of life to base and cruel wretches, who labour to ruin you to every intent, and for ever; and lest your wealth, and the iruit of your care and labour, should by their means be standard from you to others; and when your substance

is gone, and your body pining to death, under horrible diseases, you should have nothing left you but inexpressible torment of conscience, reflecting upon the pressible torment of conscience, reflecting upon the faithful admonitions of parents and teachers which you have contemned, and the miseries you do, and must for ever, undergo. 15-19. And to prevent your having the smallest inclination to the base and polluting pleasures of whoredom, marry; and in a wife, wholly your own, enjoy and rest contented with the pure, chaste, and honourable pleasures of the marriage tests. and honourable pleasures of the marriage state. Take pleasure in having children by her, sporting in the streets, or dispersed into families. Have children by her alone, and which you are sufficiently certain are her alone, and which you are sumciently certain are really your own. Make your wife happy, by an affec-tionate cleaving to her only: and take pleasure in her innocent and delightful company. While you live innocent and delightful company. While you live together, let her always be amiable in your eyes; cherish her with the most tender affection; and in her embraces, and tender regard, always take such satisfaction as to prevent your affections in the least fixing upon another in her stead. 20, 21. And when you can upon another in her stead. 20, 21. And when you can so fully, pleasantly, securely, constantly, innocently, and honourably enjoy such pleasures in a pious and affectionate wife, why risk everything dear, to enjoy the base, dishonourable, destructive, and damning the base, dishonourable, destructive, and damning pleasures of whoredom—especially when the all-seeing God witnesses your most secret conduct, and will quickly reward or punish you according to the nature of it? 22, 23. Nor shall whoremongers and adulterers long escape his insupportable justice;—their own guilt and lust shall for ever bind and hold them fast under the power of his wrath. To punish their conguilt and inst shall for ever offine and note them has under the power of his wrath. To punish their con-tempt of former instructions and warnings, God shall abandon them to impenitence, and permit them madly to rush forward, through increasing crimes, into endless damnation.

and eternity; the knowledge of God in Christ, reconciling the world to himself; the knowledge of regeneration, whereby men are renewed in heart, speech, and behaviour; the knowledge of glory, into which fornicators and adulterers can never enter. C. Ver. 6. Movable. Like the shifting sands at the estuary of rivers, that move in a storm, and destroy many vessels before their new positions can be sufficiently ascertained. But let it never be forgot, that whilst this wicked and seducing woman is a real character, she is also an emblem of heathen idolatry and Christian apostasy; that like her, lead the soul away from God, and promising life, lead down to the ways of destruction and death. See note on ch. 2.17. C.

Ver. 19. The loving hind and pleasant roe. The affection of many quadrupeds and birds—nay, of some animals of the deepfor their young, presents an instructive lesson, and often a killing reproof, to rational, immortal, and accountable beings. But however great the evil and the shame, when human beings become unfaithful to one another—how much greater when the harlotry of error seduces the church from her Saviour—when 'the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, God's people do not consider?' Is.1.3. C.

REFLECTIONS.—It is shameful and shocking that mankind should be inclined, now have a subsended to the proportion of the control of th

REFLECTIONS.—It is snamerul and snocking that mankind should be inclined, nay, so much inclined, to a sin so base, so beastly, and ruinous, as whoredom.—That even in the sex where modesty ought to shine with distinguished lustre, wretches should be found who impudently entice to it! Surely it must be very absurd to prefer the pleasures of it, attended with miseries innumerable, to the innocent, the sanctified joys and honours of the marriage state! But no wonder that they who atheistically discredit the omniscience and justice of God, and live thoughtless of their future account, should proceed to the most infamous lengths in wickedness. Yet let them remember, that in the most miserable manner, correspondent to their sins, they shall at last be hurried into endless fire!

CHAPTER VI. Ver. 1-5. And that no occasion may be given for family contentions or ruin, let me admonish you to beware of all rash engagements in ess damnation.

Ver. 2. Knowledge. The knowledge of the evil of sin in time you know not; but if you have rashly entangled and

- 4 Giveb not sleep to thine eyes, nor slumber to thine evelids.
- 5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.4
- 6 ¶ Go° to the ant, thou sluggard; consider her ways, and be wise:
 - 7 Which having no guide, overseer, or ruler,
- 8 Providetha her meat in the summer, and gathereth her food in the harvest.
- 9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
- 10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:
- 11 So shall thy poverty come as one that travelleth,6 and thy want as an armed man.
- 12 ¶ Ah naughty person, a wicked man, walketh with a froward mouth.
- 13 He' winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;7
- 14 Frowardness is in his heart, the deviseth mischief continually, he soweth8 discord:
- 15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
- 16 These six things doth the LORD hate; yea, seven are an abomination unto him:9
- 17 An proud 1 look, a lying tongue, and hands that shed innocent blood,
- 18 Anp heart that deviseth wicked imaginations, afeet that be swift in running to mischief,
- 19 Ar false witness that speaketh lies, and hims that soweth discord among brethren.
- 20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:2
- 21 Bind them continually upon thine heart, and tie them about thy neck.

ch.19.5,9,19.Zec.5.4. #3 Jn.9,10.ver.14;ch.8.13; see 16.28. Ep.6.1,ch.1.8,9; 2.1-4; 3.1,3,21; 4.1,20,21;5.1,2; 7.1-4, 2 Co.3, 3 Ex.12.16 De.6.8.

- b Ps.132.4.Ec.9.10.
- b Ps. 132.4 Ec. 9.10.

 4 Struggle as an entangled roe or bird to get lob 12.7. Mat.6.26.

 5 Some ants make no provision for the winter; others however do, so that the statement is a literal fact, and not, as some have ignorantly intimated in the statement is a literal fact, and not, as some have ignorantly intimated in the statement is a literal fact, and not, as some have ignorantly intimated in the statement is a literal fact, and not, as some have ignorantly in the statement of the statement of the statement is a literal fact, and not statement of the statem

- 10,1513.43.00.473.21. 2
 Th. 3.10.
 6 One who, walking slowly, is long on the analysis of the an

- Ps. 30.4.cn. 4. To 1.0. 14, 18.

 8 Heb. casteth forth, ver. 19. Ro. 16. 17.

 1 ch. 1.27; 14. 32; ver. 11. Ps. 73; 18-20; 50. 22.

 Je. 19. 11. 15. 30. 13. 2 Ch. 36. 16. 1 Th. 5. 3.

 9 Heb. of his soul.

 1 Ps. 18. 27; 138. 6; 101. 5. ch. 8. 13; 30. 13.

 1 Heb. haughty eyes.

- **Section 1330.13
 **Description of the section of t

- 1,97;43.3. Ps.19.7,8; 119.105.
- y ch.z.w., 26,27. 4 Or, of the strange
- forgue.

 5 See note on ch. 2. 17.—C. z Mat.5.28, with Ca.
- 4.9. a 1 Sa.2.36.ch.28.21; 29.3;5.10. Lu.15.13-16. 6 Heb. a man's
- e Heb. man's woman's woman's woman's woman's he Eze 13,18. ch. 5.10, 11. Ge-39,14. Sch. 5.10, 11. Ge-30,14. Sch. 5.10, 11. Ge-30, 11
- seroys and immortal seroys and se
- Josephise. Over-look, as exempt from moral responsibility or punishment.—C. & Ps. 79.12, with Ex. 22.4.Lu.19.8. Job20.18. 1 Heb. Reart, Ch. 7. 779.4.16.
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- 22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.
- 23 For the commandment is a lamp; 3 and the law is light; and reproofs of instruction are the way of life:
- 24 To ykeep thee from the evil woman, from the flattery of the tongue of a strange swoman.
- 25 ¶ Lust not after her beauty in thine heart; neither let her take thee with her evelids:
- 26 For by means of a whorish woman a man is brought to a piece of bread; and the adulteress⁶ will ^bhunt for the precious life.⁷
- 27 Can a man take fire in his bosom, and his clothes not be burnt?
- 28 Can one go upon hot coals, and his feet not be burnt?
- 29 So the that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.8
- 30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry:
- 31 But if he be found, he shall restore sevenfold; he shall give all the substance of his
- 32 But whose committeth adultery with a woman lacketh understanding: The that doeth it destroyeth his own soul.2
- 33 Å wound and dishonour shall he get; and his reproach shall not be wiped away.
- 34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.
- 35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

g He.13.4. Job 31.12. Le. 20.10.1 Co.6.9,10. Ga.5.19,21. Re.21.8;22.15. A ver.34; ch.5.9-11. Ju.16.9.1 Ki.11.4.5;15.5.Ps.57.8. f Ju.19.29,38. 3 Heb. He will not accept the face of any ransom.

enslaved yourself by such obligations, endeavour, as quickly as possible, by every humble and persuasive method you can think of; nay, struggle as for life, to disengage yourself, by pressing the debtor to pay what he owes, or the creditor to acquit you of your bond.—6–11. Meanwhile, never indulge yourself in sloth, and want of provident care; but learn, from those puny insects the ants, to labour diligently in your calling, and carefully improve every opportunity of honestly providing for yourself and your family; and remember providing for yourself and your family: and remember that, if that inclination to idleness and sloth, so common to mankind, be indulged by you, whether in greater or smaller degrees, unexpected and at last extreme poverty shall irresistibly come upon you.—12-15. Remember too, that it is the property of persons vile and wicked to accustom themselves to profane, blasand wicked to accustom themselves to profane, plasphemous, proud, passionate, lewd, or reproachful discourse, or by signs made with their eyes, feet, or fingers to stir up others to mischief. The heart of such being filled with perverse inclinations, they are perpetually contriving mischief, and stirring up hatred and contention among their neighbours: but suddenly shall their villany and wickedness issue in their irretrievable infamy and ruin. 16-19. And indeed proud looks, lying tongues, murderous hands, hearts given to mischievous contrivances, feet given to a speedy execution of injurious designs, perjured persons, and sowers of discord among friends or neighbours, are distinguished objects of God's indignation.—20-22. Let me therefore again press you to attend to, highly esteem, and carefully practise, those divine instructions which have been tendered to you by your parents. This will be of great use to direct, preserve, and competition in your whole lebour of life. fort you in your whole labours of life. 23, 24. For the

law of God, as a lamp, guides in adversity, and, as the light of the sun, directs and comforts in prosperity; and the reproofs of his Word are excellent means of preserving from ruin, and leading to true happiness; are particularly useful to preserve from being deluded by the flattering speeches and enticements of lewd women, those sinks of wickedness and plagues of mankind. 25-29. As you regard your temporal or eternal welfare, never gaze on the beauty or fine attire of such: never let their wanton and enticing looks engage you to the most distant desire after their dangerous em-braces; for if once they insnare you, they will never quit their hold till they have reduced you to extreme beggary, or to a miserable and ignominious death. You may more safely take fire into your bosom, or walk upon burning coals, than intermeddle, however privately or transiently, with a whorish woman, par-ticularly if either party be married. 30-33. If one merely steal to fill his hungry belly, he is not exposed to shame or punishment; and if it be found that he has stolen more, it is only required that he should make complete restitution according to the law, which may perhaps amount to all that he is worth. But he who commits adultery with a woman can have no necessity for it, but acts through mere folly and wickedness, and so exposes himself to the loss of his life by the magistrates, as well as to eternal damnation from the hand of God. He exposes himself to bloody quarrels, and renders himself irrecoverably infamous. And though the civil magistrate should wickedly spare his life, yet it is exposed to the fury of a justly enraged husband, who will regard no penitential submissions or entreaties, and accept no gifts as the ransom of it.

Ver. 1. This is a passage of great practical difficulty. Does it,

by implication, altogether forbid the aid of suretiship to friends? This cannot be; for in many instances such suretiship is indispensable. Does it, then, covertly condemn merely such 'rash and inconsiderate engagements as arise from an undue facility of temper, rather than from a deliberate calculation of duty? Such covert insinuation of a principle is inconsistent with the plainness of Scripture. With great deference, the following slight and well warranted change in the translation is suggested:—My son, if thou be surety to thy friend,' see Ge. 24. 54. This makes the object of the passage to be a warning against any neglect of a friend's interest (for which we have become accountable), from any undue presumptuous draft upon his friendship—a most necessary warning: for in practice there are many who will neglect their own interests, and the interests of their best friends, for the self-alt that may result from their attention and liberality to strangers. C.

REFLECTIONS.—Greatly advantageous, even to the outward interests of persons, families, and nations, is an exact obedience to God's commandments. And it is sinful and foolish to ruin our estates or families by engaging for other people's debts: but infamously wicked are those debtors who exert not themselves to the utmost to relieve their sureties. Great care ought to be taken of our outward property. In respect of it we are but God's stewards, and ought to lay it out and bring it in according to his directions. The amazing instinct which God hath given to some animals, and their conduct, shame the slothful of mankind. Such sluggards are very averse to be roused to their work, spiritual or temporal. If one degree of indolence be denied them, they would gradually enjoy a lesser: but poverty in a quick, irresistible, and ruinous manner, comes to such at last. With alarming earnestness do sinners practice injunity and make averagement of the comes to such at last. With alarming earnestness do sinners practise iniquity, and make every power of their soul, or member of their body, instrumental therein. And many things in heart, in lip, in life, are detested by God, which are everlooked as almost innocent by

CHAPTER VII

1 Solomon persuadeth to a sincere and kind familiarity with wisdom.

5 In an example of his own experience, he showeth 10 the cunning of a level woman, 22 and the desperate simplicity of a young wanton. 24 He dissuadeth from such dangerous courses.

MY "son,1 keep my words, and lay up my commandments with thee.

2 Keep^b my commandments, and live; and my law cas the apple of thine eye.

3 Binda them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 Thats they may keep thee from the strange

10 And, behold, there met him a woman with the attire of an harlot,7 and subtile of heart.

11 (She' is loud and stubborn; her feet abide not in her house:

12 Now is she without, now in the streets, and lieth in wait at every corner.)

13 So 'she caught him, and kissed him, and with an impudent face saids unto him,

14 I have peace-offerings with me;9 this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with Pfine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 For the goodman is not at home, he is gone a long journey:

A.M. cir. 3029, B.C. cir. 975.

CHAP. VII. a ch.1.8; 2.1-7; 3.1, 3, 22; 4.1, 20, 21; 5.1, 2.

1 My son. The speaker is either God as the heavenly Fa-

speaker is either God as the heavenly Father, or an earthly father, inspired by his Spirit, and speaking by his suntority That God himself is the speaker, seems warranted by the father speaker, and the unqualified promises of tife in keeping them—statements and promises far beyond the dignity and power of any earthly parent, and which could be speaker to be speaker. Speaker to be speaker. The speaker to be speaker. The speaker to be speaker. The speaker to be speaker. The speaker to be speaker to be speaker, but the speaker to be speaker to be speaker. The speaker to be speaker to be speaker to be speaker to be speaker. The speaker to be speaker. The speaker to be speaker to be speaker to be speaker to be speaker. The speaker to be speaker. The speaker to be s

A ch.6.32:9.4.16. Je.
4.2 This is the 'wayside hearer described by our Lord, Mr.
13. 19. from whom
the devil, by aid of
the flesh, takes away
intellectual discernment and spiritual
life.—1.8.
j Job 24.75.1 Th.5.7.
Epp.5.7.11.02.90.11.
8 Heb. in the evering of the day.
A Ce. 38. 25, with 1
Th.2.10.

Ge. 38 15, with 1 Ti.2.10.
7 Harlots here, and elsewhere in this book, are representatives and emblems of idolatry and its seductions, whether under the forms of heathenism or nominal Christianity.—

C. / ch. 9.13. 1 Ti. 5.13. Tit. 2.5. Je.3.3. 1 Ti. 5.13. Tit. 2.5. Je.3.2. 16.24.25. Je.3.2. 6 Ge. 39. 7-12. Ec. 7. 26.15.2.

o Ge. 39, 7-12, Ec. 7, 26, Is. 39, B Heb, she streng-thened her face, and said, Je. 3, 9 Heb, Peace-offerings are upon me, ch. 30, 20, Zec. 11, 5, Le. 7, 12.

A.M. cir. 3029. B.C. cir. 975.

2 Heb. in his hand.

22. 27, 28; ver. S. Ec. 7, 26.

**P. F. 7.2. 2.

**P. F. 7.2. 2.

**P. F. 7.2. 2.

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merely because he is weak in morely percause he is weak in morely principle, but noted principle, but noted by the percape of
CHAP. VIII.

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a Chart. Whis the wis the distance of the commentation of God, 1 Co. d. 2. d. Col. 2. d. The commentation of God, 1 Co. d. 2. d. Col. 2. d. The commentation of God, 1 Co. d. 2. d. Col. 2. d. The col. 2. d. Col. 2. d. The col. 2. d. Col. 2. d. The col. 2. d. C

20 He hath taken a bag of money with 2him, and will come home at the day appointed.3

21 Withq her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway,4 as an ox goeth to the slaughter, or as a fool to the correction of the stocks;5

23 Tillt a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

24 ¶ Hearken" unto me now therefore, O ye children, and attend to the words of my mouth:

25 Let not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many *strong men have been slain by her.

27 Hers house is the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 The fame, 6 and evidence of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

OTH not awisdom cry? and understanding put forth her voice?"

2 She standeth in the top of high places, by the way in the places of the paths:

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Untob you, O men, I call; and my voice is to the sons of man.

5 Oo ye simple, understand wisdom; and, eye fools, be ye of an understanding heart.

6 ¶ Hear, for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing 'froward' or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies; and

With what ardent love ought we to regard the | men. word of God as our enlightening instructor and regulating law! It is necessary to receive, retain, and improve it as a powerful mean to preserve us from fleshly lusts, which war against both body and soul. But terrible and fatal snares are the flattering words and looks of whorish and light women. It is impossible to avoid destruction if once we are entangled by them. And it is shocking that so many indulge them-selves in a crime so infamous and destructive.

CHAPTER VII. Ver. 1-5. My dear young friends, let me again press upon your consciences to lay up my let me again press upon your consciences to my up my advices and instructions in your judgment, heart, and memory; and carefully, tenderly, and readily to observe and practise them. Make yourselves familiar with Jesus Christ, and his spiritual instructions, as the most pesus Christ, and his spiritual instructions, as the most powerful means of preservation from the ensaring arts and flatteries of whorish women, which is a privilege of infinite importance. 6-9. For, from my own window I observed a thoughtless young fop sauntering

under night in the streets, and in a stately manner walking towards a corner which these infamous strum-pets used to haunt. 10-20. There, one dressed in a light and whorish manner, and extremely skilled in the arts of enticement,—one extremely talkative, ready to brawl with her husband, given to idle visiting, and gadding about to places of dissipation and concourse, —met him, caught him in her arms and kissed him, and in an impudent manner told him that, being a devout lady, she had that very day been offering thank-offerings to God; and being to feast upon her share of the flesh thereof, she had solicitously sought him to take a part of it, and had happily found him;—and that she had decked and perfumed her bed in the most engaging manner—in which they might got all most engaging manner,-in which they might riot all night in exquisite pleasures, without any danger, as the silly fellow called her husband was gone a long journey, had a great deal of business to transact, and the sity reliow caned ner nusuant was gone a long journey, had a great deal of business to transact, and would not return till the full moon. 21–23. Notwithstanding his showing some aversion at first, she, by her fair pretences and flattering speeches, quickly complete the single pretence of religion is made a close and incentive to sin.—Note, And let every Christian note it well: to turn

pelled him to follow her, as willingly, and no less stupidly, than an ox goeth to the slaughter, or a madman to the stocks, -never thinking of anything but pleasure, till the enraged husband sheath his sword in his bowels, or the judgments of God accomplish his irretrievable ruin!—24-27. Let me therefore beseech you, my dear young men, whom I unfeignedly regard, you, my dear young men, whom I unleighedly regard, diligently to observe and practise these warnings which I have repeatedly given you. Never indulge the smallest inclination towards such women; never listen to their enticements; never indulge the smallest fellowship or familiarity with such; never hope to be safe in, or to return from, such courses; for many, even of those noted in valour and wisdom, have been totally ruined in reputation, estate, body, and soul by such women; and fellowship with them is the certain road to a miserable death and eternal damnation.

all the things that may be desired are not to be! compared to it.

12 ¶ In wisdom dwell with prudence,4 and find out knowledge of witty inventions.

13 The fear of the Lord is to hate evil: pride, p and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel^q is mine, and sound wisdom: I am understanding: 'I have strength.'

15 ¶ By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 It love them that love me; and "those that seek me early shall find me.

18 Riches and honour are with me; yea, durable riches and righteousness.

19 Mys fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 Is lead in the way of righteousness, in the midst of the paths of judgment;

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

ning of his way, before his works of old.7

beginning, or ever the earth was.

herit substance; and I will fill their treasures.

22 The Lord possessed me in the begining of his way, before his works of old.

23 Ib was set up from everlasting, from the grand revealer of wisdom-the eternal some the perinning, or ever the earth was.

24 When there were no depths, I was brought the there were no fountains abounding the sound of the purpose of induction that the purpose of induction that the purpose of induction that there were no fountains abounding the sound honour him. P. A. S. P. B. B. T. forth; when there were no fountains abounding with water.

A.M. cir. 3029. B.C. cir. 975. A.M. cir. 30:9. B.C. cir. 975.

Col. 2. 3. Ps. 40. 5; 92.5;130.17. Is. 55.8; 38. 26. Ro. 11. 33. 4 Or, subtlety. • ch. 16.6. Job 28. 28. ch. 17. Ps. 97. 10; 101. 3; 111. 10;110. 104, 128. Ro. 12.9. 1 Th. 5. 22. 2 Ti. 2. c 1s. 53.8.Ps.90.27102. 25.He. r. 10.1s.9.6. Mi. 5.2. 8 Or, open places. 9 Or, the chief part. d Mat. 25, 34. e Ps. 33, 6. Col. 1, 16, He. 1. 2. Jn. 1. 3. 1 Or, a circle, Is. 40. 22.

/ Ps. 16. 3. De. 33. 3. Jn. 13. 1. 1 Jn. 4.19. Tit. 3.4;2.14. ** Ps. 34.11;45.10.

3 Ps. 1. 1-3; 119. 1, 2; 128.1. Lu. 11.28.

Is.55.1,3; 46.12,13. Re. 22. 17. Ro. 10, 17. He.2.1,3;10.26,29.

9 Mat. 7.24 Lu. 11.

Phi. 3.8,9. Ro. 8. z 30-39. Col. 3.3. Ep. z.6 7. Jn. 3.16,17; 6.51-57. : Jn. 5.11,12.

3 Heb. oring forth

t He. 2. 3; 10. 27, 29. Jn.3.18,36.Ro.6.23.

HILIOHIO-104,128, KO.
129, 1 Th. 52.2 2 Ti. 2.
19, Ch. 6.12,17-10, Ps.
5.4-6:1986, Job 40.11,
12, Hab. 1.13,
14, Ch. 13, Ps. 147, S.
15.9.6:11.2; 40.39, Y. Co.
1.24, Jn. 1.49,
7 EC. 7.19,
8 That 'knowledge
is power' is the common language of the world-th And if the

g Mat. 7, 24 Lu. 11.

g Mat. 7, 24 Lu. 11.

with Mat. 16.26. Ca. 2.
3. Jn. 12. 24.

y Is. 55. 4; 49. 10. Jn.
10. 3. Ps. 23. 3. Re. 7. 17.

6 Or, walk.

Je. 3. 19. 18. 45. 17.
Ro. 8. 17. Re. 21. 7. Ps.
16. 11.117. 15773-26. 2 Co.
4. 17, 18. Jn. 4. 14. 1 Pe. 1.
4.

b Mi. 5, 2, Ps. 89, 19, 20;2.6. Is. 49, 1-8, Je. 30.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields,8 nor the highest part9 of the dust of the world.

27 When he aprepared the heavens, I was there; 'when he set a compass' upon the face of the depth;

28 When he established the clouds above; when he strengthened the fountains of the deep;

29 When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31 Rejoicing in the *habitable part of his earth; and my delights were with the sons of

32 ¶ Now therefore "hearken unto me, O ye children: for blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.2

35 For whose findeth me findeth life, and shall obtain⁸ favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

the grace of God into licentiousness is a constant inclination in man, and a constant temptation of Satan. Let believers watch and pray that they follow neither. C. Ver. 18. It is thus that by the misapplication of words, the world, the flesh, and the devil continue to seduce and destroy. Love is an attribute, a name for God himself; yet, under this name, the seducer covers her own perjury, her victim's lewdness, and the disregard and enmity of both to God. C.

REFLECTIONS.—It is necessary to love, search, and meditate on God's law day and night; and to make it the constant food of our heart and standard of our life. Then should we find therein the most sanctifying virtue.

Magistrates and ministers should carefully inspect the people committed to their charge! And there is need of frequent and fervent prayers to God for our friends and neighbours, as we know not in what guilt fearful temptations may involve them if not overcome. devil quickly finds business for idle and unseasonable saunterers, especially if young. And when women are once addicted to flaunting, loose, and gaudy apparel, and to wheedling in love matters, and are extremely talkative, and given to an unsettled and dissipated course, it will require no great pains to make harlots of them. Terribly base and impudent these women become who have thrown off the restraints of modesty peculiar to their sex. And sad is the case when husbands and wives are glad to be rid of one another's company. It is shameful, wicked, and ruinous, when Satan and his abominable agents or lusts are, in days of youth, preferred to Jesus Christ and his grace. But fearful and speedy destruction, from the crime itself, or from the hand of God or man, awaits the whorish adulterer. Surely then we should be solicitous to improve the falls and miseries of others, as a warning for us to take heed, lest, in the same thoughtless and inconsiderate manner, we hurry ourselves into everlasting ruin.

CHAPTER VIII. Ver. 1-11. And why, to your ruin, should you listen to the flattering enticements of whorish women, when Jesus Christ, the wisdom of God, by himself and his messengers, in the most open and earnest manner, calls you, and every one of mankind, even the most simple and foolish, to the study of true and spiritual wisdom;—to listen to, consider, and be-lieve the excellent, pure, holy, substantial, faithful,

precious, and infinitely useful oracles of his Word: 12-I. And in order to enforce his call, and recommend his instructions, represents himself as the infinitely wise his instructions, represents minimum and prudence; the infinitely Holy One, who detests everything proud, polluted, or perverse;—and the Almighty God, able to luted, or perverse;—and the Almighty God, able to execute all his purposes, and by whose deputed authority all the magistrates on earth govern their subjects; the infinite lover and rich rewarder of all that seek him, particularly in youth;—the inexhaustible portion and unerring guide of all those who receive him by faith:-the eternal and only begotten Son of JEHOVAH, appointed to be our Mediator;—the almighty Maker of all things in heaven and earth;—and who, from his infinite and peculiar love to mankind, took a distinguished pleasure in forming the earth as a theatre. whereon he should appear, save, and hold intimate fellowship with the sons and daughters of Adam. 32-36. On account of all which excellencies and kindness be, in the most earnest and condescending manner, entreats and charges you to hear, receive, and practically observe his instructions, attend his ordinances, and receive himself in them, as the free gift of God, and as the only mean of true and everlasting happiness;
—and warns you, that if you refuse and hate him, you
will infallibly and eternally ruin yourselves.

will infallibly and eternally ruin yourselves.

Ver. 1. He that would understand this, and similar passages, may consult Is. 11. 2, 3, where he will find the seven gifts of the Spirit enumerated as the endowments of Christ. And as every attribute of God is but a name for his being—so the forth-putting of every separate attribute is but an account of the actings of his being in that special view. Accordingly, 'wisdom and understanding' are here both used as titles of Christ—nuisdom, to indicate his full comprehension of the interests and means of the house of God—understanding,' to indicate his sadequacy to sustain their weight, care, and management. C.

Ver. 5. Ver. 5.

God, Jn. 7. 17. C.

Ver. 12. Prudence implies foresight, forethought, and prepara-

tion for coming events. It is an attribute of God, Ep. 1. 8; and, rightly understood, a precious grace of the Spirit in man, Is. 52. 13.—Witty. This word is here used in the sense of ingenious, skilful. To the Spirit of God all human ingeniuty is to be attributed, Ex. 31. 2, 3; the administration of whose gifts are all in the hands of Christ, the eternal Wixdom. C.

Ver. 18. Were further proof required that the Wisdom here speaking is Christ, it would here be furnished: none but he is righteous, Ro. 3. 120; In. 2. 1; none but he has righteousness, Ro. 3. 20; In. 2. 1; none but he has righteousness,

Registrous, Ro. 3. 10; I Jin. 2. 1; none out he has regineousness, Ro. 3. 22. C.

REFLECTIONS.—How public, earnest, and extensive are the calls of the gospel! Infinitely excellent is that Jesus Christ and his salvation therein exhibited and offered, and that religion which is therein prescribed. And happy, in the blessings of time and eternity, are those persons, families, and nations in which the knowledge of Christ and his truths prevail and reign! They are enriched with the fruits of his mediation, and filled with all the fulness of God. But is it not infinitely amazing, that God's eternal Son, the Creator and Preserver of all things, should have, from everlasting, entered into the room of, and fixed his thoughts, ing, entered into the room of, and fixed his thoughts, his delights upon, the children of men? Surely then he deserves our strictest attention, our earliest and strongdeserves our strictest attention, our earnest and strong-est affection. And just and righteous is the sorest puni-ishment which can be inflicted upon those self-ruiners who refuse him, and neglect and despise the ordinances of his grace. Let me consider this great Apostle and of his grace. Let me consider this great Apostle and High-priest of my profession, this great ALL and IN ALL. Let my heart seek him early, earnestly, and above all things else. Let me love him, who first loved me, with my whole heart, soul, mind, and strength. Let me rejoice and delight in him as my exceeding joy, and all my consolation. Let me carefully attend his ordinances, watching daily at his gates, at the posts of his doors; and if I find him who is the great God my Saviour, and the eternal life, my pains will be infinitely more than rewarded.

CHAPTER IX. Ver. 1-5. And why enter the ruinous house or cover the ensnaring entertainment of a harlot, when the infinitely wise Jesus Christ, who is made of God unto us wisdom, hath framed, for his fellowship with men, a glorious church on earth and in heaven, fully supported by divine perfections, purposes, oracles, and offices; and hath prepared his own crucified self, his word, ordinances, and eternal felicities,

PROVERBS X.

CHAP. IX.

CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and

WISDOM chath builded her house, she hath hewn out her seven pillars;1

2 Shed hath killed her beasts;2 she hath mingled her wine; she hath also furnished her

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whosoh is simple, let him turn in hither: as for him that wanteth understanding, she saith to him.

5 Come, 'eat of my bread, and drink of the wine which I have mingled.4

6 Forsake the foolish, and live; and go in the way of understanding.

7 Hek that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.

8 Reprovel not a scorner, lest he hate thee: rebuke" a wise man, and he will love thee.

buke" a wise man, and he will love thee.

9 Give 'instruction to a wise man, and he ill be yet wiser: teach a just man, and he ill increase in learning.

10 The fear of the Lord is the beginning wisdom; and the knowledge of the Holy is inderstanding:

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for 'is seident from the source of the seident from the seident fro will be yet wiser: teach a just man, and he will increase in learning.

of wisdom; and the knowledge of the Holy is understanding:

and the years of thy life shall be increased.

Ca. 8. 2 that the Hebrews were accustomed to mingle wine with spices to render it more palatable and more wholesome. Here wine is the emblem of the restorative power of the gospel promises, commingled with the preservative powers of gospel holiness.—C. 5 Because receiving # ch.1.20;8.1.1 Co.1, 24,30.Col.2.3,9. # Ep. 2,20-22, Mat. 16.18.1 Ti.3.15.He.3.3,

of Ep. 2.30-22. Mat. this. Tis. 13.71.3.71.4.3.3.4.1 Pc.2.5. CG.3.2.0.Ep.4.11-13. Re. 3.12.Ca.3.10. 1 Wisdom is here exhibited as building a firm, beautiful, and a firm, beautiful, and under workers and their workers and their workers and well in princepting with the same and secondary. It is a refuge from the world's vanities, an asylumfrom its persecutions, and a school for the activity. He will be short the sevent of the activity of the sevent will be short the sevent for the activity. The sevent pillars are the emblems of perfection and stability; the sevent Christian or dimenses and teaching and teaching and teaching and the short the sevent christian or dimenses and teaching and the short the sevent christian or dimenses and teaching and the short the sevent christian or dimenses and teaching and the short the sevent christian or dimenses and teaching and the short the sevent christian or dimenses and the short the sevent christian or dimenses and the sevent christian or dimenses and the sevent christian or dimenses and the sevent christian or different christian or dimenses and the sevent christian or different christian or 5 Because receiving all, while able to give nothing in return.—C s Is.28,22, He.10.26

29. £ ch.2.16; 5.3; 7.5,11; 8.5;9.4.Ps.94.8. £ ch.7.10-12. Ge.38. 14.] c.3.2. £ ch. 7. 13-15. Re.2. v ch. 7, 13-15, Re.a. 20. x See ver.4. y ch.20.17, Ro.7.8. 6 Heb. of serveries: x Ps.82.5 Is.1.3. ch. 29.7. Ho.2.8. a ch.2.18,19;5.5;6.26;

7.27. Dead in sin; but not quickened with Christ. See Ep. 2, 1,

CHAP. X. CHAP. A.

a ch.15.20; 17.21,25;
19.13; 23. 15, 16, 24, 25;
29.3,15. Phi.3,18.

b ch.11.4. Ps.49.6-9.
Lu.12.19-21. Ro. 5.21.
Da.4-27. Phi.3,9.
1 Riches acquired
by covetousness, chi-25.20. 27. Mat.9.13. ch.8.2.2Co.5.20. Ach.1.22;8.5;ver.16. 15.55.1-7. Re. 22.17; 3. 17.18. Mat.9.13. 8 See note on ch. 8. by covetousness, chi-canery, and oppres-

5.—C. i Is.55.1–3; 25.6. Jn 6.27,54–57.Ca.5.1.

Ithyself:5 but if thou scornest, thou alone shalt bear it.

13 ¶ At foolish woman is clamorous; she is simple, and knoweth nothing.

14 For she sitteth at the dog of her house. on a seat in the high places of the city,

15 To call passengers who go right on their

16 Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret6 is pleasant.

18 ¶ But he *knoweth not *that the dead are there; and that her guests are in the depths of

CHAPTER X.

From this chapter to the five-and-twentieth are sundry observations of moral virtues and their contrary vices.

VHE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit 1nothing: but righteousness delivereth from death.

3 The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.2

4 Hed becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.3

5 He that gathereth in summer is a wise

for the nourishment and satisfaction of sinful men; and in the gospel, by his faithful prophets, apostles, and and well supported and established, are his promise in the gospel, by his faithful prophets, apostles, and ministers, earnestly invites and beseeches even the most weak, wicked, and besotted sinners of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory fulness and blessings?
6-12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by it you cannot, even in attempting their reformation, justly expect and infamy to yourselves;—and to cultivate familiarity with wise and serious persons, whom you may both profit and be profited by;—and to study true and experimental godliness, as the proper mean to render you truly happy in this world and in that which is to come; and solemnly warns you that you yourselves must reap the inexpressibly important fruits of your attention to or scornful rejection of his instructions.—13-18. And remember, as before God, that nothing more effectually renders men despisers of Christ and his blessings than fellowship with light and lewd women, or false teachers; who, ignorant of everything spiritually good, and extremely talkative, artfully and impudently seduce simple persons, who intend no such thing, to imagine that for-bidden pleasures are peculiarly delightful. And, alas! few of those tempted by them seriously consider, that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of

Rich are his gospel provisions—his own and church. flesh and blood, nay, all the fulness of God. And free and unencumbered with legal qualifications are his gospel calls. How absurd, insolent, and foolish are the scornful refusers thereof! For certain and just is their aggravated and everlasting ruin. And it is impossible to have fellowship with Christ, in grace or Glory, and yet live in intimacy with wicked men.
There is need of the utmost care, both in giving and taking reproofs. Fidelity in reproofs is the surest evidlearn, nor too good to amend. And they who rage at rebuke prove the weakness of their own understanding, as well as the want of grace. But, alas! what manifold temptations, suited to the taste of our corrupt hearts, are presented to us by Satan and his emissaries. to keep or draw us from Jesus Christ! And too many, through ignorance of and inattention to the danger, comply therewith. But however sweet the pleasures of sin be in the mouth, they are bitter in the belly; they issue in endless torment and anguish.

CHAPTER X. Ver. 1. It is a great comfort to parents to see their children profiting by their instructions and examples, and growing up in wisdom, piety, and virtue. But it is a grief and burden to them when they are foolish, stubborn, and profligate. 2. Ill-gotten riches afford no solid comfort in life, but draw on a wasting or poisoning curse: but Jesus' glorious

spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them, brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity: and outward blessings often attend the just and merciful on earth. But their own iniquity shall violently overwhelm and confound those who wickedly defraud and oppress their neighbours. 7. The pious and virtuous shall, at least after death, be remembered with honour and praise, men blessing God for their good named and shall. men blessing God for their good example and useful conversation; but wicked livers shall either be forgotten or remembered with abhorence. 8. They who are truly wise will thankfully receive and practise laws from God or good advices from men: but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery: nay, into hell. 9. He who in dealing with God and men walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world; but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. Io. He who under pretence of kind-ness betrays his neighbour, and by signs mocks him or tempts others to injure him, is a common grievance, and shall at last become miserable; but a noisy and hell.

Ver. 7. Blot. The shame of disappointed hopes, the blot of having cast what was holy before dogs, who turn again and rend the hand by which they have been fed. Mat. 7.6. C.

Ver. 8. Reprove not a scorner. Why not reprove a scorner Because Providence does not show that he is prepared to bear reproof. But deal with him in meekness; and pray for him in thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and in this true and holy sense, become 'all thine heart; and thus, and this true and holy sense, become 'all thine heart; and thus, and the true had holy, just, and merciful conduct, procure safety and deliverance from the greatest dangers.

3. The Lord, who has all fulness in his hand, will always grant necessary supplies, for both soul and body, them who are justified in Christ and live in a just and merciful conduct, procure safety and deliverance from the greatest dangers.

3. The Lord, who has all fulness in his hand, will always grant necessary supplies, for both soul and body, them who are justified in Christ and live in a just and true all does serves to be betten for his imperated to the freshment of these that receive it; but wicked men, to the will deprive the wicked of the mischieve to the wasting or positive the will depri

son: but he that sleepeth in harvest is a son that causeth shame.

- 6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.
- 7 The memory of the just is blessed: but the name of the wicked shall rot.
- 8 The wise in heart will receive commandments: but a prating fool4 shall 5fall.6
- 9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.
- 10 Hek that winketh with the eye causeth sorrow: but a prating fool shall fall.7
- 11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.
- 12 Hatredⁿ stirreth up strifes: but °love covereth all sins.
- 13 Inp the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.8
- 14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.9
- 15 The rich man's wealth is his strong city: the destruction of the poor is their poverty.1
- 16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.
- 17 Het is in the way of life that keepeth instruction: "but he that refuseth reproof erreth."
- 18 He" that hideth hatred with lying lips, and he that uttereth a slander, is a fool.
- 19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. ch.zz,30,Is.3,to,Jn.6.27,Mat.7,17,18;15,19, #2Pe.z.5-11.ch.3,2,8,2z,221,4;5,12;12,115,10;9,7,8.
 *ch.z,25,30, #ch.z,6,23-26,Ps.z2,255,2z;52,3;52,20;5,9, #Ec.5,2,3,ch.z7,27,28,Ja.3,2;z.15,

- # PS.32.1;1.1;107.42. ver.7,17. E5.7,8. h 1 Ki.11.36 PS.112. 6;9, 6;49, 11. Lu. 1,48. EC.8.10. f PS. 119. 34. ver. 10, 14,19;ch.13.3;17.27,28; 18.6;29.11,20. 4 Heb.a fool of lips. 5 Or, shall be beaten.

- ch.20.3, Mi.6.9, Ps. 37.
 30.
 8 Heb. keart.
 9 ch.9.9; 13.3; 18.7.
 Mat.13.44,5212-25.
 9 By betraying its
 own weakness or wickedness; or mjuring others, so as to,
 bring down distrust,
 cohempt, or punishment.—C.
- bring down punish-contempt, or punish-ment.—C. 1803.47. Ec. 7.125; 10.50.47. Ec. 7.125; 1

8,9.—P. 2 Or, causeth to err.

- B.C. cir. 975
 y Mat. 12. 33, 34; 15p. Ro. 8.8. 3, 12-y. p. Ep.
 2. 1-2. Tit. 3-3. ch. 158. 37, 3-3. ch. 158. 37, 3-3. ch. 158. 48, 3-3. 10-5. 21.
 Ro. 6.23, Ho. 4.6.
 8. Heb. 9/ heart.
 a Gc. 24. 455; 13.2. Ps.
 37, 221 10-3.8. De. 8. 15.
 Mat. 6.33 1 Ti. 4.2.6.0,
 10. 2 Ki. 5-2. F. E. 5. 2.
 13. 16.5.2. dc. h. 4.2.
 4 Ch. 14.9, 15. 21: 26.
 13. 154 FS. 145, 70, 15. 4.3.
 4 The fear of death and judgment; the desire to be with Christ in rest and glory.—C.
 e FS. 73. 18-20; 37, 36:
- Christ in rest and glory.—C. e Ps.79.18-20; 37. 36; 58.9.
 g ver.30;ch.12.3.Ps.
 15.5125.1.2. Mat.7.24.
 b The righteous one, even Jesus, the only foundation of faith, hope, and acceptance, 1Co.3.11.-C.
- h Mat. 25. 26. He.5.
- 55.23.—C. & Ps.9.18.Ro.5.4,5.1
- 55-73--C.

 & Ps.9.18.Ro.5.4.5.1
 Jn.3.2.3.
 / Joh S.13:11.20. Ps.
 112.10.ch.14.32.
 9 They expect pleasure and happiness
 from their thought:
 from their thought:
 they into conduct; they into conduct; they into conduct; they are labouring to amass, or from the fame they are striving to acquire; but they will be grievously disappoint—2.
 2. Ph. 4.
 3.15.40.21.
 ø Ps.0.17.73.27:1.5
 IS.3.11.Ro.26,
 ø Ps.37.92.125.13;
 J. Mat.10.18.
 Ø Ps.37.92.125.37.30.

 FVEI.3.11.16.01.15.9;
 5.2.3-5.
 fVEI.3.14.E.12.9.
- 52.3-5. t ver.13,14. Ec.12.9-11. Tit 2.8,

ch.11,11;12.6,18, 1 Heb. froward-

- 20 They tongue of the just is as choice silver: the heart of the wicked is little worth.
- 21 The lips of the righteous feed many: but fools die for want of wisdom.3
- 22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.
- 23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom.
- 24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.4
- 25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.5
- 26 Ash vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send
- 27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.
- 28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.9
- 29 The way of the Lord is strength to the upright: 'but destruction shall be to the workers of iniquity.
- 30 The righteous shall never be removed: but qthe wicked shall not inhabit the earth.
- 31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut
- 32 Thet lips of the righteous know what is acceptable: "but the mouth of the wicked speaketh frowardness.1

edifying; but nothing but sore afflictions here, or the torments of hell hereafter, can bring obstinate fools to any serious reflection. 14. They who know the value of true wisdom labour to enlarge their knowledge, and to keep it up till they have proper opportunities for using it: but fools rashly blab out what tends to their own or others' ruin. 15. Riches make men confident and secure, and even protect them against manifold injuries in this world; whereas poverty depresses men's spirits, and exposes them to injury and abuse. 16. The industry of the righteous in outward things issues in the comfortable maintenance of himself and others; and his care for his soul issues in life spiritual and eternal: but whatever a wicked man has by inheritance, or by his own acquirement, hardens him in sin, and is abused to gratify his sinful lusts. 17. He is in the way to eternal life who receives, lays up in his heart, and practises the instructions of God's Word, and readily regards advices, and even reproofs, given him by others: but he who neglects to give reproof, encourages men in their mistakes; and he who refuses to take and improve instructions and reproofs, obstinately rushes upon his own destruction. 18. He who conceals his hatred his own destruction. 18. He who conceals his hatred by great professions of friendship before one's face, and he who artfully vents slander behind one's back, is, with all his cunning, an impious fool in God's reckoning, and his wickedness shall be publicly exposed. 19. Even in much speaking there are ordinarily to be found words idle or wicked. It is therefore prudent to be sparing in our words and to consider well both to be sparing in our words, and to consider well both when, and where, and what, and how we speak. 20, 21. Prudent and pious discourse is pure and substantial: it edifies, instructs, and nourishes the hearers: but the heart of the wicked, being only evil, and that continually, is deceitful above all things, and desperately wicked; nothing good can proceed from it; but they persist and perish in the devices of their own foolishmess paither beauting per coring to how the way of ness, neither knowing nor caring to know the way of life and peace. 22. It is not men's anxious labour and care that make them rich, either in temporal or spiritual

things; but the blessing of God upon their lawful endeavours confers riches, and enables to enjoy them comfortably, without pressure of guilt, tormenting fear, or perplexing care. 23. Senseless sinners take pleasure in, and make a jest of, the most horrid impieties they mischief, and all sporting with it or delighting in it.

24. The miseries which wicked men fear under the awakenings of conscience shall come upon them; and whatever blessings the righteous desire and pray for shall be granted them in due season. 25. However the wicked may bluster for a while, and threaten to over-throw everthing that stands in their way, they quickly and terribly ruin themselves and rush into misery: but and terribly run themselves and rush into misery: but the righteous, being built on Christ the Rock of Ages, and fixed in piety and virtue, stand fast for ever. No storm can shake their confidence, or deprive them of their durable and immovable felicity. 26. As vinegar sets the teeth on edge, and smoke is evacatious to the eyes, so sluggish, negligent, and dilatory persons vex and provoke them who send or employ them in any important business. 27. A religious observation important business. 27. A religious observance of God's laws, and preserving of our body in temperance, soberness, and chastity, tends to prolong our life: but wickedness of itself, and by God's righteous judgments on account of it, brings on diseases, and hastens the sinner to his grave and to hell. 28. The hope of the godly, founded on Jesus' promise and blood, brings delight and satisfaction to the soul, and issues in everlasting felicity. but the hore of the middle of the soul of t delight and satisfaction to the soul, and issues in ever-lasting felicity; but the hope of the wicked shall issue in disappointment and eternal misery. 29. Upright walking in Christ, and the exercising of piety and virtue, increase a person's strength for duty and courage in it: but the workers of iniquity shall be plagued with terrors and overwhelmed in misery. 30. Nothing so establishes persons or families in a relation to Christ as their righteousness, and a course of piety, justice, and mercy: but the wicked, however successful they may be for a time, shall never be able to fix themselves in their prosperity, but be rooted out from the enjoyment

31. The godly, out of the good treasure of their heart, bring forth good discourse, which tends to make the hearers wise unto salvation: but he that uses his the hearers wise unto salvation: but ne that uses nistongue to abuse, cozen, or raise dissension, or to blaspheme God and spread error, shall, in the end, have it silenced in hell. 32. The righteous know, and accustom themselves to speak things truly useful and edifying; but the wicked abandon their lips to falsehood, flattery, fraud, and calumny, or such like subtle but detectable arts of doing wischief but detestable arts of doing mischief.

hood, flattery, fraud, and calumny, or such like subtle but detestable arts of doing mischief.

Ver. I. This is the commencement of the second great division of the book. It is different in structure from the first division. The latter is made up of parables and proverbs of considerable length; while the former consists wholly of brief, pointed sentences, each of which consists generally of two antithetical members, embodying one idea. Most of them are figurative, being based on some comparison, both in language and in idea. It is probable that, though all these proverbial sayings were at one time or another uttered by Solomon, yet most of them were of much older date. His diligent study had made him familiar with the wisdom of the ancients, and his powerful memory retained it. In the end he either wrote the proverbs out himself under divine guidance, or he employed others to do so. Most of these proverbs are examples of antithetic parallelism, the second clause containing the contrast to the first. Each verse is, as a rule, complete in itself, and embodies a perfectly intelligible sentiment. There is in each a truth clearly and sharply enunciated, and a lesson which is almost forced upon the heart. P.

Ver. 6. For the original meaning of blexing, see note on Ge. 1. 22, 28. And such blessings, spiritual, 'the just,' the justified by faith, enjoy in heavenly places in Christ Jesus, Ep. 1. 3—even the blessings of the election of grace, the adoption of children, the pardon of sin, acceptance in the Beloved, inseparable union with their exalted Head, the revelation of grace, and the eternal inheritance of unfading glory. C.

Ver. 12. Hatred stirs up strifes that are at rest; but love covers them over, so that they sleep and are not remembered. And it is not to small or few offences that this gentle office is extended; love covereth all, even the 'multitude of sins,' 1 Co. 13, 7. C.

Ver. 12. Hatred stirs up strifes that are at rest; but love covers them over, so that they sleep and are not remembered. And it is not

in which the poverty here described has neither 10t, inheritantly, nor defence. C.

Ver. 2t. This is true, naturally and spiritually. A little instruction in mechanics and agriculture may almost miraculously multiply the food of a country; while the words of truth and companies.

CHAPTER XI.

FALSE^a balance¹ is abomination to the A LORD: but a just weight is his delight.

2 When pride cometh, then cometh shame:

but with the lowly is wisdom.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Richesa profit not in the day of wrath: but

righteousness delivereth from death.

5 The righteousness of the perfect shall direct³ his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but htransgressors shall be taken in their own naughtiness.

7 When a wicked man dieth, his expectation shall perish; and the hope of unjust men

perisheth.

Trisneth.

8 The righteous is delivered out of trouble, righteous is delivered out of trouble, righteous is delivered out of trouble. and the wicked cometh in his stead.

& 1 Ki, 22, 21, lob 8.

13. Ac. 20. 30. 12 Pe. 3. 17, 18. Is. 53.

11. # Es.8, 15. ver, 11; ch 28, 12, 28. Ps. 58, 10, 11 Re. 19. 1-7; 18. 20, 21

Ju.v.

o ch.14.34; 29.8, lob
22.30. Ja.3.6. 2 Sa. 20 1.

p Job 12.5. ch.10.10,
Ju.9.28. Ne.4.2.ver.13.

s ch.6.1-5; 17.1°; 20 16;22.26, 8 Heb. shall be sore

broken.

9 Heb. those that
strike hands.

CHAP. XI. a Le. 19, 35, 36. De. 25, 13-16, ch. 16, 11; 20, 10, 23.

1 Heb. balances of 2 Heb. a perfect

δ ch.15.33; 16.18; 18. 12.Da.4.30,31. c ch.13.6;10.9. Ps.25. 21.ver.5.

d ch. 10. 2; 6. 34, 35. Eze. 7 10. 2; 6. 34, 35. Eze. 7 10. Zep. 1.18. 1 Ti.6.6-10;4.8.Ge. 7. 1. e Is. 3.10, 11. Ro.2.7-10, ch. 12.21, 28.

3 Heb. rectify. 4 A description of Jesus, the only perfect and righteous one.—C.

g Ps. 19, 11. Is. 3. 10. 1 Co.15.58.1 Ti.4.8. 5 The righteousmess of the upright is
'the righteousness of
God, which is by faith
of Jesus Christ, unto
all and upon all that
do believe,' Ro. 3. 22.

strike hands.

1 He that speaks of what he does not understand, and he that asserts what he does not not be the control of the A ch.5.22; ver.3,5,19, 27,31. Is.3.11. Ec.10.8,

f ch.27.18. Is.43.3.4. / ch.31.10-30. De. 8. Es.7.9.10. Da.6.23.24. 18.

9 An's hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth; and when the wicked perish,

there is shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of

12 Hep that is void of wisdom6 despiseth his neighbour: but a man of understanding holdeth his peace.

13 Aq tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

15 He* that is surety for a stranger shall smart for it;8 and he that hateth suretiship9 is sure.1

16 At gracious woman retaineth honour; and strong men retain riches.

fort revive and feed the souls of perishing thousands with the bread that endureth unto eternal life. C.

Ver. 22. No sorrow in remembering how it was got, no sorrow in estimating how much has been lost, no sorrow in contemplating how much is endangered, no sorrow in anticipating how lavishly it may be spent, and no sorrow in watching and protecting i font the covetous, the deceiful, or the violent. C.

Ver. 20. The way of the Lord is Jesus manifested in prophecy, in types, in flesh, or by the Spirit; and he is strength to the faith, patience, and zeal of the upright—the men who stand upright, because they stand in a Redeemer's righteousness. C.

CHAPTER XI. Ver. 1. All manner of injustice and fraud is extremely hateful and detestable to God, the governor of the world: but strict equity in the whole of our commerce one with another is highly leasing to him. 2. Haughty conceit of ourselves, and insulting of others, draws along with it the utmost con-tempt and disgrace; both God and men take pleasure to mortify and expose the proud; but such as, having to morthly and expose the product but such as, having learned of Christ, live under a deep sense of their own weakness and unworthiness, find favour with men and acceptance with God.

3. When men sincerely practise what God has revealed to them, they may expect his pirit to direct them in their duty and to their eternal felicity: but the obstinate adherence of sinners to their own lusts and imaginations, and their opposition to Christ and his laws, shall hurry them into certain and everlasting destruction. 4. Riches, heaped up by extortion or covetousness, are of no avail to deliver us from the wrath of God, or even the rage of men, when the time of punishment is come: but righteousness hath a promise of life annexed to it; it prevents those sins which would expose us to God's judgments or man's punishments; it secures against the sting of temporal, and prevents eternal death. 5, 6. Being made right-eous in Christ, and sanctified by his grace, and study-ing a sincere and impartial observance of God's laws, are effectual means to secure direction in duty and deliverance from evil; but the wicked shall perish by those very impious and evil courses by which they hoped to secure or exalt themselves. 7. In death wicked men find all their projects and hopes utterly destroyed. Whatever they thought to accomplish by destroyed. Whatever they inlogal to accomprise to their riches, their power, or their friends, perishes together with them, while they themselves launch forth into eternal misery. 8. The righteous are frequently in an unexpected manner delivered from their perplexation of the right of the right with the residual with a property of the right of the right of the right of the right with the right of the righ ing troubles; and the wicked, who perhaps brought them into them, are plunged into those very miseries them into them, are plunged into those very misers themselves. 9. By flatteries, false doctrines, and artful seductions, hypocrites draw their neighbours into sin, and thereby into ruin. But through knowledge of Christ and his Word shall the righteous be guarded against their wiles, and preserved from the destruction which they intended. It is matter of general gladitations with a single gold gold ware proper and are adress when wise and godly men prosper and are advanced, because they use their power and wealth for the benefit of all around them; and great is the joy when wicked men, who, as plagues and curses where they dwell, corrupt their manners, and draw down the

wrath of God upon them, are cut off. 11. By God's blessing upon the upright, and by their prayers, advices, and kindness, all around them are profited: but the wicked, by their blasphemies, errors, evil counsels, and maxims, corrupt men's manners, and ruin their welfare. 12. It is common for self-conceited fools to despise their neighbours, to reproach them as weak, or to render them ridiculous; but a prudent man, whatever he thinks, avoids speaking to the reproach of others; as, beside the wickedness of contemning others, none is so mean as to be insensible of it, or incapable of finding means of resentment. 13. They who make a trade of carrying tales from one to another, never stick at treacherously discovering the secrets which have been intrusted to them; but a faithful friend conceals, not only what has been intrusted to him, but everything else that could tend to his neighbour's prejudice. 14.
Where prudent counsel is wanting, nations and private affairs go to wreck: but where many wise counsellors unite in their deliberations, every precaution will be taken, every danger prevented, and the most proper methods used to insure success. 15. He who stands bound for the debts of another man, especially one whose ability and honesty are unknown to him, is in great danger to be ruined in his estate: and the way to be secure in that point is to avoid and hate all such engagements. 16. Remarkable and increasing grace and virtue in a woman will engage affection and respect when all other accomplishments fade and decline; and strong men hold fast the wealth which they have acquired. the wealth which they have acquired. 17. He wild is kind and bountiful to others, secures to himself a gracious reward from God: but he who is covetous, hard-hearted, and cruel, brings trouble on himself and his relations. 18. Whatever wicked men do to render themselves rich, easy, or honoured, will disappoint their expectation; but they who exercise themselves in true piety and virtue, shall infallibly obtain the blessed reward of their works in time and eternity. 19. As holiness and virtue promote true happiness here and hereafter, so the more eagerly a man pursues an evil course, the more is he bent upon his own destruction. 20. Hypocrites, who live in enmity and opposition to God and his law, while they pretend much piety, kindodious to him: but they who, being renewed by his grace, walk before him in truth, equity, simplicity, and godly sincerity, are, and shall for ever be, the objects of his special favour and delight. 21. Though wicked men should do their utmost attempt to strengthen themselves by leagues and associates, they shall never be capable of protecting themselves from the just punishmen of their sin: but the righteous, and often their children for their sakes, though deserted of all men, shall be delivered by God himself from everything ruinous. 22. As a golden jewel is very ill placed in the snout of a swine, which is still routing in mires and dunghills; so beauty is ill bestowed upon a woman who, void of good sense, modesty, and virtue, loves to employ herself in perpetual talkativeness, and wallow in 1092

filthy lusts and whorish pleasures. 23. The righteous habitually desire, and shall obtain, solid and substantial blessings to themselves and others; but wicked men wish for mischief on others, and hope to execute their wish for mischief on others, and hope to execute their wrath and malice upon them; which in the end will only bring more fearful and lasting ruin upon themselves. 24, 25. They who, from a right principle, are remarkably liberal to the poor and to pious institutions, shall find their stock proportionably increased for their real advantage; and while they refresh and support others with their bounty, God shall reward them with prosperity of soul, in grace or comfort, or even with the enjoyments of this present world: but the pinching hand of avarice prevents enjoyment, or brings down the curse of God upon our substance. 26. He who, in a time of scarcity, hoards up corn to raise the price, shall be hated and cursed by mankind: but good wishes and commendations from men, and blessings from God, shall attend him who then opens his granaries and sells it at a moderate price. 27. He who earnestly sets himself to contrive and do good to others, shall obtain favour with God and men: but he who makes mischief his business shall draw upon himself the evil which he designs against his neighbour. 28. He that anxiously grasps for, and trusts in, riches as his surest support and defence, shall find them a broken reed to pierce him through with many sorrows, and shall fall to decay as withered leaf: but the righteous, who are united to a withered lear: but the righteous, who are thince to Christ by faith, and walk in all holy and just conversa-tion, shall receive, out of his fulness, abundant supplies of quickening and fructifying grace, and shall thrive and prosper in their concerns. 29. He who by his passion, prodigality, covetousness, and ambition troubles his family, may for a time make a great bustle and stir, but it will issue in disappointment, disgrace, and pov-erty; and the fool, who knows not how to manage, and who lives without thought, shall be reduced to want, and forced to serve, if not sell himself to, a wiser neighbour. 30. A good man's graces, prayers, instructions, and examples are a mean of quickening, com-fort, and prosperity to others around: and he that by instruction, prayer, or the like, draws men from Satan to the knowledge, faith, and obedience of Christ, shows forth true and heavenly wisdom. 31. If God will not pass his own favourites without proper correction for their sins in this world, who can justly expect that the obstinate and contemptuous breakers of his law shall escape the just punishment of their many crimes?

Ver. 3. Integrity literally signifies entireness. The love of God, united with the love of our neighbour—and that measured by the love of self—constitutes this entireness, this completeness of principle, which guides the believer in every way, however dark, intricate, or dangerous; and never is acquired by man as a sinner, but by the revelation of the love of God in Christ, which constrains him first to love God, and then his neighbour as him-

Ver. 9. This fact was awfully exemplified by the scribes and Ver. 9. This fact was awfully exemplined by the Scribes and Pharisees, that 'generation of vipers, hypocrites,' by whom speedy and terrible vengeance was brought down upon the nation whom they deceived. C. Ver. 10. In the multitude, &c. This is a proverb frequently perverted, as if it meant, that in the multitude of talkers and

17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness2 shall be a sure reward.

19 As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death.

20 They that are of a froward heart are

righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without3 discretion.

23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

25 The liberal soul shall be made fat; and he that watereth shall be watered also himself.5

a Ps. 119,5197.4, with 10.1-1219.16,17. RO.2.7-20. He. 10.27. b Ps. 112.9. ver. 18,25. Ec. 11.1,6.2 Co. 8.6. Phi.4.17. De. 15.10. c Is. 32.8.e Co.9.8-10. Job 29.13. Ps. 41. 1-3. Mat. 5.7125.34.35.

35.34-40. Ps.55.23 i 200
344;140.11.

v Ps.36.1-4. Ga.6.7y Ho. 10.12.13. Ja.2.25
3.13.184.8, 10.1 Ti.4.8.

2 Who soweth the seed of the Word, which reveals and commends the right-cousness of God, which is by faith of Jesus Christ.—C.

xver.4; ch. 8.35.36.
15.3.10.11. Ro. 3.7-10;
6.23.81.31 Ti.6.6-10.
y-ch.6.14.8.17.Ps.18. and that developed in the New-P.

d Job 29.3;
d Job 29.3;
d Job 29.4;
d Job 39.4;
d Job 39

10. J Ps. 1.3;92.12-14. Je. 17.8. & Ge.34.30. Hab.2.9. Ec.5.16.ch.15.27. J Ps. 149.949.14. Da.

from ch.0.13i7.10.

4 Heb. The soul of blessing.

5 These are noble sentiments; and they prove that those grand virtues which are usually supposed to the midder and more perfect religion of jesus, were thoroughly understood and inculcated by the sages of the Old Testament. We often hear of Christian charity, and Christianethy, and christianethy and christian / Ps. 149-919. 14 Da. 7.-27.
n ch. 3. 18; 13. 1.2; 15. 4; ver. 4.
o Mat. 4: 9. Da. 12. 3.
Ja. 5. 20. 2 Co. 10. 4.5.
J. Heb. Lateth.
j. Je 25. 20. 1 Pc. 4. 17.
18. 2 Th. 1. 6-9. Ps.
xxxvii. cxii. Le. xxvi.
De. xxvii. CHAP, XII.

2 Ps. 119. 18, 27, 34, &c.;32.8,9.ch.5.11;9.7, 8.Am.5.10.

1 'He that hateth correction abideth correction abideth ignorant.'-Boothroyd, b ch.8.35,36; 6.18; r.

σ Cn.8.35,36; 6.18; 1. 31. σ Ec.8.8. ch.10.3,25; 11. 31; 14. 2,3,6; ver.7. Ps.15.5; 125.1,2. Je.17.

26 He that withholdeth corn, the people shall curse him: but ablessing shall be upon the head of him that selleth it.6

27 Heg that diligently seeketh good procureth favour: "but he that seeketh mischief, it shall come unto him.

28 Hei that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 Hek that troubleth his own house shall inherit the wind: 'and the fool shall be servant to the wise of heart.

30 Then fruit of the righteous is a tree of life; and he that 'winneth' souls is wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAPTER XII.

WHOSO lovetha instruction loveth knowledge: but he that hateth reproof is brutish.1

2 Ab good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 Ac man shall not be established by wicked-

epinions there was safety—whereas counsellors, in the scriptural sense, are those who, being filled with the Spirit of God, which is a Spirit of counsel, Is 11. 2, are 'wise to win souls,' and to lead men to Christ, the only refuge of sinners. C.

Ver. 21. This verse is generally interpreted of the confederacies of wicked men, ratified by hand joining in hand, as a manner of swearing. The interpretation of the judicious Brown Paterson, 'from hand to hand,' from one generation to another, seems greatly preferable, as in strict conformity with the following clause. C.

Ver. 22. Personal beauty is one of the gifts of God, and, like all his other gifts, may be employed for his glory and the good of the creature upon whom it is bestowed. But to this end it must be guided by discretion—a judgment formed in the light of divine truth on the origin and fading nature of the gift, and the accountability of the possessor for its use or abuse. Without this discretion, it is but like a costly ornament bestowed upon the swine, which degrades it by its unclean propensities—and 'returns, even from being washed, to its wallowing in the mire.' C.

Ver. 29. He that troubleth his own house, &c. This proverb is mainly directed to those who can govern their tongue and temper in public, but who lay aside this restraint, and forget 'the law of kindness' in their own houses. They shall inherit the wind—calms uncertain, and the storms destructive. C.

CHAPTER XII. Ver. 1. He who loves reproofs, advices, and instructions, will become wise and intelligent; but he who declines, hates, and is enraged at rebukes for his faults, is under the power of his brutish passions; and there is little hope that he will ever know or act like a man. 2. The man who, being united to Christ, is clothed with his righteousness, and sanctified by his grace, and deals kindly and bountifully with others, shall be more and more favoured and blessed of God: but he whose thoughts are bent on wickedof God; but he whose thoughts are bent on wickedness shall be condemned to suffer the just punishment of his iniquity. 3. No man, however subtle or powerful, shall be able to establish his own or his family's greatness by wicked methods: but the righteous, being rooted and grounded in the rock Christ, though shaken by manifold storms of trouble, shall remain unmovable by manifold storms of trouble, small remain unmovable in a flourishing state. 4. A pious, prudent, active, chaste, and affectionate wife is a singular ornament and honour to her husband: but one that is graceless, lazy, foolish, prodigal, peevish, boisterous, and wanton, shames him when abroad, and torments him at home and, like an incurable disease, vexes his heart, hastens him to his grave, wastes his substance, and ruins his family. 5. The thoughts and designs of good men are managed with piety, equity, candour, and truth; but the contrivances of the wicked are carried on with fraud, dissimulation, and falsehood. 6. Wicked men, by their consultations with one another, and by their by their consultations with one another, and by their reproach and perjury, study to undo their opposers; but they who are sincerely good will labour, by their advice, testimony, recommendation, or request, to deliver such innocent persons from their snares. 7. God himself not only defeats the ruinous projects of the made but totally destroys and extirpates them and wicked, but totally destroys and extirpates them and their families: whereas he continues and establishes

the persons, properties, and families of the just. 8. Not earthly science, honour, or riches, but spiritual wisdom, and a prudent management of his affairs, by fair and honest means, will render a man highly and lastingly honoured, and commended of God and of all good men. but he who indulges his obstinate corrup-tions, hates and opposes his duty, and labours by wicked means to accomplish his ends, shall bring himself into present and everlasting contempt. 9. Far happier is he who, making no pompous show in the world, lives within the bounds of his income, though the world. should hardly afford him a single servant, than he who shows away with a great deal of elegance, equipage, and attendants, when he can hardly get necessary subsistence, without running into debt, or some other shameful and miserable shift. 10. Good men have implanted in their hearts a tender concern for the welfare and life of the brute animals, much more for that of their servants and neighbours: but the nature of the wicked is so cruel, that the very kindnesses which they affect to show are maliciously designed and ruinous. 11. Diligent industry in lawful callings shall, through the blessing of God, afford men a competent portion of temporal things; but idleness and bad company mark a man foolish, and lead him into desperate, impover-ishing, and ruinous courses. 12. Wicked men desire, approve, and practise deceitful arts for ruining others, wish to be secure in so doing: but the piety and and wish to be secure in so doing; but the piety and justice from which righteous men's actions proceed, bring forth glory to God, maintenance and blessings to themselves, and much benefit and advantage to others around. 13. Wicked men are often brought into trouble by their own rash speeches, treasons, perjuries, lies, and calumnies: but the righteous, by the providence of God, and even by their prudent discourse, avoid and escape from many difficulties, in which otherwise they had been entangled. 14 A man shall receive abundant blessings from God, as the reward of that good which has been done by his prove and professible discourse. he has done by his pious and profitable discourses or works.

15. Fools are so self-conceited, that they conworks. 15. roots are so sen-concerted, that they consult nobody, but hold right whatever they think or do themselves: but wise men. distrusting their own judgment and abilities, wisely ask and take advice or instruction of others. 16. Fools, having no command of their passions, are no sooner provoked, than rage and fury appear in their countenance, words, and actions; but prudent persons conceal that displeasure which would tend to their disgrace, and overlook the shame-ful provocation given them, rather than dishonour themselves by resenting it. 17. He who, especially when called to be a witness, boldly and freely speaks the truth, and nothing else, shows himself an honest man and does into the contract to the contract of the contract o

by false accusations, calumnies, and bitter reproaches, wound the reputations, spirits, or estates of their neighbours, and make discords and divisions among them: but good men, by their prudent speeches, will labour to heal men's reputations, compose their disputes, and comfort and edify their souls. 19. Constant adherence to strict truth in his speeches establishes a man's credit, and what he cave can never be disproved that a light and what he says can never be disproved; but a liar, though he may be at first believed, is soon after found out and confuted; and he is moreover apt to contradict bit and confident and he is inforced apt to contradict himself, and blast his reputation for ever. 20. They who plot mischief shall, to their great vexation, be disappointed in their expectations, and even fall into that evil which they intended for others; but they who by their counsels labour to promote the piety, peace, and happiness of others, shall have lasting joy and comfort for their reward. 21. Let the wicked plot as they will, nothing shall befall the righteous, but what tends to their spiritual and eternal advantage; but the wicked shall be suite outside with invested pleases and shall be quite overwhelmed with inward plagues and outward calamities. 22. Lies and liars are remarkably hated and abhorred of God; but they who, in their speeches and whole conduct, act in truth, fidelity, and candour, are beloved, and shall be blessed by him. 23. A prudent man conceals the knowledge he has, except when called by Providence to use it for the benefit of others, and even then makes no boasting ostentation of it; but a fool, through thoughtlessness, rashness, er ambition to be esteefned wise, proclaims his own weak-ness and ignorance. 24. Diligent and prudent activity in honest callings is the way to obtain riches, honour, and authority; but laziness and villany render men poor and enslaved. 25. Anxious cares about the things of this world, griefs for disappointments and troubles, convictions of sin, and fears of hell, depress the most magnanimous spirit, and make it to pore disconsolate over its wretchedness: but good instruction and advice from friends, and especially the promises of God power-fully applied, revive and make it glad. 26. In his state of union with Christ, justification and adoption, in his inward graces, and his exercises of holiness, and in his abundant happiness, a righteous man is more excellent than his neighbour; but the way that the wicked takes to render himself great or happy only deceives and disappoints him, and issues in misery. 27. Lazy wretches cannot endure to prosecute their own schemes wretches cannot endure to prosecute their own schemes for obtaining earthly enjoyments; or what they have deceitfully obtained never affords them any real comforts, but, as it were, slips through their fingers, or rots at their side, or is taken from them: but the wealth is the standard by an house diligence. themselves by resenting it. 17. He who, especially when called to be a witness, boldly and freely speaks the truth, and nothing else, shows himself an honest man, and does justice to his neighbours: but he who conceals truth, forges lies, or attests falsehoods, shows himself a deceifful and mischievous villain. 18. Some, himself a deceifful and mischievous villain. 18. Some,

ness: but the root of the righteous shall not be moved.2

- 4 Λ virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.
- the thoughts of the righteous are right:

 the counsels of the wicked are deceit.

 The words of the wicked are to lie in the process of the pr but the counsels of the wicked are deceit.
- wait for blood: but the mouth of the upright shall deliver them.
- but the house of the righteous shall stand.
- 6 The words of the wicked are to lie in ait for blood: but the mouth of the upright all deliver them.

 7 The wicked are overthrown, and are not: at the house of the righteous shall stand.

 8 A' man shall be commended according to swisdom: but he that is of a perverse heart all be despised.

 9 He that is despised, and hath a servant, better than he that honoureth himself, and cketh bread.

 10 L' righteous man regardeth the life of his past. hut the tender mercies of the wicked his wisdom: but he that is of a perverse heart³ shall be despised.
- is better than he that honoureth himself, and lacketh bread.4
- beast: but the tender mercies of the wicked
- 11 He' that tilleth his land shall be satisfied with bread: "but he that followeth vain persons is void of understanding.
- 12 The wicked desireth the enet of evil men: nutp the roots of the righteous yieldeth fruit.
- 13 Theq wicked is snared by the transgression of his lips:9 but the just shall come out of trouble.
- 14 As man shall be satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him.
- 15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.
- 16 A fool's wrath is presently known: but a prudent man covereth shame.

- 2 The unimovable root is Jesus the righteous, Ps. 16. 8. Re. 5.5—C.
 d i Sa. 25, 23. 1 Co. 11.
 7, ch. 31. 23; 14. 1; 27. 15; 19. 13.
 e ch. 11. 18, 23. Ps. 10
 7-10:36.1—4.

- 22.28.
 5 Or, boxwels.
 6 Ps. 128. 2. Ge. 3.19.
 ch. 28. 19; 14. 4; 13. 23.
 Ep. 4.30.
 19 In. 28. ch. 1. 10; 7.7;
 13.20; 9.6.1 Co. 15. 33.
 6 Hab. 1. 15, 16. Ps.
- o Hab. 1. 15, 16. Ps. 10,7-10.
 6 Or, the fortress.
 7 The cuming plans whereby the wicked insnare and over-reach the ignorant and inexperienced, and become suddeuly rich without the appearance of labour.—
 C. No. 2
- Ps.1.3. Je.17.7.8.

 8 See note * below

- again. But the root of the righteous, even faith in Jesus, yields fruit in its season— godliness with con-tentment, the only vith con-the only abiding
- riue anu gain.—C.

 «ch.14.5,25.1 Sa.22.
 14.Ac.24.5,P5.52.2-4.

 P Ps.57.4;59.7;64. 3;
 140.3,9,11.Re.13.11.

 «ch.10.20,21,32;14.
- 3:15.7.Da.11.33 y Zoc.1.50. z Ps.52.5.120.3.4 2 Falsehood may succeed, and offers but it is at last over and for ever; and then the lar hath his portion where the worm dieth not, and the fire is not quench-de, Re.2.2.5.—C. 4 Je.17.9.Fs.5.8612.

- ed. Re. 22.14. C.

 a Je. 17.9 Fs. 9.16(12.

 a Je. 17.9 Fs. 9.16(12.

 a Je. 17.9 Fs. 9.16(12.

 b Mat. 5.0, He. 12.14.

 1 Pe. 3.8-13. Ro. 12.18.

 c Ro. 1.16, 182. 2-10.

 ls. 3. 10.11. 2 Th. 1.6-10.

 Fs. 0.9. 10.

 d Ps. 5.6, 7. ch. 6. 16,

 1711. 20. Re. 22.14, 15.

 4 F. 10. 11. 3. 16. 15. 21.

 10. 10. 10. 16. 16. 16. 16.

 13. 12. 14.

 8 Either he modestly conceals his own knowledge and is silent that he may listen to others, or he conceals the unnecessary divulgence of any listen to others, or he conceals the unnecessary divulgence of any listen to others, or he conceals the unnecessary divulgence of any listen to others, or he conceals the unnecessary divulgence of a heighbours.

 G g ch. 10. 422. 29/13.4;

 ver. 27.

 4 Or. 4ceceiful.

 A ch. 15. 13. He. 29. 10,

 11. Mat. 10.

 2 Co. 15. 10.

 6 Or. abundasut.

 A ver. 13. 12. 19.

 8 St. 12.13, 14.

 PS. 81. 12.13, 14.

- 5 Or, abundast. & ver. 13. Ja. 1. 13, 14. PS.81. 12, 13, 15.66.4 ℓ Ch. 13, 432, 21. n Ch. 15. 16, 17; 16. 8; 17.1. PS. 37, 16. σ Ch. 8. 35;9. 11. RO. 5. 21;8. 1, 28-30. IS. 1. 19. 1 Pe. 3. 13, 2 Co. 4. 17, 18.

17 He^u that speaketh truth showeth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: *but the tongue of the wise is health.

- 19 They lip of truth shall be established for ever: but a lying tongue is but for a moment.
- 20 Deceita is in the heart of them that imagine evil: but to the counsellors of peace is joy.
- 21 There shall no evil happen to the just: but the wicked shall be filled with mischief.
- 22 Lying^d lips are abomination to the LORD: but they that deal truly are his delight.
- 23 A prudent man concealeth *knowledge: but the heart of fools proclaimeth foolishness.
- 24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.
- 25 Heaviness^h in the heart of man maketh it stoop: but a good word maketh it glad.
- 26 The righteous is more excellent than his neighbour: *but the way of the wicked seduceth them.
- 27 The slothful man roasteth not that which he took in hunting: "but the substance of a diligent man is precious.
- 28 In the way of righteousness is life; and in the pathway thereof there is no death.

CHAPTER XIII.

WISE^a son heareth his father's instruction:

- 2 As man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.1
- 3 Hee that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.
 - 4 The soul of the sluggard desireth, and

prospect of life eternal; nor is there a single act of piety or virtue that tends to make a man miserable.

piety or virtue that tends to make a man miserable.

Ver. 14. The fruit of his mouth. A word of instruction, reproof, comfort, or kindness is sure to be, sooner or later, in some form repaid—and though never acknowledged by the world, will not be forgotten of God. In another sense also the proverb is fulfilled: the man who establishes a character for truth and intelligence, is sure to find his remuneration in character and employment, ver. 17, 19. C.

Ver. 21. No evil. No real, permanent evil. Troubles, pains, and even distresses, he may feel, but there is nothing really evil that is not superseded by the enjoyment of eternal blessedness. C.

Ver. 26. More excellent. More successful' (A. Williams). But as there is none righteous but Jesus, Ro. 3, 10, 22, the words either describe him who is 'fairer than the sons of men,' or the man who is made righteous by fixih in Jesus, and whose excellency lies in the imputation of righteousness, and the renewal of his nature by the power of his Spirit. C.

CHAPTER XIII. Ver. 1. Wise children will reverently receive, obey, and submit to their parents' instructions, advices, and corrections; but there is no instructions, advices, and corrections; but there is no hope of him who laughs and scoffs when he is admonished or chidden for his faults. 2. He who lays himself out in instructing, advising, and comforting others, or in other edifying discourse, shall be regarded by men and rewarded by God: but evil speakers shall be forced to endure abose miseries which they brought there are fully bridge his torque. rpon others. 3. He that carefully bridles his tongue, thinks well before he speaks, and takes heed to utter nothing improper or unseasonable, preserves himself from much trouble and danger: but he who is extremely talkative, throwing out everything that comes into his head, is in the ready way to be ruined, both by God and by man. 4. Nothing, neither riches, nor learning, nor honour, nor happiness, is to be gotten by mere sluggish desires, without diligent endeavours; but they

who, in a dependence upon God, industriously use proper means, shall have sufficiency of outward things, and abundant comforts in Christ, both here and here 5. A righteous man not only carefully avoids but hates, all manner of falsehood in heart, word, and deed; but a wicked man continues to impose upon others, till his detected falsehoods and villanies render him evidently odious to God and detested by men, as a stinking carcass; and so contemptible that he dare not show his face for shame. 6. They who have Jesus' sacrificial life in them, and his grace accepted by them, and who study uprightness and equity in their whole conduct, shall be preserved sound in the faith, steadfast in the obedience of the gospel, unmoved by Satan's temptations or the world's frowns or smiles; but the wicked man, and all his wicked contrivances, shall be overthrown by their own iniquity.
7. Some, in their pride and vanity, make a great show of wealth, wisdom, or grace, when they are worth nothing: while others, by their garb or their speeches, conceal their abundant riches, knowledge, or grace. 8. Riches are so far from rendering men truly happy, that they tempt others to rob or accuse them, that their lives may be saved by huge sums of money; whereas the poor is reckoned so inconsiderable, that nobody thinks it worth while to rob, accuse, or even rebuke him. 9. The holiness, comfort, and prosperity of the righteous continues in its brightness and glory: but the small appearance of comfort and happiness which the wicked enjoy in this world will quickly be extinguished in endless misery. 10. Pride is the principal, and often the sole, cause of quarrels and contentions, and of the continuance of them: the opinionated cannot bear contradiction; the aspiring, a rival; the self-

willed, opposition: but they who piously consult their God and their Bible, and prudently advise with their discreet neighbours, transact things in quietness and peace. 11. Wealth gotten by fraud, gaming, theft, oppression, or the like, having the curse of God upon it, shall quickly be wasted: but that which is gotten by honest industry and diligence shall carried. by honest industry and diligence shall continue and increase. 12. The delay of that which a man eagerly expects renders his mind very uneasy; but when he enjoys what he long desired and looked for, it is sweet, enjoys what he long desired and looked lot, it is sweet, satisfactory, and reviving. 13. He who despises God's word, or the advices of his faithful friends, shall quickly be ruined: but he who reverently submits himself to and obeys God's commandments shall be rewarded. 14. The instructions of a good man, and much more the doctrines of God's Word, refresh, comfort, and enliven the soul, and preserve from those pernicious principles and destructive practices by which many are insnared. 15. A prudent, pious, and regular behaviour is most amiable and acceptable to all men: but the behaviour of lawless and wicked persons, like a rough way, is very ruinous to themselves, and offensive to God and good men. 16. Prudent persons undertake nothing but with due deliberation, and what they understand: and manage their affairs with know-ledge and discretion: but fools discover their weakness, by rashly meddling with matters out of their reach.

17. Unfaithfulness in discharging his trust, or deliver-17. Unauthruiness in discharging his trust, of derivering his message, will bring a wicked servant, ambassador, or minister into shame, condemnation, and misery: but he who acts faithfully procures safety and advantage both to his master and himself.

19. It is a high satisfaction to enjoy what we desire, especially

Lath nothing: but the soul of the diligent shall be made fat.

- 5 Ah righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.
- 6 Righteousness, keepeth him that is upright in the way: but wickedness overthroweth the sinner.2
- 7 Therek is that maketh himself rich, yet hath nothing:3 there is that maketh himself poor, yet hath great riches.
- 8 The ransom of a man's life are his riches: but the 'poor heareth not rebuke.
- 9 The light of the righteous rejoiceth: but the lamp⁵ of the wicked shall be put out.
- 10 Only by pride cometh contention: but with the well-advised is wisdom.
- 11 Wealth gotten by vanity shall be diminished: 'but he that gathereth by labour' shall
- 12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.7
- 13 Whoso* despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.8
- 14 The law of the wise is a fountain of life, to depart from the snares of death.
- 15 Gooda understanding giveth favour: but the way of transgressors is hard.
- 16 Every prudent man dealeth with knowledge: but a fool slayeth open his folly.

A.M. cir. 3029. B.C. cir. 975.

- h Ps.119,163, Ro.12, 9.Col.39, 1 Re,21,8;22,15, Da. 11,2, Is,65,13-15, ch.3, 35,

- 35.

 j ch. H. 35,65 2.8.11.

 Is 3.10,11. Exe. xwii.

 3 Heb. brin.

 4 Wet. Hich 120, Ho.

 128. Re 3.71, 1 Jn. 18.

 Mat. 5, 3 2 Co. 6, 10.

 ment—

 16 C. 11. 1.2

 18 Je 4.18 Job 2.4.

 2 C. 30, 10. P. 72.4

 2 P. S. 71, 11. 12.

 E. 8. 16.

 4 Or. maketh joy
 10', maket

- 6 Heb. with the hard.

 # Ps.119.81.15a.27.1.

 # Ver.1001.31.8 Jin.
 16.21.22.Ps.40.2.

 7 But when the thing hoped for cometing his a tree of the first of the tree of life in Eden. It sustains and comferts the drooping heart—P.

 # Ch.19.16.15.65.2.2

 God 16. Lu. 16. 31.

 # Ps.115.19.11.

 # Ps.115.19.11.

 # Ps.115.19.11.

 # Ps.115.10.11.63.

 # Ps.115.25.11.55.9.13.

 # Ch.3.4.Ps.112.5.

 # Ro.3.10.18.45.9.13.

 # Ro.3.20.18.45.9.13.

 # Ro.3.20.18.45.9.13.

 # Ro.3.20.25.3.2.8.45.3.

 # Heb. Spreadeth.

16.22, 9 Heb. spreadeth.

- d ch.10. 26; 25, 13, 1 Ki, 12, 18, 2 Co, 5, 20,
- KI 12.18 CO. 5. 20. 10 Ja 32.34.2 (Ch.9.7112.11.19. for 15.5.31) Ver. 12. 2 Ch. XXIV.XXV.1 SA.2.30. 1 Few things are more difficult than the receiving of reproof in a proper spint. Reproof always has the tenderal proof property of the proof of the spint. Reproof always has the tenderal proof, and the proof of the second of
- wise: Haut to receive it.—P.
 g ver.12. Ca.3.3.4 2
 Ti.4.7,8.
 h Je.17.0, Ro.8.7, 8.
 Tit.3.3, ch.29.27,
 i S.119, 62, Mal. 3,
 16.Col.3.16.He.10.24,
 7ch.9.6.Ce.13.12714
 12. i Ki. 22. 4, 92.1 Co.
 15.33,
 2 Heb. shall be broken.

- 3 Heb. shall be broken.

 A Heb. shall be broken.

 A Ge.4.7. Ps. 32. 10;
 140.11.Ac.28.4. Ro.2.7
 -10.11.14.8

 A De.6.2.3. Ps. 128.2,
 6. Ober. 16, 27. Ec. 2.
 26. Ch.28.8.

 3 'Oh. how much of the poverty o
- -P.
 och.23,13; 19,18; 22
 6,15;29,15,17,
 p PS,34.10; 37, 3, ch
 19,15; 6,11; 24, 34. De
 28,48;32,24,
 g 2 Th,3,10.

- 17 Ad wicked messenger falleth into mischief: but a faithful ambassador is health.
- 18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.1
- 19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.
- 20 Hei that walketh with wise men shall be wise: but a companion of fools shall be de-
- 21 Evil* pursueth sinners: but to the righteous good shall be repaid.
- 22 A' good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just.
- 23 Much" food is in the tillage of the poor: but there is that is destroyed for want of judg-
- 24 He° that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.
- 25 The righteous eateth to the satisfying of his soul: abut the belly of the wicked shall want.

CHAPTER XIV.

VERY wise woman buildeth her house: but the foolish plucketh it down with her

2 Heb that walketh in his uprightness feareth ach.24.3.Ru.4.rr. t Ki.21.27.ch.12.4. b Ps.62.21.1 Sa.2.30. Job12.4.Mat.12.33.35 despiseth him. the Lord: but 'he that is perverse in his ways

hate to forsake their lusts and sinful practices, even as means of receiving the choicest benefits. 22. By gaining his estate in a just and upright manner, and by doing good with it while he lives, and by earnest instruction of and fervent prayers for his family, a good man takes the surest course to fix his estate upon them for many generations, but the gippen leases for many generations: but the sinner leaves a curse entailed upon his wealth: and, by the righteous providence of God, it is quickly transferred from his family to one that is truly pious and virtuous. 23. Poor men, by their diligent labour and industry, many times abundantly provide for themselves and family, and even grow rich; while others, who are rich, are reduced even grow rich; while others, who are rich, are reduced to poverty, through their ignorance, rashness, injustice, oppression, deceit, &c. 24. That fond affection which restrains parents from duly correcting their children when they do amiss, is a real and ruinous hatred, a sinful withholding from them a mean, appointed by God, for their amendment and happiness: but parents who truly love their children will study, by early and Christian corrections, to prevent their fixing in evil habits or customs. 25. A righteous man never wants satisfaction, because his desires are moderate, and he lives in a temperate use of God's blessings: and he lives in a temperate use of God's blessings; God gives him a competency, a heart to use it, and contentment in it: but wicked men, insatiable in their desires, and extravagant in the abuse of their plenty, shall be indigent in the midst of abundance, or reduced to the distresses of poverty.

to the distresses of poverty.

Ver. 3. As a little helm governs the largest ship, so does the tongue govern the man; and as he that governs the helm guides the ship, he that can govern the tongue can command the manand in doing so, he 'keepeth his life'—his life of faith in Jesus, of peace with God, and of joy in the Holy Ghost, and hope of glory. C.

Ver. 6. Righteousness. Not his own nghteousness, for that has no existence beyond the name, Ro. 3. 10; but the 'righteousness of God which is, by faith of Jesus Christ, unto all, and upon all them that believe,' Ro. 3. 22. C.

Ver. 7. Maketh himself poor.' A man may, in the natural sense, 'make himself poor,' as in educating and providing for his family, and thereby he is made truly rich. He may also make himself goor make himself good works.' In To. 8. But, in the spiritual sense, the passage is most completely verified; for the man that, by grace, 'maketh himself poor in spirit,' is, in return, enriched with possession of the kingdom of heaven, Mat. 5. 2. C.

Ver. 8. The poor heareth not returk. The poor in the world, and the poor in spirit, are like some humble plant, in a valley far below the storms of the higher regions; they hear them not. The

one might be happy, if he valued the peace of his station: the other is really so, for he enjoys the peace of God. C. Ver. 14. The law—the word and doctrine of the wise—which teaches to depart from the ways of sin and death, is a fountain of spiritual comfort and peace, springing up to life eternal, Jn.

spiritual comfort and peace, springing up to life eternal, Jn. 4.14. C.

Ver. 15. A man of 'good understanding' will do a favour when in his power; but the way of transgressors is hard; that is, unkind, offensive, violent. C.

Ver. 19. He that would accomplish good, must often pass 'through bad report,' and labour after his object with much self-denial—but Providence will repay him in the end with the sweet satisfaction of good attained, as well as intended. But fools will never sacrifice present indulgence for future hopes; self-denial, repentance, and godliness are their 'abomination'—'their god is their belly—their end is destruction,' Ph. 3.3. C.

Ver. 24. Let parents beware of misunderstanding this precept, The rod' does not signify merely the 'rod' of punishment, but also the 'rod' of a dignified authority; of a habitual, temperate, and chastened restraint. C.

CHAPTER XIV. Ver. 1. A virtuous wife, by her CHAPTER XIV. Ver. I. A virtuous wife, by her piety, prudence, good economy, and the like, supports and advances her family in honour, happiness, and wealth: but a wicked imprudent wife, by her pride, prodigality, idleness, carelessness, or otherwise, will quickly reduce a happy family to poverty, disgrace, and ruin. 2. By a universal regard to piety and virtue, men manifest the fear and holy reverence of God implanted in their heart: but by an obstinate rebellion against his laws, and eager study to gratify their sinful lusts and passions, they discover their profane contempt of his Majesty. 3. The insolent, calumniating, and contemptuous speeches of proud men are very injurious and wounding to others, and often at last prove a scourge wounding to others, and often at last prove a scourge to themselves: but the prudent, peaceable, and pleas-ing words of wise men, neither offending God nor men, secure them in safety. 4. They who would have plenty must be content with the dirt that labour makes; or if the tillage of the fields be neglected, famine must follow; but laborious tillage will issue in great plenty. 6. Proud self-conceited scoffers at what is holy and serious are never like to profit by their studies, or to come to the knowledge of divine truth; whereas they who humbly, and dependently on God, apply themselves to search out truth, quickly attain to the knowledge of whatever is necessary and useful. 7. It is proper to flee from the company of such persons as discover the corruption of their heart in the vanity or wickedness of their words.

8. Prudent men chiefly study to know how to act in their own calling and religious course; but wicked men employ their knowledge and wit to deceive others. 9. Insensible of the evil, malignity, and danger of sin, wicked men harden themselves in it, please themselves with their own and other reviews. with their own and other men's sins, sport themselves in the commission or recollection thereof, and so proin the commission or recollection thereof, and so provoke God to wrath against them; but they who are afraid of, hate, and avoid sin, truly love and regard their neighbours, and obtain favour with God and man.

10. No one can know what another inwardly suffers in worldly griefs and vexations, or in troubles of conscience; neither can they share with him in his inward joys, particularly those of a spiritual nature.

11. The stately houses, wealthy and honoured families of the wicked, shall in wrath be reduced to ruin and misery. stately houses, weatiny and nonoured families of the wicked, shall in wrath be reduced to ruin and misery, and their hopes of eternal happiness issue in everlasting despair; whereas the poor and unsettled family of the truly pious shall flourish and become illustrious.

12. There is need strictly and impartially to try courses 12. There is need strictly and impartially to try courses and customs: for prejudice, self-flattery, affected ignorance, and the like, make many things seem lawful and good which are really sinful and ruinous. 13. Immoderate joys and pleasures are ordinarily mingled with and issue in inward vexation and anguish: and the diverting of inward convictions and important duties by carpal migh will quickly issue in the wearings and by carnal mirth will quickly issue in the weepings and wailings of eternal despair. 14. He who even in heart revolts from God and his ways, shall be fearfully overrevoits from God and his ways, shall be tearnuly over-whelmed with the punishment of his sin; but a good man, who steadfastly cleaves to the Lord, shall enjoy great comfort in the testimony of a good conscience, and in keeping God's commands. 15. Weak half-witted persons believe every idle story and plausible pretence, and thereby are drawn into evil: but prudent men examine things before they trust to them or pracmen examine tinings before they trust to them or practise them. 16. A wise man, when warned of his error or danger, fears to displease God or to provoke his wrath, and immediately starts back from the sin to which he was tempted, or in which he had involved himself: but a fool rages against those that reprove himself: Dut a 1001 rages against those that reprove, warn, or threaten him, and goes on resolutely in sin, fearless of any danger. 17. He who is soon angry involves himself in rash and imprudent words and actions, for which he is to be pitied: but a man who conceals

B.C. cir. 975.

c1 Pe.1.18. Je.44.17.

job 11.12. Ps. 49.13.

d 3 Jin.12. ch. 4. 7-9.

Phil. 3.8. Jin.12. ch. 4. 7-9.

Phil. 3.8. Jin.17. 3.

c Ps. 49.14. Mal. 4.3.

15. 60. 14. 19. 23; 14. 2.

Da.7.27. Mi.7.9. 10.17.

g ch.19.0, 7. Mi. 7. 5.

Job xxix.xxx.

4 Heb. many are

the lovers of the rich.

d 1 Jin. 5; T. Ps. 11.29.

5; Ch. 18. 25. 4. Cc.

5; Ch. 18. 27. 11. 11. 16. 6.

10.

ch. 6.18. 12.21. 3; 1.

ch. 6.18. 12.21. 3; 1.

ch. 6.18. 12.21. 3; 1.

o. & ch.6,18; 12,2; 1, 31;

f ch.6.18; 12.2; 1. 31; ver.17. f M1.7.20.Ps.23.6;61. 7. Ge.24.27;32.10. & ch.18.2,7. Ec. 5. 3; 10.3.1 Ti.5.13. 5 Sound judg-

3 In2 the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen are, the crib is clean: 9but much increase is by the strength of the ox.

5 Ah faithful witness will not lie: but a false witness will utter lies.

6 Ai scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

7 Gok from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

8 The wisdom of the prudent is to understand his way: "but the folly of fools is deceit.

the righteous there is favour.

and a stranger doth not intermeddle with his joy.

8 The wisdom of the prudent is to understand his way: "but the folly of fools is deceit.

9 Fools' make a mock at 2 sin: "but among he righteous there is favour.

10 The heart knoweth his own bitterness; and nalished heart knoweth his own bitterness; and nalished heart heart knoweth his own bitterness."

10 The heart knoweth his own bitterness; and nalished heart his joy. The heart knoweth his own bitterness; are often made and joking. Nothing seally, and nothing sould be more unseally and nothing the heart his joy. The heaven, arown: but the tabernacle of the upright shall be overall own. The heaven, as a blot upon the numerial soul of fam, which was made in the way and in the way of heaven, and the way which seemeth right unto grant. The way which seemeth right unto grant heaven, and the way of heaven, as a blot upon the word way of heaven, as a blot upon the way heaven.

12 There's is a way which seemeth right unto good heaven, and the way of heaven, as a blot upon the word way was a beginner with the way heaven. The way was a blot upon the way he was made in the way have way as a blot upon the way he was a blot upon the way as a blot upon the way. The way was a blot upon the way have way as a blot upon the way. The way was a blot upon the way have way as a blot upon the way. The way was a blot upon the way was a blot upon the way was a blot upon the way. The way was a blot upon the way was a blot upon the way as a blot upon the way. The way was a blot upon the way was a blot upon the way was a blot upon the way. The way was a blot upon the way was a blot upon the way was a blot upon the way. The way was a blot upon the way was a blot upon the way was a blot upon the way way was a blot upon the way was a blot upon the way was a blot upon thrown: but the tabernacle of the upright shall flourish.

a man; but the end thereof are the ways of

and the end of that mirth is heaviness.

the way opened up to personal industrial to be satisfied from himself.

the way opened up to personal industrial to be personal industrial to personal industria his own ways; "and a good man shall be satisfied from himself.

15 The simple believeth every word: but the prudent man looketh well to his going.

16 Ay wise man feareth, and departeth from evil: but the fool rageth, and is confident.

17 He^a that is soon angry dealeth foolishly: and a man of wicked devices is hated.

y ch. 16.6; 22, 3.Ge. 39, 7-12.1 Th. 5.22.Ps. 119.120. Job 31. 14, 23. # Mat. 14, 3, 4. ch. 7, 22. # Es. iii. vii.

A.M. cir. 3029. B.C. cir. 975.

5. 21. ch. 10. 13; 26. 3. Eze.7.10. e ch. 12. 6. Es. 7.3.4. Da. 11. 33; 12. 3. Re. 11. 5,6.

5,6. g ch. 13. 23; 12. 11. 1 Co.9.9-11;15,10,58. Co.9,9-11;15,10,58. * Ex.20,16; 23.1.ch. 6.19;12,17;19.5. * ch.18,1,2;24.7. Jn.

7-34. j ch.8.9; 17.14. Mat. 11. 29. Ps. 119. 18, 98-

k ch.9.6;13.20. 1 Co. 5.11. Ep.5.7,11. Je. 28.

5-11. Ep.5-7,71. Je. 28. 11. / 2 Ti.3. 15-17. Je. 6. 16. PS. 110. 5-7. 18 Lu. 12. 19. 20. 2 Ti. 3. 13. 1 Co. 3. 19. 0 ch. 26. 19. 20; 10. 23. 1 Fools do not acknowledge, but always attempt to 'excuse and palliate,' their sins.—C.

A Cit. 16.3.7. EC. 5.3. judgment, gracious spirit, and active exertion, form, when united, an invaluable character. When separated, judgment and labour produce good; but mere talking wastes time, loss opportunity. Cander of the cit. 18, 19; ch. 3.9. EC. 7.11, 2.7. n. Lu. 12. 16–21; 16. 19, 25. w Lu. 12. 16-27; 16.

Wisdom produces riches, temporal or spiritual Temporal riches, a crown of respect on earth; spiritual riches, of glory in heaven. But all the heaven. But all the foolishness citizen of some new folly.—C.

o See ver. 5. Ex. 20. 30.

s ch.16.25;12.15.Ro. 6.21,23.Is.3.11. Mat.7.

Til. 12. Ge 17.7. je 15. 1140.11. g ils 33. 6. ch. 13. 14; 15. 1140.11. g ils 33. 6. ch. 13. 14; 16. 117. 20-20; 7. 5-7. jh. 4.14.ver.10. r 1 Ki. 4.20,21. I. 5. 6. 4-8. 2 Ki. 10. 32; 13. 7. Re 17. 15. 2. 3. ver. 17. 14. 3. 17. 16. ch. 16. 3215. 18. 7. Heb. short of spirit, ver. 17. f PS. 119. 80. 2 Co. 1. 12.

FS. 119. 80. 2 Co. 1. 12. #Ch.12.4-Joh 5.2.Ps. 112.10.

10. p Ec.7.18. Mal.3.16, 17. Ps. 128.1-6; 34.10. 2 Ti.1.12.Ge.17.7. Je.15.

#Ch.12.4. Job.5.2. Ps. 112.10.

#Ch.22.217.5;10.17.

Mat. 25. 40, 45. 1 Jn. 3.
17. ver.21.

8 As if he had made something unworthy of kindness—a reproach either to his wisdom or benevolence; or to both.

—C.

18 The simple inherit folly: but the prudent are derowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich hath many friends.4

21 Heh that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

22 Doi they not err that devise evil? but mercy and truth shall be to them that devise good.

23 In all labour there is profit: but the talk of the lips tendeth only to penury.5

24 The crown of the wise is their riches: but the foolishness of fools is folly.6

25 Ao true witness delivereth souls: but a deceitful witness speaketh lies.

26 Inp the fear of the LORD is strong confidence; and his children shall have a place of refuge.

27 Theq fear of the LORD is a fountain of life, to depart from the snares of death.

28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 Hes that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

30 At sound heart is the life of the flesh; but envy the "rottenness of the bones.

31 He* that oppresseth the poor reproacheth his Maker:8 but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom* resteth in the heart of him that

his wrath, and deliberately contrives how to take a cruel revenge, deserves to be hated and abhorred. 18. Inconsiderate sinners hold fast their wickedness, and delight in it, as their portion and inheritance, till they feel the woful effects of it: but the prudent, to their remarkable honour and influence, increase in spiritual understanding. 19. Even in this world the wicked are often obliged to stoop and submit to the righteous, and implore their favour and relief: and at the last day, the debasement of the wicked, and exaltation of the righteous, shall be complete. 20. If a man fall into poverty, his neighbours, who once professed great riendship, will forsake and disregard him: but if a man grow rich, many, who before took no notice of him, will pretend great affection to him, and even the greatest will offer him their favour. 21. He who over-looks and contemns his poor neighbour provokes God to punish and render him miserable: but he who compassionately relieves the poor shall be blessed by God on that account. 22. They who contrive mischief against their innocent neighbours miss their end and ruin themselves: but they who study to do men real good shall be graciously and faithfully rewarded by God. 23. Industrious labour in any lawful calling will 23. Industrious labour in any lawful calling will bring in some gain: but talkativeness and proud boasting tend only to make men beggars. 24. Riches are a singular ornament and advantage to wise men who know how to use them, because thereby they have the greater opportunities of doing good: but riches only render foolish men's folly the more notorious, because they have thereby the greater opportunities of doing mischief and wickedness. 25. An upright witness will, at all hazards, avow the truth, to save the lives or characters of such as are falsely accused: but deceitful men will boldly pour forth lies and calumnies to destroy

the innocent. 26. They that fear God may be confident of his protection to themselves and their posterity in times of danger. 27. A holy regard to God, and obedience to his law, will issue in men's solid and eternal comfort, and preserve them from those sinful courses in which many are ensnared to their own de-28. Kings ought to cherish their subjects; struction. for on their number, wealth, and power, their own honour depends; and if they be wasted by unnecessary wars, or forced by oppression into other countries, it will prove the ruin of the kingdom. 29. He who under great provocations can maintain a calmness of temper, discovers much wisdom and grace: but he who is hastily inflamed by reproaches and ill-usage, exposes his corruption and folly, and makes it apparent to every one. 30. Nothing more conduces to health and happiness than a mind renewed by God's Spirit, freed from the dominion of sinful lusts, quiet, gentle, and con-tented: but envy, and such like fretful passions, tor-ment men's spirits, waste their bodies, and hasten them towards hell and the grave. 31. He that defrauds or oppresses the poor, or withholds the relief which their circumstances require, forgets and even practically blasphemes God who makes them poor, and engages himself to defend and relieve them: but he who hath any due respect to God will show pity to the poor, and labour to supply them. 32. In death the wicked is suddenly and irresistibly driven away from all his beloved hopes and enjoyments in his sinful state; and often, in the very act of sin, and always on account of it, into everlasting misery: but the righteous, being united to Christ, clothed with his righteousness, and sanctified by his indwelling Spirit, has, even in trouble and death, well-grounded hopes of eternal felicity. 33. Prudent men study to grow in grace, and in the

knowledge of Christ, without making unseasonable or ostentatious demonstrations of it: but foolish men expose themselves by their eager desire to vent their minds in every company. 34. Religion and virtue, equity and kindness, through the blessing of God, inequity and kindness, through the dessing of God, increase the glory, power, and wealth of a nation: but rebellion against God, or injuring of mankind, disgraces and ruins societies.

35. A prudent, active, and faithful minister of state cannot but be dear to a wise king: and one who by his ill management disgraces his government, and brings all things into confusion, cannot but be the object of his wrath.

Ver. 1. The wise woman, by her prudence and management, godly example, and instruction, raises her family either in riches or character, or both; while the foolish, by her vanity, extravagance, and neglect, brings ruin upon herself, her husband, and her children. This truth applies to churches as well as to familiae.

gance, and neglect, brings ruin upon nerseil, ner nuspano, and her children. This truth applies to churches as well as to families. C.

Ver. 6. Those that would not strive, Lu. 13. 24, 25, and the 'foolish virgins' who neglected, Mat. 25. 8-17, all sought to enter and were refused. The first, because they did not strive; and when forced to come near, they still stood without, and would not enter by Christ the door, Jn. 10. 9; and the 'foolish virgins' came without light,' untout Christ 'the true light,' Jn. 14. 9, and were therefore justly rejected and condemned, Jn. 3. 19. C. Ver. 12. If a man judge by temporal advantages, and not by eternal interests—if he follow human authority in preference to divine truth—if he obey the impulse of passion instead of reason and conscience, all his ways will seem right when seen by these false lights, but their seeming will not change their nature—they all terminate in spiritual and eternal death. C.

Ver. 14. A good man shall be satisfied from himself, as a branch bearing fruit by its own power; but from himself, as a branch in Christ the living vine, and bearing all his fruit because of this union, Jn. 15. 5; not from himself as a mine, natively producing silver, gold, or gems; but from himself as an earthen vessel which God has enriched with his heavenly treasures, 2 Co. 4. 7. C.

47. C. Ver. 19. The evil bow before the good. Sooner or later this event is always realized; and the temporary exceptions never

hath understanding: but that which is in the midst of fools is made known.

34 Righteousnessa exalteth a nation: out sin is a reproach to any people.1

35 The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

CHAPTER XV.

SOFT answer turneth away wrath: but A grievous words1 stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out

3 The eyes of the Lord are in every place, beholding the evil and the good.

4 A⁹ wholesome tongue² is a tree of life:³ but perverseness therein is a breach in the spirit.

5 A' fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is

7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is an abomi-

A.M. cir. 3029. B.C. ctr. 975-

a Je.22.15. Le.xxvi. De. xxviii. xxx. Eze. xvi.xx.xxii.xxiii. 1 Heb. to nations. b Mat. 24. 45. ch. 16. 12,13;20.8,26. Lu.12.42

a ch.25.15, Ju.8.1-3; xii. 1 Sa. xxv. 2 Sa. 19. 43.1 Ki.xii. 1 Literally, 'words of grief or pain', 1.e. which cause pain. Sharp, hasty, insult-ing words.—P. b Ps.39.1;45.1. Is. 50.

c ver.28;ch.12,23;13, 16;14.33, d Heb. belcheth or bubbleth, Ps.45.1;145.

7. e Job 34.21. ch. 5.21. Ch.16. 9. Ps. 33.13,14. Je.16. 17; 32. 19. He. 4. 13. g:Ti.6.3.ch.3.18;12. 18. Ps. 52. 2-4.1 Co.15.

18. Ps. 52. 2-4.1 CO.15.
33.
2 Heb. the heating of the longue,
h ch.10.; 12.1; 13.1,
18. ver.10.12; 31; 32. Ps.
141.5.
i Ps.112.3; 337.16. Job.
20.22, 32. De-28.17, 18.
j ver. 2, 4; ch. 10. 21.
Ca-4.117, 9. Ec. 5. 3310.
3.

A ch.10.1172.113.1, 18 ver.10.1231.33.7, 18 ver.10.1231.33.7, 16 Job 20.22, 73.16.1, 1156.18.60.3.7, 16 Job 20.22, 16 Job 20.2

A.M. cir. 3029. B.C. cir. 975.

peace on earth and good - will toward men; and the tongue of his servants guided by his Spirit, and following his example.—C. / Ca.2.14.ver.29. Ps. 102.17;9.12. Lu.18.11-14

114. n Ho.4.1,2.Ro.3.1019.Je.44.4.Hab.1.13. o Is. 26. 7. Ps. 146. 8.
17.I.6.11. He. 6. 12-18.
17.I.6.12. He. 6. 12-18.
17.I.6.13. He. 6. 12-18.
17.I.7.13. I.7.14. 5.
11.12. II.7.14. 6.
17. Instruction,

11. City 17. Instruction, ver 12. g Job 26. 6. He. 4.13. g Job 26. 6. He. 4.13. Ch. 6.30 Je. 17. 10. Jh. 2. Ch. 6. 2. Jh. 2. Ch. 6. 2. C

nation to the Lord: but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the Lord: 'but he loveth him that followeth after righteousness.

10 PCorrection4 is grievous unto him that forsaketh the way; and he that hateth repioo

11 Hellq and destruction are before the LORD; how much more then the hearts of the children of men?

12 Ar scorner loveth not one that reproveth him; neither will he go unto the wise.

13 A' merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 Thet heart of him that hath understanding seeketh knowledge: "but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are eval: but he that is of a merry heart hath a continual feast.

16 Bettery is little with the fear of the LORD, than great treasure, and trouble therewith.

17 Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.

hnally weaken or contradict the general rule. It is now verified in every righteous judgment by an upright judge upon earth: it will finally be completed by the Judge of the quick and the dead. C.

Yer. 30. A sound heart. A sound heart is a heart restored to spiritual health by Jesus, the only physician of the soul, Mat. 0. raz; and its principal symptoms are faith, hope, and love—a 'conscience void of offence,' because 'sprinkled from dead works,' which contributes as much to relieve bodily suffering, and promote bodily health, as to remove spiritual trouble and promote peace and enjoyment. C.

Ver. 33. Wisdom will neither 'cast its pearls before swine, nor give that which is holy to the dogs,'—and must therefore often rest and wait for opportunities. But the vanity that is in the heart of fools is always seeking occasions for display, and acres nothing about others if it only can glorify itself. C.

CHAPTER XV. Ver. 1. Mild, submissive, and yielding answers pacify anger and wrath: but sharp, contemptuous, and impertinent language increases passion, or kindles it up where it was not before. 2. A wise man gives profitable instructions, and understands how to speak in a seasonable and prudent manner: whereas fools, by the worthless stuff they utter, and by their indiscreet and confused manner of expressing their thoughts, only manifest their own folly. The infinite knowledge and observance of God extends everywhere, and to every person or action, thought, or disposition, whether good or bad. 4. Wholesome and profitable discourses instruct the ignorant, comfort the grieved, heal breaches, cure contentions among neighbours, and soften the exasperated; but corrupt, proud, passionate, and erroneous discourse disturbs the peace, and corrupts the temper and manners, of both speakers and corrupts the temper and manners, of both speakers and hearers. 5. Inattention to the instructions, advices, and reproofs of superiors, manifests and issues in the greatest folly; but he who willingly receives rebukes, and carefully observes them, shows himself wise, and prudently consults his own welfare and happiness.

A truly plous just and margiful man is really story. and prudently consults his own welfare and happiness. 6. A truly pious, just, and merciful man is really very rich; as, however little of this world's wealth he may possess, he has all things working for his real advantage, and God's blessing on what he has, and is contented with it: but vexation and trouble embitter the revenues of the wicked. They are gotten with anxiety, enjoyed under a curse, employed in the service of sin, and tend to their ruin. 7. Wise men tender good in structions, advices, and reproofs to all around them: structions, advices, and reproofs to all around them: but foolish men, having their heart filled with ignorance and lust, impart nothing valuable. 8. All the external devotions and most liberal almsgivings of wicked men, are so far from recommending them to God's favour, that they are abhorred by him as but the vile gratifications of their own pride, legality, or other lusts; but the most humble prayers and meanest services of those

united to Christ, which are performed in faith and dependence on him, and sincerely aiming at his glory, are exceedingly acceptable to him, and issue in much comfort to themselves. 9. The whole designs, contrivances, thoughts, words, and actions of wicked men are abominable to the Lord; and this renders their reare abominable to the Lord; and this renders their religious services corrupt and hated; but he loves such as, having Jesus' sacrificial life in their souls, do, in their thoughts, affections, and endeavours, earnestly study to perfect holiness in his fear. Io. Such as dislike faithful reproof, for their apostasy from the ways of the Lord, shall be severely punished; and at last, if they continue haters of admonition and education ways of the Lord, shall be severely punished; and at last, if they continue haters of admonition and advice, shall certainly be lost. II. The state of the dead and lost, and every other thing unknown to us, are perfectly known to God. How exact then must be his poses, and thoughts of men! 12. Mockers of God and religion shun the admonitions of their conscience, and hate such as reprove them; and even avoid the company of wise, religious, or virtuous persons, lest they should meet with their reproofs or advices. 13. When the conscience is graciously purged and quieted, and the mind comforted, it issues in outward health and cheerfulness: but grief and sorrow, seizing on the heart, disturb, weaken, and dispirit it, and make a man a burden to himself and to all around.

14. Such as are burden to himself and to all around. 14. Such as are truly wise, and inwardly instructed by the Spirit of God, earnestly study to obtain more solid knowledge: but persons void of true understanding gape after, and relish nothing but frivolous, vain, and unprofitable things. 15. All the days of persons discontented under things. 13. An inecasys of persons discontinuous their afflictions are grievous and miserable: but they who have their conscience graciously quieted, their heart joyful in God, and content with their lot, have more true and perpetual comfort and satisfaction than can be enjoyed in the most delicious banquet on earth. 16. A very small share of earthly enjoyments, attended with real grace and true holiness, is better than the largest abundance of wealth with the disquiet, confusion, and anxious care which usually attend it. 17.

The meanest fare, attended by the mutual love of friends, is far preferable to the most sumptuous enter-tainment attended with hatred and contention. 18. Hasty, passionate, and furious persons are apt to quarrel for very trifles, and so disturb the most peaceable company: but those who are humble, meek, and patient, instead of raising strife themselves, will labour to compose it when it has been raised by others. A slothful man is apt to fancy or pretend a great many unconquerable difficulties in the way of his duty: but a good and active person looks on his way as easy and

plain, notwithstanding a few trifling hindrances. Nothing so much rejoices the hearts of pious parents as to see their children grow up in the nurture and admonition of the Lord: but foolish children requite their mothers' fond indulgence by irreverent carriage towards them; and by despising their commands, in-structions, advices, or reproofs, and so making them contemptible. 21. They who are void of grace, sense, contemptible. 21. Iney who are void of grace, sense, and consideration, take pleasure in doing the most empty, absurd, and wicked things: but such as are truly knowing and wise study for their own pleasure truly knowing and wise study for their own pleasure and comfort, as well as for the honour of God, to conduct their thoughts, words, and actions in a regular, sincere, and holy manner. 22. Without prudent counsellors, and for want of due deliberation, the most important designs and projects often miscarry: but where, by prudent consultation, difficulties are foreseen and provided against. men's purposes succeed to their where, by prudent consultation, difficulties are foreseen and provided against, men's purposes succeed to their wish. 23. Ready, pertinent, and seasonable advice is an honour and comfort to him who gives it, especially when the good success of it is found, and it is very profitable to him who receives it. 24. Holy and gracious persons, in the pursuit of everlasting life, set their affections and hopes on things above, have their conversation in heaven, and eye the glory of God in everything they do, that they may escape sinful pollutions, horrid dangers, and everlasting destruction. 25. God takes pleasure to debase the proud, demolishing their stately houses, overturning their families, and ruining their honours and wealth: but he will preserve poor widows who have no helper in their rights, against every widows who have no helper in their rights, against every insolent or covetous invader. 26. The Lord abhors the thoughts, inclinations, purposes, and contrivances of wicked men: but the hearts of the godly being purged by his blood and Spirit, their prayers, and edifying instructions, advices, and reproofs are pleasant to him and his people. 27. They who hasten to be rich, and with anxious care labour for worldly enjoyments, not only harass all around them, but weary themselves, and plague their families, and bring the curse of God on what they have: but he who hates bribes and other what they have: but he who hates bribes and other unlawful methods of gain, shall have a competent portion of the good things of this world, and comfort and prosperity in it. 28. A good man avoids answering before he is asked, and studies to say nothing but what is pure, profitable, suitable, and seasonable: but a wicked man is apt, in a rash and forward manner, to speak what is unsuitable, sinful, and hurtful. 29. The Lord utterly dislikes wicked persons, and refuses to regard their prayers: but he is ever willing and ready to hear the prayers of the godly offered to him in faith, to hear the prayers of the godly offered to him in faith, and is their sure and present help in time of work or

18 A° wrathful man stirreth up strife: but he that is slow to anger appeareth strife.

19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.7

20 Ad wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

pointed: but in the multitude of counsellors they are established.9

prightly.

22 Without counsel purposes are disapinted: but in the multitude of counsellors are established.

23 A' man hath joy by the answer of his outh; and a word spoken in due season, how and instrumental outh; and a word spoken in due season, how are look of the spoken in due season, how are look of the spoken in due season, how are look of the spoken in due season, how are look of the spoken in due season, how are look of the spoken in due season, how are look of the spoken in the mouth; and a word spoken in due season, how good is it/2

he may depart from hell beneath.3

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked are an abomination to the LORD: "but the words of the pure are pleasant words.4

27 He° that is greedy of gain troubleth his own house: Pbut he that hateth gifts shall live. A.M. cir. 3029. B.C. cir. 975.

ø ch. 26. 21; 19. 11. Mat.5.9. lu.12.1-6:8.1-3.ver.1. b ch.22. 5, 13; 26, 13;

20.4 c Ps.27.11. Is. 35.8. 7 Heb. is raised up as a causey, Is. 35.8. d ch.10.129.3123.15, 1630.17. e ch. 10. 23; 14. 9; 26. 18.10.

18,19. 8 Heb. *void of* heart. g 2 Co. 1, 12, Ac. 24, 16. Ep. 5, 15, h ch. 11, 14, Ec. 4.9, 10, Ju. 19.30. Lu. 14, 28-

9 See note on ch.

/ Jn.14.6. Mat. 6. 21. Phi.3.20.2Co.4.18.Col.

18.

4 Heb. words of pleasantness.
6 Gifts. The word here is taken in the sense of 'corrupting bribes' given to pervert justice.—C.

q ch. 16.23, 1 Pe.3.15, ver.2,14,23, r ver.2. Ps. 36.3; 5.9; 52.2-4.

ver. 2, 14, 27
r ver. 2, Ps. 36, 35 56;
52.54. 34.16 Ep. 2, 12
52.54. 34.16 Ep. 2, 12
6 Not Jor from him
in place, for in him
we live and move;
but far from hearing
his covetous desires
or malicious and
blasphemous imprelasphemous imprehelping him when
destruction smites
him in his impenitence.—C.
IPS. 145.18; 34.150.1
F. 15.16. Ch. 28, 12.25;
16.24.
x ver. 5. Ec. 12. 11.
Ch. 12.30; 12.69; 29, 11.
15.34.
x ver. 5. Ec. 12. 11.
Ch. 12.30; 12.69; 29, 11.
15.34.
x ver. 5. Ec. 12. 11.
Ch. 12.30; 12.69; 29, 11.
15.34.
x ver. 5. Ec. 12. 11.
Ch. 12.30; 12.69; 29, 11.
2 Or, correction,
ver. 10, 12.
2 Or, objecth.
9 Heb. possesseth
an heart Ch. 17: 16.
2 [0.52.48; 11.
2 [1.54.18] 25. 41.
Lu. 14. 11.
CHAP, XVI.

CHAP XVI α ver.9; ch.19.21;20 24.2 Co.3.5. Je.10.23;1 2. Phi.2.13. Mat.10.19

/ Ge.6.5, 6, ch. 6. 16,

28 The heart of the righteous studieth to answer: but 'the mouth of the wicked poureth out evil things.

29 The LORD is far from the wicked:6 but the heareth the prayer of the righteous.

30 The light of the eves rejoiceth the heart; and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 Hey that refuseth instruction7 despiseth his own soul: but he that heareth8 reproof getteth understanding.9

33 The fear of the LORD is the instruction of wisdom; and before honour is humility.

CHAPTER XVI.

THE *preparations1 of the heart in man, and the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his own eyes: but the Lord weigheth the spirits.

3 Commit thy works unto the Lord, and thy thoughts shall be established.

4 The LORD hath made all things for himself; gvea, even the wicked for the day of evil.

5 Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be sunpunished.4

30. It is a remarkable pleasure to behold the manifold works of God: and the good report of a given and offered Saviour, and of reconciliation to God and eternal salvation, or even a good report of ourselves or neighbours, affords inward satisfaction and comfort. 31. They who with pleasure listen to and improve wholesome instructions, tending to promote their spiritual or eternal life, increase in wisdom, and shall be qualified to give good instruction to others. 32. Such as refuse or contemn proper instructions or reproofs undervalue their own soul, neglect the means of its safety, and, for the sake of some outward and perishing thing, wilfully ruin it: but he who delights to be taught and admonished, increases in solid, soul-comforting, and saving knowledge, wisdom, and prudence. 33. A holy awe of God, and real regard to his way, disposes us to the study of true wisdom and knowledge, and is a certain mark of it; and humility and patient submission in a low condition is the best preparation

submission in a low condition is the best preparation for honour and preferment.

Ver. 6. In the house of the righteous is much treasure. That is, (1) Christ the righteous, who has hid in him 'all the treasures of wisdom and knowledge.' (2) the righteous, through faith in Christ, having all the treasures of divine wisdom, faith, hope, charity, communicated by his Word and Spirit; (3) of temporal treasures, the righteous always possesses contentment, which is inseparable from godliness, and is 'great gain,' while he possesses that industry of hand which arises from freedom of spirit, and is the fruitful parent of all earthly prosperity. C.

Ver. 8. The prayer of the upright is his delight. 'The upright' are those who are not ashamed to look up with 'boldness to the throne of grace for grace to help them.' and their prayer a 'delight to the Lord,' because it renounces all the righteousness of the creature, and altogether relies upon the 'righteousness of God which is by faith of Jesus Christ.' C.

Ver. 27. He that is greedy of gain troubleth his coun house. By needless and distracting cares and toils, by transfusing the spirit of covetousness into his children, and by all the retributive consequences of that chicanery and oppression which covetousness is sure to generate, and Providence sooner or later to punish. C.

CHAPTER XVI. Ver. 1. Every right inclination, thought, or purpose in the heart, and all right management of our words, come through an active faith in God. 2. Ignorance and self-conceit make men often to think themselves faultless and holy in their conduct, when the Lord, who searches and judges the i. tentions and frame of the heart, finds it quite otherwise. 3. Commit whatever works you undertake to the direction and management of God in his providence, and implore his blessing therein, so shall your honest desires be accomplished. 4. God made and would bring men to his own service, and for the manifesta-

tion of his glorious perfections; yea, even the wicked to be instruments of his righteous will, and at last the objects of it, by continuing in their impieties. 5. When men are inwardly proud on account of their gifts, honours, or wealth, God sees them, and will certainly punish them in their pride. 6. By God's exercise of his mercy and faithfulness in giving his Son, and fulfilling his promises, men's iniquity is expiated, pardoned, and subdued; and even by their exercise of mercy, equity, and fidelity, the punishment of sin in outward calamities is often prevented. And by the fear of God implanted in the heart, and a continued holy regard to his law, men hate, watch against, and avoid sin; and so escape the fearful consequences of it. 7. When a man makes it his habitual and earnest endeavour to receive Christ, and walk in him soberly, righteously, and godly, the Lord, or his God reconciled in Christ, inclines even those who were his foes to become his friends. 8. A small estate honestly gotten and cheerfully enjoyed, is preferable to vast incomes heaped up by oppression and kept without hospitality. 9. A man's mind fixes its end, contrives the means, and perhaps reckons upon the success: but the Lord determines the event, and orders every motion and step taken towards it. Io. The edicts, commands, and decisions of kings ought always to be directed by the unerring law of God; and their decisions ought to be so just and exact, that no man may be wronged thereso just and exact, that no man may be wronged thereby. II. The Lord requires that, even in our private dealings, everything, even the smallest, should be managed with the most scrupulous integrity and equity. 12. Kings, being in the most exalted station, ought to be distinguished patterns of piety and virtue, and to countenance it in others, as the only security of their throne. 13. Kings ought highly to value and love sincere and faithful advisers, who truly inform them of what tends to their own and their kingdom's welfare what tends to their own and their kingdom's welfare, 14. The wrath of a king is almost as terrifying as a message of death, and, especially in despotic governments, often issues in death to its object: but virtuous and prudent courtiers will pacify it, and make a reconciliation. 15. The favours and gracious smiles of a prince are extremely reviving and comfortable, and fruitful of expected happiness, especially to such as he

everything that is evil, and to follow that which is good: and by heedful care of their thoughts, words, and actions, their souls and bodies are, through the grace and providence of God, preserved from destruc-tion. 18. Pride and haughtiness are the ordinary forerunners of debasement and misery, and the means of triniers of decasement and misery, and the means of charist and his dear saints, to submit to the meanest condition, and patiently to bear injuries, than to partake of victories, spoil, and wealth along with the proud. 20. They who understand business thoroughly, proud. 20. They who understand dusiness indicagnly, and manage it prudently and discreetly, bid fair to have good success; but it is only by trusting in God that true and everlasting happiness can be obtained. 21. They whose heart is well furnished with experimental knowledge of God's Word, take the proper method to obtain a high reputation for wisdom and prudence; and if they can with eloquence and clearness communicate their instructions, it will greatly tend to the edification of others. 22. Spiritual knowledge and grace are the beginning and earnest of eternal life, are comfortable to him who enjoys them, and useful to others: but the learning of fools is frivolous and vain; and even their instructions do but render men foolish. 23, 24. The enlightened mind of a wise man instructs him to speak judiciously and pertinently, gives weight of evidence to what he says, and renders it pleasant to the hearer, as what he says, and renders it pleasant to the nearer, as a honeycomb is to the mouth, and nourishing and strengthening as marrow is to the bones. 25. Many are highly pleased with their own ways, even when they are such as tend to their ruin, spiritual, temporal, and eternal. 26. He that, prompted by his wants, labour in model or pleasant to provide the prompted by the wants, labours in worldly employments, procures his own preservation in life: whereas he who labours in plaguing others, will find even every evil word tend to his own hurt. 27. Wicked men, with great pains, contrive and labour to do mischief, as if treasures could be gained by it: and their lying, slanderous, and insolent speeches are very injurious, painful, and destructive. 28. Persons of a perverse, passionate, and contentious spirit raise dissensions among those who are inclined to live at peace; and they who secretly defame, backbite, detract, and whisper about false stories, make breaches between the kindest neighbours and dearest relations. had been formerly incensed against. 16. But real religion, and a solid understanding to discern between good and evil, are preferable to all the wealth that kings can bestow or industry procure. 17. It is the constant aim and endeavour of upright men to decline

6 By mercy and truth iniquity is purged;5 and by the fear of the Lord men depart from evil.

7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness, than great revenues without right.

9 A' man's heart deviseth his way: but the Lord directeth his steps.

10 An divine sentence is in the lips of the king; his mouth transgresseth not in judgment.

11 Ao just weight and balance are the LORD's: all the weights of the bag are his work.

12 Itp is an abomination to kings to commit wickedness: for the throne is established by right-

13 Righteous lips are the delight of kings;8 and they love him that speaketh right.

14 The wrath of a king is as messengers of 9death: but a wise man will pacify it.

15 Int the light of the king's countenance is

find good; and whose atrusteth in the LORD, happy is he.

Ps.238.6.ver.32.Lu.14.11.Ja.4.6.1 Pe.5.6. 1 Or, He that understanded 112.5.Ep.5.15.ch.3.35; 8.35.Mat.10.16. # Ps.2.12;34.8;125.1.ls.30.18.Je.17.7.8 1 Or. He that understandeth a

r Ps.85, ro. Mi. 7, r8-20;6,8,ch.3,3;20,28; 14, 16,27, Ne.5,15, Ro.5,... 2,14.
5 'Iniquity is cover-

ed.'—Roothroyd.

J Ro.8. 11. Col. 1. 10.

S. 119.165. Job 5.1.23.

Je. 15. 11, 19130. 16-18. 2

Ch. 17-5.10. Re. 3.9.

& PS. 37.16. Ch. 15.16.

He. 2.9.13. 1. Ti. 6.6.9.

J See ver. 1. PS. 37.23.

ch. 19.21; 20. 24. Je. 10.

23.24.

23,24. n Ge. 44. 15. ver. 12,

n Ge. 44-15, Vol. 10, 13, De. 17, 20. 6 Heb, divination. o Le. 19-35, 36, De. 25, 13-15, Ch. 11, 17, 20, 10, 23. 7 Heb, all the

stones.

p ver. 10, 13. De. 17.
19,20.ch.20.28;25.5;29.
14.Je.22.3. Ps.45.7. Is.

9.7.
g ch.14.35;22.11. Ps.
101.5-7.2 Sa.23.3.
8 That is, of kings
whose thrones are
established in righteousness, ver. 12.—C.
r ch.19.12; 20.2. Es.
vii.ix.
9 See note below.

vil.ix.

§ See note ° below.

§ Ac. 12. 20.1 Sa. 25.

21-3c. 2 Sa. 20.16-22.

4 Ch. 10.12. Job 29. 32.

Ps. 7a. 6. Zec. 10. 1.

4 Ch. 11. 19. 3. 14. 15;

4 7. Job 28. 13-19.

v ls. 33. 8. Ac. 24. 16. 2

Co. 1. 12. Tit. 2. 11-14.

Lu. 1.75.

x ch. 10. 94. 23. Jude 20. 21.

F Ch.4.23;25.28.2 Ki, 19.7. S Jonahi.7. Jos. 7.14; 18. 10. 1 Sa. 14. 41, 42. Ne.11.1. Nu.26.55. Ac. 1.26.

Ne.11.1.Nu.26.55 Ac. 126. 8 'The lot-pebble is cast about in the bosom of the lot-vase, but the whole disposal is from God,' multiple and the lot-vase, undoubtedly a divine institution; and hence the curses that constantly follow gaming, as a vain and practically blasphemous appeal to the judgment of God.—C.

CHAP. XVII.

CHAP, XVII.

a ch. 15, 16,17; 16, 8, Ps.

B. E. 6, 5 Ti. 6, 6, Ps.

Thy morsel.—'A
mouldy crust.—C.

2 Or, good cheer.

3 Sacrifices. Peaceofferings, of which
the greater part was
allotted to the offerer
as a feast for himself
and his friends, Le.7.

15,—C.

A.M. cir. 3029. B.C. cir. 975.

in the hands of his witness; then, drawing his scimitar, he strikes off his head' (Kitto).—P.

b ch.4.7-9; 3.16. Ec.
12.10.2 Ti.3.15-17.
c ch.13.14; 14.27; 10.
11. Ji.17.3.44.4.
d ch.15.2, 14, 28. Je.
10.8.

d ch.15.2, 14, 28, Je. 10.8.
e Ps. 45. 1; 37. 30, 31.
Mat. 12. 34, 35. ch. 15.
28.
2 Heb. maketh,
wise.

wise.
g ch.15.23,26. Ca. 4.
It.PS.119,103; 51.8; 19.
10. Je.15.16.
h ch.14.12; 12.15,26;
30.11-14.Eze.18.4.Ro.
2.8.9.18.3.11.
3 See note on ch.14.
12.—C.

12.—C.

4 Heb. The soul of him that laboureth.
i ch.9.12.Ec.6.7.
5 Heb. boweth unto

161. him. J Ps.,115;52.2-4;120. 3,4. la-3.6. 6 Hcb. a man of Belial, Ju.xix. k ch. 6,14,19; 15, 18; 26,2129,22;18,8;17,9. 7 Heb. sendeth forth.

7 Heb. sendeth forth. /ch.i.io-14;2.12-15. Ac.20.29, 2 Pe.z.i,2; 3. 77.

Jn.3.20. Mi.2.1.ch.
6.12-14. Ps.37.12.

o ch.20.29. Le.10.32.

Ac. 24. 16; 13. 36.
Lu.1.6.2 Co.1.12.

o ch. 14. 29; 15. 2, 18;

q ch. 14. 29; 15. 2, 18; 19.11. rch.4.23;25.28.2 Ki,

forces the individual to accompany hin, and lend his assistance. He enters the house of the condemned, walks straight up to his victim, places the warrant 15;28,7,24.

21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22 Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant⁹ words are as an honey-comb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man; but the end thereof are the ways of 3death.

26 He that 'laboureth, 'laboureth for himself; for his mouth craveth it of him.5

27 An ungodly man diggeth up evil; and in his lips there is as a burning fire.

28 A froward man soweth strife; and a whisperer separateth chief friends.

29 A' violent man enticeth his neighbour, and leadeth him into the way that is not good.

30 He* shutteth his eyes to devise froward things; moving his lips he bringeth evil to

31 The hoary head is a crown of glory, if it be found pin the way of righteousness.

32 Heq that is slow to anger is better than the mighty; rand he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.8

CHAPTER XVII.

ETTER is "a dry morsel," and quietness there-D with, than an house full of sacrifices with

2 A wise servant shall have rule over ba son that causeth shame, and shall have part of the inheritance among the brethren.

then, by their advice, or giving of the sign, it is furiously effected.—33. Events appear fortuitous, as the lot which is cast into the lap of a garment or into a hollow vessel: but all things are regulated by exact law; and nothing, at least in nature, happens but according to his eternal mind, and by the par-

act law; and nothing, at least in nature, happens but according to his eternal mind, and by the particular regulation of his will.

Ver. 1. Various changes of translation have been proposed in this verse, all tending to say that 'man hath the disposing of the heart,' but the answer, or power to answer with the tongue, is from the Lord. But by whatever authorities supported, these changes are certainly to be rejected; for surely the thoughts of the heart are as much in the hand of God as are the answers of the tongue. The translation of Holden is to be preferred: 'The deliberations of the heart in man, and the utterance of the tongue, are from Jehovah.' C.

Ver. 4. The wicked for the day of evil. It does not mean that God created the wicked on purpose to condemn them eternally. God created the wicked on purpose to condemn them eternally. God reated the man upright, and for his own glory: man, by the abuse of his free will, 'fell from the estate wherein he was created,' and the finally impenitent God hath appointed to a right-eous sentence in the day of final judgment.' 'The evil day for the evil-doer.' C.

Ver. 10. Such a sentence is ever in the lips of Christ the King in Zion; and such should ever be in the lips of earthly kings, who, whether they know it and regard it or not, reign by him and for him, and stand accountable as stewards at his awful throne of judgment. C.

Ver. 12. The throne is established by righteousness. A throne may be upheld by unjust war, usurpation, and oppression; but can be established in peace, prosperity, and permanence by righteousness alone. C.

Ver. 21. Graceful, unaffected, and earnest speech will induce others to listen and learn.—Note, while speech, both in thought and manner, is truly a gift, it is the duty of every Christian to improve what he possesses, so as to commend the truth first to the ear, and then to the heart of men. A careless utterance, with an ungainly and offensive action, are, in public instructors, not always mere defects, but may be sins—sins of neglect, whi

Ver. 26. Work was prescribed to man even in innocence, Ge. 2. 25, but toil was inflicted as a curse on sin. Yet such is the mercy of God that want, by its imperative demands upon industry, and even toil, counteracts a thousand greater evils that abundance and luxury would infallibly entail. C. Yet. 31. Way of righteousness. That is, following and longing after Jesus, the Lord our only righteousness. C.

CHAPTER XVII. Ver. 1. The meanest fare, enjoyed in peace with God and our neighbour, and with quietness in our own mind, is better than the most sumptuous cheer, attended with Leawling, contention, and strife. 2. A pious and prudent servant ought to be preferred to a foolish and wicked child, and deserves a share of the inheritance in a family. 3. As gold and silver are tried and purified in the fire, so the Lord, who searches the hearts of all men, proves and refines his own people from their sinful dross in the furnace of affliction.—6. It is an honour to parents to have a numerous posterity walking in holiness and virtue; and it is the honour of children to have pious and prudent ancestors.—8. Presents and bribes appear so lovely and tempting, that few can refuse them, or decline gratifying the desire of the giver. 9. Overlooking of injuries, and mutual forbearance, is the best way to preserve and increase friendship and love: but repeating old faults breaks the strictest bonds of friendship, and makes an irreconcilable separation. 11. Some men are so wilful and refractory, that, shaking off all reverence to God and their superiors, they are wholly and irreclaimably bent on mischief; they must therefore be cut off by some exemplary punishment. 12. It is less dangerous to meet a bear in the heat of his rage, than a furious fool in the pursuit of his unruly passions and desires.—14. When

more violent and extensive, till it is with difficulty made up: it is best therefore to check and stifle all contentions in the beginning. 16. In his mysterious providence, God gives to many foolish persons natural abilities, worldly substance, and opportunities of learnabilities, worldly substance, and opportunities of learning wisdom; and yet gives them no sense or inclination to desire it. 17. A true friend continues constant in his affection and usefulness, however our circumstances alter: and a brother, who deserves the name, is especially kind and he!pful in a time of adversity. 18. He is extremely fooiish whose kindness hurries him into rash suretiship for the debts of others, especially when they are suspected of knavery. 19. He certainly loves wickedness who accustoms himself to brawling loves wickedness who accustoms himself to brawling and contention: and he who carries himself proudly, scornfully, and contemptuously towards others, lives above his estate, and builds sumptuous houses, hurries himself into ruin; and breakers of the public peace open wide the flood-gates to all impiety. 20. A man of wicked devices, which he resolves to accomplish by any means, shall find himself deceived in his expectations of good: and a false, deceitful, and self-inconsistent tongue will prove the ruin of its owner. 22. Nothing more conduces to health than solid quietness of conscience, and a moderate cheerfulness of spirit: but excessive sadness and grief waste the body, and dry it up to a mere skeleton. 23. Many wicked persons, who would refuse an open bribe, will willingly enough take bribes or presents secretly, in order to influence them to give counsel or judgment contrary to law and equity. 24. A pious and prudent man has his mind fixed upon the unerring oracles of God, and has his sense and wisdom at hand to guide and govern him; but a foolish one has his thoughts always wandermen begin a quarrel, it gradually becomes more and ing and roving about impertinences, and is never in

3 The fining-pot is for silver, and the furnace for gold: but the Lord trieth the hearts.

4 Ad wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.4

5 Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.6

6 Children's children are the crown of old men; and the glory of children are their fathers.7

7 Excellent speech becometh not a fool; much less do lying lips a prince.

8 A' gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.2

9 He that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends.

10 At reproof entereth more into a wise man than an hundred stripes into a fool.4

11 An" evil man seeketh only rebellion; therefore a cruel messenger shall be sent against

12 Let' a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso prewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife is as when one letteth out water; atherefore leave off contention, before it be meddled with.

15 Her that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart

17 At friend loveth at all times; and a brother is born for adversity.

c ch.97.21. Ps. 26. 2;
17.3; 139.27.24. Je. 17;
10. Mall. 3-3. Fe.1.7. Is.
48. 10. d 1 Sa. 27.7-11. I Ki.
22.6-27. Ch.93.12.
4 The envious, the deceivid, and ain those who are incomposition of the control of the cont

e ch. 14. 31. Ja. 2.15, 16.1 Jn.3.17. Ob.11-16, Je.17.16, Job 31.29. Re.

5 See note on ch. 14.
31.—C.
6 Heb. held innocent.
g Ps. 127. 3,5128. 3,6.
Job 24. 16. Ce. 50. 23.
7 That is, when found in the way of righteousness, as in ch. 16. 31.—C.
h ch. 26. 7; 16. 10-13; 29. 12.

29.12. 8 Heb. a lip of excellency.

9 Heb. a lip of ly-

celling.

9 Heb. a lip of lying.

2 ch. 18. 16: 19. 6: 21.

14. Ge. xxxiii. 15 a.

12. 14. Ge. xxxiii. 15 a.

12. 14. Sa.

2 ch. 18. 16: 19. 6: 21.

14. Heb. a stone of

2 ch. 18. 18. 18.

2 ch. 18. 18. 18.

2 ch. 18. 18. 18.

2 ch. 18.

Mart chan to strike a food a hundred times.

n 25a.xviii.rx. Nu. xvi.
o Ho.x3.8.ch.88.15.28 ki.2.24.
f Ps.55.10-15135.102 rop. 4-08. Ro. 12. yr. 1 fb. ct.52 Fe. 3.0. 12. fb. ct.52 Fe. 3.0. 12. fb. ct.52 Fe. 3.0. 12. fb. ct.52 fb. ct. 13. 10. fb. ct. 13. 12. fb. ct. 13. 10. fb. ct. 13. 12. fb. ct. 13. 10. fb. ct. 13. 12. fb. ct. 13. 13. fb. ct.
A.M. cir. 3029. B.C. cir. 975.

ch.6.1-5;11.15; 20. ** ch.6.1-5;11.15; 20, 15:22.6,27, 25 Heb. keart. 6 Before the face of his friend; that is, without consulting him as a dispassionate observer, and weighing his opinion and advice.—C. and advice.—C.
v Ps. 36. 1-4. ch. 10.
12;13:10. Ja.4.1;3:6;16.
x ch.11, 2; 16, 18; 18.
12:1 Sa.25:36-38. Da.4.

12.15a.25.36-38.LDa.4, 30.31.

7 He that, for the sake of vain show, enlarges his estab-lishment beyond his statuon and means.— C.

y.Ps.18.26.ch.3.32:8, 13.16.28.25; 18.67.]a.3.6.

8 Heb. The fre-ward of heart.

ward of heart, * ch.10.1; 15.20; 19. 13; ver.25. Ge.26.35; 42, 38.

38. a ch. 15. 13, 15; 12. 25. Ec. 9.7-9. Ps. 32. 15. 2 Co. 2.7. 9 Or, to a medicine. b ch. 18. 14. c ch. 21. 14; 18. 16. 1 Sa. 8. 3. Ex. 23. 2, 8. 2 Ki, 221.

cch. 21. 14; 18, 16, 15
22.

1 In the East money and valuables are always carried in the bosom in a pocket inside the process of the process

2. s Am. 5.13. Ps. 39.1, 9. 2 Or. a cool spirit. f Job 13. 5, with Ec. 5.3; 10.3. ch. 15.2; 14.6-8;18.6,7.

CHAP, XVIII. a Jude 19, or Nu. 6.

2.
1 Or, He that separateth himself seeketh according to his desire, and intermeddleth in every business.

dieth in every business.

b ch. 15. 5; 17. 16; 26,

II. I Co. 8. I. Mat. 8, 34.

The fool seeks not knowledge from any love of it, but from the vain desire to display his own accomplishments.—C.

cPs.x.xxv.lix.lxiv, cxl.cxxiii.cxx.lii.; 36.x -4. d ch.20.5; 10.11; 16. 22;13.14.Mat.12.34-37.

18 A" man void of understanding⁵ striketh hands, and becometh surety in the presence of his friend.6

19 He loveth transgression that loveth strife, and he that exalteth his gate' seeketh destruc-

20 Hey that hath a froward hearts findeth no good; and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.

22 Aª merry heart doeth good like a medicine:9 but ba broken spirit drieth the bones.

23 Ao wicked man taketh a gift out of the bosom to pervert the ways of judgment.1

24 Wisdom^d is before him that hath understanding: 'but the eyes of a fool are in the ends of the earth.

25 As foolish son is a grief to his father, and bitterness to her that bare him.

26 Also to punish the just is not good, nor to strike princes for equity.

27 He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.2

28 Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

CHAPTER XVIII.

THROUGH desire a man having separated himself, seeketh and intermeddleth with all wisdom.1

2 Ab fool hath no delight in understanding, but that his heart may discover itself.2

3 Whene the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth are as deep

any fixed or serious temper.—27. The more wise and knowing a man is, he is the less apt to be talkative, speaking only what is fit and necessary; and his wis-dom renders his mind and temper humble, calm, temperate, and dispassionate. 28. So great a virtue it is to be duly silent, that if even a foolish person restrain his lips from rash and impertinent talk, he is for the time reckoned a wise and intelligent person.

strain his lips from rash and impertinent talk, he is for the time reckoned a wise and intelligent person.

Ver. 5. It is the poor man who is referred to in both clauses of this verse; consequently the second clause might be translated as follows:—'He that rejoiceth at his adversity (the adversity of the poor man) shall not be held innocent.' How often does one lear the remark made in regard to those who have fallen from affluence to poverty.' He deserves it.' It is a righteous judgment upon his pride, or his folly,' &c.! It is such observations, and the spirit which prompts them, that are here condemned. P. Ver. 7. Excellent speech becometh not a fool. Bandits often talk highly of generosity—the desert-robber defines hospitality—talk highly of generosity—the desert-robber defines hospitality—talk descruptiously of the Salubah—the manderous Pharisees talked scruptiously of the Salubah—the monks of the dark ages, while they absorbed half the riches of Europe, extolled the virtue of poverty—and pope, while domineering alike over the vassal and his lord, called themselves, in high-sounding and affected humility, 'the servants of the servants of God.' Such is 'excellent speech' in the lips of 'fools,' who demonstrate their folly by affecting to admire some solitary, convenient, and advantageous virtue, while professedly immersed in open and destructive vice. C. Ver. 14. Leave off contention in argument about vain, useless, and irrelevant matters, before strife be 'meddled with' at all: for the beginning of strife—not matter of argument, but of temper—is the breaking down of a water mound, that you may easily demolish, but may be totally unable to repair. C. Ver. 17. The love of brother to brother is a natural feeling. Except where sin or passion interfere to overcome or deaden natural affection, a man will never see a near relative wronged without making an attempt to defend him. It is not only the dividence of a kinsman to help his kinsman in trouble, but it is the inherent and natural tendency of his mind. Instin

in which the parents have no share; but as warnings against the neglect of a wise and godly education, and against the intusion of vanity, self-conceit, and pride into the hearts of children, whereby so many parents literally convert them into fools. C. Ver. 27. A man of understanding is of an excellant spirit. And being of an 'excellent spirit,' he is contented to listen to what he hears; to feed upon his own thoughts, and not to intrude his opinions until love and duty absolutely require him to speak. C.

CHAPTER XVIII. Ver. 1. While self-conceited persons seek to distinguish themselves by their high pretences to wisdom, and inconstant ones seek but never find satisfaction, they who have a true desire of knowledge disengage themselves from all avocations, in order to study true wisdom. 2. A vain man studies knowledge or even religion, for no other end but to make a show with it. 3. Wherever wicked men come, make a snow with it. 3. Wherever wicked men come, they bring their contempt of God and reproaching of religion along with them, which will at last issue in contempt and misery to themseives. 4. A wise man's words, as deep waters, flow calmly, and contain the deep mysteries of God: and his heart, being full of wisdom, is ever sending forth streams of instructive, refreshing, quickening, and fructifying influences to all around him. 5. It is exceeding great wickedness to pervert justice, and, through favour or interest, to connive at and acquit the wicked, or to give the cause against a righteous man through prejudice or partiality. 6, 7. Fools, by meddling in other men's quarrels, or by 6, 7. Pools, by meading in other men's quarters, or by speeches irritating others against them, procure mischief, and even lasting and eternal ruin to themselves.

8. The slanders and reproaches of tale-bearers, however, and h ever covered over with pretences of sorrow, and how ever greedily they be received by the hearers, like mortal and incurable wounds, pierce to and rankle the very heart. 9. Idleness and prodigality are nearly

allied, and both issue in the ruin of the persons guilty allied, and both issue in the ruin of the persons guilty of them. Negligence about our soul is as fatal as open and avowed ungodliness. 10. Jesus Christ, and all the perfections, promises, and providences of God in the perfections. him, are an impregnable defence and satisfaction to all such as by faith flee to him: no enemy then care ever hurt them. 11. It is only in his own conceit that the rich man's wealth appears a mean of remarkable the rich man's wealth appears a mean of remarkable safety either here or hereafter. 12. Pride in prosperity, forgetfulness of God, and despising of others, are certain means and forerunners of destruction: and humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment.

13. He who, to show his quick parts, or through a 13. He who, to show his quick parts, or through a forwardness of temper, answers to a matter before he hears it fully and understands it, shames himself, and manifests his folly. 14. A manly spirit, especially if encouraged and supported by the influences of the Holy Ghost, will bear up under manifold and sore calamities of an external kind: but if the spirit be wounded with melancholy dejection, and a sense of caiamnes of an external kind; but it the spirit be wounded with melancholy dejection, and a sense of God's wrath, how insupportable is the case, till Jesus, by his blood and grace, give relief! 15. Prudent persons, by diligent meditation, and by attentive listening to instruction, labour to increase more and more in to instruction, labour to increase more and more in wisdom. 16. There are few men so mean, base, or wicked, but large gifts and presents will procure their release from prison, nay, bring them into favour with great men, or even to the honour of waiting upon princes. 17. They who are first in representing their case, ordinarily make it to appear right, and even propossess the judge in their favour: but by diligent search possess the judge in their favour; but by diligent search into their allegations, their neighbours often find in-numerable mistakes in their representations. 18. In



ANGMAN'S TREE, DAMASCUS. [Proverbs, xviii.]—David conquered and garrisoned the city of Damascus during his reign, and during a part of the reign of Solomon Damascus was under the dominion of Israel. The Proverbs of Solomon were written about one thousand years before Christ. We place this picture to illustrate the eighteenth chapter of Proverbs, because in some degree Damascus is connected with the beginning of the reign of Solomon in Israel. Damas-

cus occupies the most beautiful site in Western Asia. It lies at the eastern pass of Anti-Libanus in a vast plain of great fertility, watered by the Abana and Pharpar rivers. In the center of this plain, which without the rivers would be an arid desert, in the midst of dense masses of foliage, there glisten the minarets from the mosques of Damascus. Seen at a distance it looks like a dream, a vision starting up from the desert.

waters, and the well-spring of wisdom as a flowing brook.

- 5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.
- 6 A' fool's lips enter into contention, and his mouth calleth for strokes.
- 7 Ah fool's mouth is his destruction, and his lips are the snare of his soul.
- 8 The words of a tale-bearer are as wounds,4 and they go down into the innermost parts of
- 9 He also that is slothful in his work is brother to him that is a great waster.
- 10 The name of the LORD is a strong tower: the righteous runneth into it, and is safe.7
- 11 The rich man's wealth is his strong city, and as an high wall in his own conceit.8
- 12 Before destruction the heart of man is haughty; and before honour is humility.
- 18 He° that answereth a matter before he heareth it,1 it is folly and shame unto him.
- 14 The spirit of a man will sustain his infirmity:2 butq a wounded spirit who can bear?
- 15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
- 16 As man's gift maketh room for him, and bringeth him before great men.
- 17 Het that is first in his own cause seemeth just: but his neighbour cometh and searcheth
- and parteth between the mighty.
- than a strong city; and their contentions are like the bars of a castle.3
- im.

 18 The lot causeth contentions to cease, and parteth between the mighty.

 19 A brother offended is harder to be won than a strong city; and their contentions are ke the bars of a castle. The lot causeth be satisfied with the uit of his mouth; and with the increase of his os shall he be filled.

 21 Death and life are in the power of the name of Jesus, and they that love it shall seat the fruit forms. fruit of his mouth; and with the increase of his lips shall he be filled.
- tongue; and they that love it shall eat the fruit thereof.
- ereof.

 22 Whoso findeth a wife findeth a good whoso findeth a mearthy identification of the Lord.

 4 Whoso findeth a mearthy identification of self-will, but squitted aggregation of self-will aggregation of sel thing, and obtaineth favour of the LORD.4

- e Le.19.15, De.1.17; 16. 19. ch. 17.15; 24.23. Ro.2.11.Is.59.14. g ch.15.1,2; 20. 3; 12. 16; 14. 16. Ec. 10. 3, 13.
- # ch.10.14; 12.13;13. 3.Ec.10.3,12,13.Ja.3.6, i ch.12,18; 16, 28; 26. Le.10,16
- 22, Le. 19.10.

 3 Ot, whisperer,
 4 Ot, like as when
 men are wounded.
 5 Heb. chambers.
- j ch.10.4;13.4; 23.21; 28.24. Ro.12.11. & Ps.18, 2:27.1; 61.3; 91.2;144.2. Na. 1. 7. Is. 20.4.1 Sa.17.45.
- 6 See note on Ex 34.5.Ps.8.1.—C. 7 Heb. is set aloft. / ch. 10. 15. Ps. 49.6; 52.7. Ec.7.12.
- 52.7.Ec.7.12.

 8 That is—the self-conceited rich man trusts in his deceitful riches, which can neither bestow contentment nor insure their own permanence.—C.
- their C... ence.—C. n ch.11.2; 15. 33; 16. 18; 29. 23. Lu.14. 11; 1. 51.1 Pe.5.5. o Es.3.10. 2 Sa. 16.4
- 9 Heb. returneth a
- 9 Heb. returneth a moral.

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 \$\int [0] \text{Poly.} \text{Test} \text{Test

- 43.11. /Ac.24.1-21.2 Sa.16.
- C. * ch.12.6,14;13.2;14. 3;10.31;15.2,14. y ver.4,6,7. Mat. 12. 36,37.Ja.3.9. * 18.57.19. a ch.19.14;31.10;3.4; 8.35.

A.M. cir. 3029. B.C. cir. 975.

- of the Lord, findeth good, and obtaineth favour of the Lord who guided him. See ch.19.14.—C.

 b Ge.33-3-2 Ki.4. 1.
- b Ge.33.3.2 Ki.4.1. Ru.27. c Ja.2.3.Ex.5.2.1 Sa. 10.11. dch.27.9,10,17;17.17. 2 Sa.1.26.
- CHAP. XIX. a ch.28. 6; 12, 26; 19. 2. Mat.16.20;5.3. Ja.2.
- 22. mat. 10.20, 3.5 4-6.

 1 Perverse with his lips, though he be rich (Holden).—C.

 b Ro.10.2.1s.27.11. 2

 Th.1.8.
 c ch.1.16; 21.5;24.21; vs. 12.
- 2 The first clause
- 16.
 e ch. 14. 20; ver. 6. 2
 Ti.1.15;4.16.
 g Ex. 23. 1. ch. 6. 19;
 21.28. De. 19.16. Da.6.
- ^{24.} ³ Heb. *held inno* cent.

 4 However long he may run, he will not in the end escape detection and disgrace.
- % ver.12;ch.29.26;16, 15;23 1;21.28; 18.16;17.

- ment.—C. 29; 16, 32, Col.3-12, Ja.1.19, 9 Or, prudence, o Mat. 5-44; 6. 14, 15; 18.21, 22. Ro, 12.19-22. Ep. 5-32. p Es. 7-8. ch. 16. 14, 15; 20.2; 28.15. Ps. 7-24, 6.
- 1 The wrath of the Lord the King (Ps.2, 12), and the wrath of an earthly king when directed against the guilty.

- 23 The poor useth entreaties: but the rich answereth croughly.
- 24 Ad man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.

CHAPTER XIX.

DETTER is the poor that walketh in his in-D tegrity, than he that is perverse in his lips, and is a fool.1

- 2 Also, bthat the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.2
- 3 Thed foolishness of man perverteth his way; and his heart fretteth against the LORD.
- 4 Wealth maketh many friends: but the poor is separated from his neighbour.
- 5 A^g false witness shall not be ³unpunished; and he that speaketh lies shall not escape.4
- 6 Many will entreat the favour of the prince; and every man is a friend to him that giveth gifts.5
- 7 Alli the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.6
- 8 He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good.
- 9 A^k false witness shall not be unpunished; and he that speaketh lies shall perish.
- 10 Delight is not seemly for a fool; much less for a servant8 to have rule over princes.
- 11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.
- 12 Thep king's wrath is as the roaring of a lion; but qhis favour is as dew upon the grass.
- 13 A' foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.
- 14 House and riches are the inheritance of fathers; and "a prudent wife is from the LORD.

*ch.to.1; 15.20; 17.21,25.2 Sa.xiii.-xix. \$2 Co.12.14.Ge.25.5,6. s ch.21.9,19;27.15. & ch.18.22;31.10.

some cases, where the parties contending are very powerful to maintain their pretensions, and the reasons strong on both sides, the referring of the determination to God by the lot is the proper method to put each into quiet possession of that which falls to his share. 19. No contentions are so sharp and obstinate as those between near relations and long-continued friends. is easier to take strong cities, or to bow or break the strongest iron bars, than to make a reconciliation. 20. Great care ought to be taken about our words; for, according as they are wholesome, good, and edifying, or are bad and unsavoury, shall be our temporal or eternal reward for them. 21. Much evil, or much good, necessarily issues from the right or wrong use of our tongues: and as men love and accustom themselves our tongues: and as men love and accustom themselves to good or bad discourse, shall be their reward or punishment; nay, ordinarily, they who love to talk much shall suffer by it. 22. To be provided with a pious, prudent, and active wife is a great blessing, and a singular instance of God's favour. 23. Not boldness, but medeat antestics and defail usualisations. but modest entreaties and doleful supplications, become those who are poor and miserable: but rich men are too apt to be so elated with their outward circumstances, as to return haughty and harsh answers.

Such as have friends must study to behave towards

them in a friendly manner, in doing them all good offices possible: and sometimes friends are found that will be more constant and faithful in helping us in the day of affliction than our nearest relations.

Ver. 1. Through desire of real knowledge, a man having separated himself from secular business, seeks, not some solitary department of study, but expatiates over all subjects, as did Solomon; for by the student of real knowledge, every subject is found to lead to the knowledge and the love of God, and in that all wisdom lies. C

all wisdom lies. C.

Ver. 3. When the wicked cometh into notice, office, or power, then cometh, it may be, the adulation of fools and flatterers—but the contempt of wise men, with an ignominious end to his vain pretensions, and the reproach of those he has injured, deceived, or betrayed. C.

Ver. 16. The invariable custom in Asiatic countries in appreciation.

or betrayed. C.

Ver. 16. The invariable custom in Asiatic countries in approaching superiors is to present a gift. Here it is to be viewed as the emblem of that name and righteousness with which alone the sinner can find access to the throne of grace. C.

CHAPTER XIX. Ver. 1. A poor, honest, and upright man is much more happy and honourable, than a rich wicked man that makes no conscience either of speaking or acting in a wise or gracious manner. When a man is ignorant, not knowing what to follow or what to avoid, he cannot become holy or happy. And he who in a rash and unadvised manner pursues his purpose, cannot fail to commit many sinful blunders.

3. When a man's ignorance and wickedness have made him miscarry, he often blames the providence of God, and frets and murmurs against him. 4. When men grow rich, they are sure to have many courting their favour, and professing themselves their hearty friends; but when they become poor and need friends, even but when they become poor and need friends, even those who were formerly kind turn their backs on them. 5. False witnesses and private calumniators shall at last, however slowly, meet with the due punishment of their wickedness. 6, 7. Multitudes will court the favour of the great and liberal who can enrich or advance them; but everybody is apt to desert and contemn the poor who need and beg their assistance. 8. He that receives Christ learns the true knowledge of God; and he who strictly practises the direction of his Word. shows a real regard to his own soul, and shall obtain the spiritual and eternal blessings which he needs.—10. Not plenty, prosperity, or pleasure, but rather stripes, are fit for fools: and much less is it proper for slaves to be able wantonly to domineer over princes and men of great wealth or honour. 11. It is an evidence of great wisdom to be slow to anger: and it is a great honour kindly to pass over injuries, and return good for evil. 12. The frowns and wrath of a king are very terrible to his subjects, and make them apprehensive

'5 Slothfulness' casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He* that keepeth the commandment keepeth his own soul: but he that despiseth his ways shall die.

17 He^y that hath pity upon the poor lendeth unto the LORD; and that which he hath given2 will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.3

19 Aa man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do4 it again.

20 Hear's counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 There are many devices in a man's heart;

21 There's are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

22 The's desire of a man is his kindness; and a poor man is better than a liar. 5

23 The's fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil. 6

24 As slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite's a scorner, and the simple will beware; and reprove one that hath understanding and he will understand knowledge.

26 He' that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

28 An ungodly witness scorneth' judgment; and' the mouth of the wicked devoureth iniquity. 9

of ruin: but the tokens of his favour greatly refresh and I fain do us good, is better than one who promise.

A.M. cir. 3029. B.C. cir. 975.

4 Heb. add, 6 Ch.1.8;2.1-9;3.1-4; LI-1;8, 34, 35, Ps. 37, 7, De.32,29, Ps. 90.12,

14. c Ec.7.29. Job 23.13. Ps.33.10,11. ch. 16.1,9; 21. 30. Is. 46. 10; 14.24, 26, 27. He. 6. 17. Ac. 5.

39. d 2 Co.8.12, Ps.72.4, 10-12.2Ch,6.8.see ver.

5 See note * below. e t Ti.4.8. ch. 10. 27; 14.24[12.14,21.]n.4.14 Ps. 91. 1, 10. Job 5, 19-22; 22. 21-30. Ro. 8. 1,

pray for help) is better (even though he should fail to obtain and continue to suffer) than the liar.' The moral is, poverty is to be preferred to lies.—P.

n Is. 22. 20. Ec. 8. 11.
Is. 28. 22. Ps. 7. 14-16, ch. 2. 22; 5-23.

CHAP XX

CHAP, XX.

α Ge.9.2r. Ho.7, 5;4.
11. ch.23.29, 30. Is. 28.1,
37.1 Co.6.10.

1 Wine tempts a
man to scoff at death,
eternity, and judgment—'strong drink
to rage' in causeless
anger and quarrels.
—...

anger and quarres.

• ch. h6.14.15; 19. 12;

• 77.78.36, Ec.8.2710.4

2 To provoke and service as sin; much more to provoke ar uler; even as the Spirit hath said, Fear God-honour the king; — c.

• ch.16.3217.14.25, 8

• ch.16.3217.14.75, 8

• ch.16.3217.14.25, 8

• ch.16.3217.14.25, 8

• ch.18.3217.14.25, 8

29 Judgments" are prepared for scorners, and stripes for the back of fools.

CHAPTER XX.

WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion; whose provoketh him to anger sinneth against his own soul.2

3 Ite is an honour for a man to cease from strife: but devery fool will be meddling.

4 The sluggard will not plough by reason of the cold;3 therefores shall he beg in harvest, and have nothing.

5 Counselh in the heart of man is like deep water: but a man of understanding will draw

6 Mosti men will proclaim every one his own goodness: but a faithful man who can find?

7 The just man walketh in his integrity: his children are blessed after him.

8 An king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Whoo can say, I have made my heart clean, I am pure from my sin?6

10 PDivers weights,7 and divers measures, both of them are alike abomination to the LORD.

11 Even^q a child is known by his doings, whether his work be pure, and whether it be

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 Itt is naught, it is naught, saith the

of ruin; but the tokens of his favour greatly refresh and invigorate their spirits. 13. An ignorant, headstrong, and impious son is a plague and grief to his parents; and a contentious wife is a gradual ruin to her family, so perpetually vexing her husband that he can scarcely live with her.

14. Persons may have houses and riches left them by parents; but a prudent wife is not obtained, even by diligent care, without the peculiar direction and blessing of the Lord. 15. Sloth and idleness sink the mind into a dull stupidity and unconcern, and thereby reduce men to extreme beggary and want. 16. He who carefully keeps the commandments of God as the rule of his life, secures the welfare of his own soul: but he that lives at random, led only by his own brutish inclinations, shall be miserable in time and in brutish inclinations, shall be miserable in time and in eternity. 17. He who compassionately relieves the necessities of the poor really enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and his posterity. 18. Children ought to be faithfully corrected before they are fixed in evil habits and customer. corrected before they are fixed in evil habits and customs; nor ought their cryings or entreaties make parents abate the necessary severity towards them. 19. Men given to passion and fury bring themselves into great mischiefs: and if we extricate them out of one danger, they will quickly involve themselves in another. 20. To listen to instruction, and kindly receive reproofs, or even corrections, is the proper way to attain much solid and lasting wisdom and experito attain much solid and lasting wisdom and experience. 21. Many are the purposes and contrivances of men, and they often lay them with great care: but it is only the will of the Lord which is able to bring to pass whatsoever is best. 22. A desire to do good to others is a real kindness to them, though it be not in our power to effect it. And a poor man who would

fain do us good, is better than one who promises much and does little. 23. True godliness, and a religious and does little. 23. True godliness, and a religious care to please the Lord in all things, increase a spiritual life, and issue in life eternal. They afford the most satisfying comfort in God's favour, produce the most agreeable contentment with our lot, and are an excel-lent preservative both from sin and from suffering. 24. Sluggards are so much given to laziness and idle sauntering, that they can hardly be persuaded to take their meat or do the most necessary and easy things. 25. Incorrigible sinners, and particularly scoffers at religion and despisers of reproof, ought to be severely punished, as a warning to such as are inconsiderate; but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty and practise accordingly. 26. Children, who by their debaucheries accordingly. 26. Children, who by their debaucheries waste their father's substance and deal unkindly with their mother, disgrace their parents, and at last render themselves infamous and miserable. 27. Great care ought to be taken to avoid listening to false doctrine, sinful advice, or even idle and frothy language, as it tends to make us wander from the true doctrines of Christ and practice of holiness. 28. An impious witness, whose conscience is so hardened that he can swear to anything, laughs at all law and justice, and even at the threatened judgment of God upon perjured persons: and the mouth of the wicked utters the most false, sinful, and mischievous speeches with greediness.
29. But terrible judgments shall certainly be inflicted upon those that scoff at conscience and religion; and indelible marks of God's displeasure shall be inflicted on those who slight good instructions.

Ver. 2. He that hasteth with his feet sinneth. He that hasteth with his feet, without judging by his head—who, more forward than thoughtful—must end in sin. C.

Ver. 3. Fretteth against the Lord. The elephant, the rhinoceros, the tiom, and the tiger are often inclosed within cages.
When wild they fret and strive, but soon learn that resistance is
vain and submission good; but unrenewed man, less wise than
the beasts that perish, 'fretteth against the Lord, and striveth
to the end against his Maker. Grace alone can teach him to say,
'Let the Lord do what seemeth him good:' 'Thy will be done
on earth as in heaven.' C.
Ver. 7. The word 'hate' must evidently be understood in the
comparative sense of Lu. 14. 26. And where poverty arises from
idleness, indiscretion, or wastefulness, the coldness of brethren
and friends, so far from being criminal, may be a righteous judgment and retribution. In other cases, however, it may indicate
a criminal want of sympathy; and in the case of Christ Jesus our
Lord, was exhibited in the highest form of guiltiness. Had our
Lord come in riches, splendour, and earthly pride, the Pharisees
would have worshipped him whom they bought and crucified. C.
Ver. 13. Dropping. The dropping of water through the flat
roofs of eastern houses must have been a common occurrence.
It would bring (1) a disagreeable noise; (2) defilement of furniture and dreas; (3) in the end rottenness; (4) disease. C.
Ver. 19. An ill-tempered man will, in the end, come to punishment; for though his friend deliver him again and again, he will
at last offend beyond all power of apology or intercession. C.
Ver. 22. Kindness. The most amiable quality is kindness.
With it a man of inferior mental attainments is esteemed; without
it the highest accomplishments can never secure esteem or confidence. C.
Ver. 24. His bosom. Rather 'in the dad Sex Mensenit and
of which the Orientals eat with the hand.

it the highest accompaisments can never secure esteem of confidence. C.

Ver. 24. His bosom. Rather 'in the dish,' meaning that out of which the Orientals eat with the hand. See Mat. xxiii. The meaning is the stothful, even when his hand is filled with opportunities and means of success, will not lift up his hand to provide for his own support. C.

CHAPTER XX. Ver. 1. Immoderate drinking of wine, or other intoxicating liquors, exposes men to the jest and detestation of others; it makes themselves abusive and scurrilous, mocking even at sacred things, and renders them like fools, sots, or madmen, furious, tumultuous, and quarrelsome: while it seems to exhilarate the spirits, it deceitfully drowns both reason and conscience, and tends to the ruin of both soul and

buyer; but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger;" and take a pledge of him for a strange woman.

17 Bready of deceit9 is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel; and with good advice make war.

19 Hea that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth1 with his lips.2

20 Whosob curseth his father or his mother, his lamp³ shall be put out in obscure darkness.

21 Anc inheritance may be gotten hastily at the beginning; but the end thereof shall not be lessed.

22 Sayd not thou, I will recompense evil; but at on the Lord, and he shall save thee.

23 Divers weights are an abomination unto be Lord; and a false balance is not good.

24 Man's goings are of the Lord; how can man then understand his own way?

25 Ith is a snare to the man who devoureth of the lord, is holy and often work are an abort of the lord; how can man then understand his own way? 21 And inheritance may be gotten hastily at the beginning; but the end thereof shall not be

wait on the Lord, and he shall save thee.

the LORD; and a false balance is not good.

a man then understand his own way?

25 Ith is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

26 A' wise king scattereth the wicked, and bringeth the wheel⁶ over them.

27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

28 Mercyk and truth preserve the king; and his throne is upholden by mercy.

29 The glory of young men is their strength; and "the beauty of old men is the gray head."

30 The blueness of a wound cleanseth away evil; 9 so do stripes the inward parts of the belly.

A Mal 3 8.0. Ec. 5.4.5 July 35. Mai 5 33 Je. 22.6; 348-22. Ac. 5.1-4.

Fith Is a 8.7; 28. 2 Sa. 123; 1 July 4 Gea. 7. Ec. 12.7; 1.CO. 2.1; R.CO. 2.14. 15. Job 32.8. Zec. 12.1;

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. Je. 22. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. 16.

A Paroz 1; 25. 21; 75. 2. ch. 29. 14; 16.6. 16.

A Paroz 1; 25. 2 A.M. cir. 3029 B.C. cir. 9.5.

w ch.3.14, 5,8.11, 19; 9. Job 28. 15-19. Jn. 7.3.1 Ti.3.15. Phi.3.8. v ch.27.13;22.27. x ch. 2. 12, 16; 5-3; 7.

deceit. g Ps.37.23.ch.16.1,9. Je.10.23. 2 Co.3.5. Ro.

ing medicine waevit,

1 Appropriate punishments restrain sinful appetites.—C,

CHAP. XXI. # ch. 14.1,0. Ps. 105. 25; 106. 46. Da. 4. 35.

CHAFT. A.A.

a Ch. Y. Lo. Ps. 20, 25, 100. 46. Da. 4 35. Lander, as water-courses for irrigation.—C.

b Ch.16.2.25;20.6:25. 44;30.12. Lu.18.1.1,12.
c [c.17.10. He. 4. 13. Ja. 2.42-5. Re.2.23.
d 15a. 13. 22.45. Re.2.23.
d 15a. 13. 22.45. Re.2.23.
d 15a. 13. 23. Da. 2.44-5. Re.2.23.
d 15a. 13. 23. Da. 20. Da. 2

e ch.6.16-18:8.13;15.
8.Ps.101.5
3. Heb. Hamphitmess of eyes.
4. The Ploughing—
Rather, the lamp; the religious profession of the wicked (see Mal. 25.28;12);15.
50 To. the light of the wicked,
g ch.10.413,419.15,
24:06-11; 32.21; 24.30-34;ver.25.
A.Pe. 2.5 ch.10.213.
113.30;28.22. Je.7,11.
Job xvin. Xx. 1 Tl. 6.9,
10.
Treasures which are accumulated by deceit, fraud, and lying, are vanity; they are tossed to and fro by the winds of fortune; they are tossed to and fro by the winds of fortune; they are tossed to and fro by the winds of fortune; they are tossed to and fro by the winds of fortune; they are tossed to and fro by the winds of fortune; they are tossed to and fro by the winds of fortune; they are tossed to and fro by the winds of fortune; they are tossed to and fro by the winds of fortune; they are vanity

2. The profession of the vanity are vanity; they are vanity; they are vanity are vanity; they are vanity are vanity.

2. The profession of the vanity are vanity; they are vanity; they are vanity are vanity.

3. The profession of the vanity are vanity.

4. The vanity are vanity are vanity are vanity.

4. The vanity are vanity are vanity.

f Ps. 14 2-5; 36. x-4. Tit. 3:3. A Ac. 24. 16. 2 Co. x. 12. Mat., 7.17;12.35. A ch. 19.13; 25. 24.27. 15; ver. 19. 8 The flat roofs of many eastern houses are occupied as dwelling-places, both by day and by night.—C.

9 Heh. a woman of contentious.
1 Heb. an house of oriety. * Ja.4-5. ch.4.16; 10. 3-Ex.32.22.Ps.36.1-4.

CHAPTER XXI.

THE king's heart is in the hand of the LORD, as the rivers of water:1 he turneth it whithersoever he will.

2 Every wav of a man is right in his own eyes: but the Lord pondereth the hearts.

3 Tod do justice and judgment is more acceptable to the Lord than sacrifice.2

4 An high look, and a proud heart, and the ploughing of the wicked, is sin.

5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want.

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.6

7 The robbery of the wicked shall destroy them;7 because they refuse to do judgment.

8 The way of man is froward and strange: but as for the pure, his work is right.

9 Iti is better to dwell in a corner of the house-top,8 than with a brawling woman9 in a wide house.1

10 The" soul of the wicked desireth evil: his neighbour findeth no favour2 in his eyes.

11 When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked: qbut God overthroweth the wicked for their wickedness.

13 Whosor stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A' gift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 It is joy to the just to do judgment: "but destruction shall be to the workers of iniquity.

16 The man that wandereth out of the way #Ro.7.22 Ps.140.2. 2 Co.r. 12. Ac.24.16. # Mat.7.23. Ps.0.16.17;5', 23. ver.12.
2 ch.13.20. Lu.15.13. He.6.4-6; 10.26, 27, 38. ch.2.19; 7.25-27; 3.14-18.

body. 2. The just wrath of a king is terrible: and they that offend him, by exasperating language or behaviour, expose themselves to temporal and lasting ruin. 3. It is honourable to avoid contention to the utmost, and to get out of it as quickly as possible, by confessing our own faults, and forgiving those of our neighbours: but foolish and wicked persons are always ready to begin or maintain quarrels. 4. Such as, through indolence and self-indulgence, neglect their business in its proper season, may expect beggary and misery; while they who are diligent enjoy abundant felicity. 5. Some men, through their reservedness of temper, and others through deep design, conceal their intentions: but per-sons of great sagacity will discover them, or even by their artful insinuations make themselves to declare them. 6. Most men will boast how friendly, humane, charitable, and generous they are: but it is hard to find one answerable in deeds to his trust, his relation, his promises, or pretences. 7. Justified and gracious persons, by their practice, manifest the sincerity of their heart and profession; and their children are blessed of God and regarded by men on their account. 8. A king who makes it his business to execute judgment and 6. Most men will boast how friendly, humane, who makes it his business to execute judgment and justice faithfully, effectually suppresses crimes and impieties by his strict inspection of affairs. 9. No man on earth is perfectly free from sin in heart or life, nor can he make himself so. 10. To buy with larger weights or measures, and sell with lesser ones, and all other injustice, is extremely detestable to God. 11. Men's

continued practice is the surest mark of their disposition, and by that the future conversation of young persons may be guessed at; and yet they, even children, often strangely conceal their vices. 12. All our natural faculties and senses, and the right use of them, are from God, and therefore ought to be employed for his glory. 13. Immoderate sleep, or other slothfulness, wastes our time and draws on poverty and want: but watchful care and diligent labours are the means of obtaining care and unigent labours are the means of obtaining everything necessary. 14. Some, while they buy goods, will dishonestly and falsely cry them down, and yet afterwards boast of their good bargain and cheating the seller. 15. Wise and gracious speeches, proceeding from a wise and understanding heart, are more valued that the gold reads or practices things on able than all the gold, pearls, or precious things on 16. Never trust him, without a proper pledge. who rashly becomes surety for everybody, strangers and harlots not excepted; for he will quickly be reduced to 17. Gains, honours, and pleasures, acquired by unrighteous courses, may at first be extremely agreeable to men; but they will at last produce anguish of conscience, pangs of repentance, or torments of despair.
18. Deliberation with ourselves, and consulting with others who are prudent, is the way to obtain success in our undertakings, especially in matters of importance and danger. 19. It is always necessary to suspect flatterers, and to turn a deaf ear to tale-bearers, who, by treacherously revealing the secrets which others have intrusted to them, labour to insinuate themselves

into our confidence, and then betray us. 20. Slighters, revilers, abusers, and wishers of mischief to parents, bring fearful and lasting ruin on themselves and posterity, however they may prosper for a time. 21. Many, by unrighteous courses, quickly become rich: but the foundation being laid in rapine, extortion, or fraud, it shall quickly waste away, or prove a curse to such as enjoy it. 22. Never revenge injuries received; but commit thy cause to God who judges righteously; wait patiently in the use of lawful means for the fulfilment of his promises, and he will vindicate and deliver thee in his own time. 23. Injustice, even in the smallest things, is so extremely abominable to God, that it cannot be too much hated or avoided. 24. Men's thoughts, words, and actions are all directed by God to his own ends: and none can certainly know beforehand what will be the issue of them. 25. A sacrilegious converting of what pertains to God to our own private use, and studying how to be loosed from the obligations of solemn vows, terribly ensnare men's souls, and bring certain ruin upon them. 26. Pious and prudent magistrates exert themselves to discourage and terrify the wicked, and punish them with proper severity. 27.
The rational soul and conscience, especially when renewed by the Spirit of God, act as his deputies; discovering, judging, accusing, or approving whatever passes within us, according as it is contrary or conformable to God's revealed will. 28. Bounty and clemency, joined with justice and faithfulness to their

of understanding shall remain in the congregation of the dead.

- 17 He* that loveth pleasure3 shall be a poor man: he that loveth wine and oil shall not be rich.4
- 18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.5
- 19 It's better to dwell in the wilderness,6 than with a contentious and an angry woman.
- 20 There is treasure to be desired and oil in the dwelling of the wise: but a foolish man spendeth it up.
- 21 Hee that followeth after righteousness and mercy findeth life, righteousness, and honour.
- 22 Ad wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
- keepeth his soul from troubles.
- 23 Whoso keepeth his mouth and his tongue eepeth his soul from troubles.

 24 Proud and haughty scorner is his name ho dealeth in proud wrath. The hands refuse to labour.

 25 The desire of the slothful killeth him; and the scenarios, and, even though dead, he with the scenarios, and, he will have his common duties. The common duties the duties are the duties. The common duties the discharge when he are the duties are the duties. The common duties the duties are the duties are the duties are the duties. The common duties the duties are the who dealeth in proud wrath.7
- for his hands refuse to labour.

A.M. cir. 3029. B.C. cir. 975.

eating and drinking, is an acquired habit; is an acquired habit; indulgence is its parent, poverty is its descendant.—C. y ch.11.8.1, 43, 34, 108, 7.26.2 Sa. 21.4 Ps. 21.0 Re. 12.16.

5 Thus Achan was a ranson for Israel (Jos. vii.), and Hamo for Mordecai and Israel, Es. vii. C. #See yet a. C.

for Mordecai and Israel, Es. vii. — C.

See ver. 9.

Heb. m. the land

of the desert.

\$19.0, 2. ch. 10-4, Mat. 6.

\$19.00, 2. ch. 10-4, Mat. 6.

\$2.00, 2. ch. 10-4, Mat. 6.

\$2.00, 2. ch. 10-4, Mat. 6.

\$2.00, 2. ch. 10-5, 58, Ro.

\$2.10, 10-5, 10-5, 58, Ro.

\$2.10, 10-5

i Ps. 10. 3. Hab. 2. 9. Eze. 32. 31. j Ps. 112. 9. Is. 32. 8. Lu. 6. 30–36. k Ps. 50. 9. 16. ch. 15. 8;28. 9. Is. 60. 3; I. 11–15. Je. 6. 20. Am. 5. 22. 8 Heb. in wicked-mess.

less. lch.19.5,9.

Heb. A witness 9 Heb. A warm of les. 1 See note 'in first column n 2Co.1.18.ch.12.19. o Je.44.17;8.12;3.2,3;

β Ps.112.5;39.1. 2 Or, considereth,

2 Or, considereth, Ps. 119.59. q Je. 9.23. Is. 8. 9.10. Ac. 5.39. Jonah 1.18. r Ps. 33.17; 20. 7; 3.8. Ec.9.11. 3 Or, victory.

CHAP. XXII. CHAP. XXII.

1 Chosen, not as a
thing that can be got
by a wish, but as an
object to be sought
after by faith, love,
and humility before
God, and truth, and
industry, and uprightness before men.
—C.

26 Heⁱ coveteth greedily all the day long: but the righteous giveth, and spareth not.

27 The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?8

28 A^t false witness⁹ shall perish: but the man that heareth speaketh constantly.

29 A° wicked man hardeneth his face: Pbut as for the upright, he directeth2 his way.

30 There is no wisdom, nor understanding, nor counsel, against the LORD.

31 The horse is prepared against the day of battle: but safetys is of the LORD.

CHAPTER XXII.

GOODa name is rather to be chosen than A GOOD name is rather to be cheeced a great riches, and loving favour rather than silver and gold.

- 2 The rich and poor meet together; the Lord is the maker of them all.
- 3 Ao prudent man foreseeth the evil, and hideth himself: abut the simple pass on, and are punished.

e ch.15.17,30.Ec.7.1.Col.3.14.3 Jn.12, e ch.27.12; 18.10.Is.26,20.21.

ð ch.29.13; 14.31.1 Co.12.21, &c. Ja.2.1. Ps.49.2,7. d ch.7.22,23. Ju.xvi.2 Sa.15.11, with 18.7.

word, are principal means of securing the government of princes, and entailing their kingdom on their posterity. 29. Strength, vigour, and courage render young men respected, but gravity, wisdom, and experience are the peculiar ornaments of the aged. 30. Severe corrections are necessary to restrain or reclaim some

are the peculiar ornaments of the aged. 30. Severe corrections are necessary to restrain or reclaim some stubborn and obstinate tempers, and to purge out those corrupt affections which are lodged in the heart.

Ver. 6. Generosity is much more common than fidelity; ostentation of generosity more common still. Fidelity to man is not uncommon in the sense of honesty; but in the sense of love, admonition, rebuke, and prayer, how seldom is it to be found? Above all, while men glory in their generosity with the gifts of God, who is faithful in service to the Giver? C. Ver. 10. This is not confined to mere commercial integrity, but embraces all relative duties, whether between ourselves and our neighbours, or ourselves and God. Take one of the latter, as one of the most neglected, because spiritual and invisible. We expect gratitude of men for all our kindness: do we similarly weigh and measure our gratitude to God? We ask forgiveness of him daily for all our trespasses; do we employ the same weight and measure towards them that trespass aganst us? C.

Ver. 16. Never place confidence in a thoughtless fool who pledges his word, character, or credit for a stranger who has inveigled him. Above all, never trust an abandoned libertine, who, being 'joined to an harlot,' is dissevered from Christ, 1 Co. 6. 15. 15; and who, careless about his own soul, will never be faithful to your interest farther than he is bound by ties of law, and constrained by its compulsions. C.

Ver. 27. The thoughts of the natural man are chiefly directed to 'what he shall eat and what he shall drink,' Lu. 12. 22, 30: nay, his 'god is bely,' Phi. 3. 19. But the spirit of the renewed man is the candle of the Lord, searching out and mortifying all the deeds of the body that the soul may live. C.

Ver. 30. The bluewess of a wound, &c. Some wounds do occasionally assume a bluish tinge; but it is always an unhealthy symptom, and unfavourable to healing. The word 'blueness' should rather be rendered suppuration, which brings the description into accordanc

CHAPTER XXI. Ver. 1. The wills, inclinations, and purposes of kings and others, are entirely under the eye and observation of God: and he would turn them into right paths as surely as the gardener them into right paths as surely as the gardener or husbandman manages his canals of water. 2. Men, through their self-love, often fancy their own purposes and works to be extremely right; while the Lord, who perfectly knows their hearts, observes them to be very defective or sinful. 3. Uprightness of heart, and holiness and virtue of life, are more pleasing to God than the most nomeous devotions or the most. God than the most pompous devotions or the most liberal benefactions or alms. 4. Not only the insolence, pride, and ambition of wicked men are criminal before God, but all their natural, civil, and moral actions, and all their worldly greatness and prosperity lead to sin; and all they do is sinful in its principle, manner, and end. 5. Prudent contrivances and laborious industry are the proper means of plenty and affluence: but hasty resolutions, precipitant measures, and unjust methods involve men in trouble and loss. 6 The getting of resolutions, precipitant measures, and unjust methods involve men in trouble and loss. 6. The getting of wealth by lying, flattery, calumny, or perjury, is a beguiling and unprofitable course, however much used

by such as walk in ways leading to destruction; and the wealth thus obtained is as unsubstantial and transient as heaps of chaff or clouds of smoke before the 7. The injuries which wicked men do to others, wind. 7. The injuries which where then do to others, in rendering their families poor or desolate, shall, in most ruinous punishments, be returned upon their own heads, because they are wilfully bent upon their unjust dealings. 8. The whole temper and course of a wicked man are contrary to the law and nature of God, and odious to him: but they whose consciences are washed in Jesus' blood, and their hearts renewed by his grace, in Jesus plood, and their nearts renewed by his grace, walk in good works, acceptable to God and profitable to men. 9. Better is it to live poorly and solitary in the open air, exposed to all the injuries of the weather, or to be thrust into some little corner, than have a spacious house and numerous family governed by a contentious wife, whose perpetual scolding and brawling, on the smallest occasion, is more intolerable than ing, on the smallest occasion, is more intolerable than thunder, lightning, or blustering winds. 10. A wicked man's heart desires to be ever doing mischief, and to have others falling into it: nor will he spare good or bad, friend or foe, if, by reproof or otherwise, they stand in the way of his covetousness, ambition, or other light and the way of his covetousness, ambition, or other lights. lusts. 11. When obstinate scoffers at the laws of God and men are punished in providence or by the magistrates; others, particularly such as they have seduced, will bethink themselves what they are doing: and wise men will improve instructions and admonitions, to render themselves wiser and better. 12. While rightrender themselves wiser and better. 12. While right-eous magistrates search the houses of the wicked for eous magistrates search the nouses of the wicked for ill-gotten goods, and in order that they may be duly punished and deprived of power to do further mischief, godly men, in order to deter them from like courses, the wicked for their sins. 13. They who refuse to help the poor in distress shall be reduced to misery themselves and have rope to pit a ball by themselves, and have none to pity or help them. 14.

Presents, especially if secretly and prudently given, have a powerful influence to appease angry and wrathful men. 15. The execution of justice, and the practice of boliness and wirther are a pleasure to the right. ful men. 15. The execution of Justice, and the practice of holiness and virtue, are a pleasure to the right-eous; but are a terror and burden to the wicked, whom God and the magistrates shall concur to destroy. 16. He that will not live according to the directions of God's Word, but follows the conduct of his own lusts and passions, shall, after all his extravagances, be for ever fixed in hell. 17. Voluptuous persons destroy their passions, snail, after all his extravagances, be for ever fixed in hell. 17. Voluptions persons destroy their own pleasures by wasting their estates; and they who are given to costly and delicious feeding can never thrive. 18. Wicked men often fall into the very miseries which they had prepared for the godly; and in times of common calamity are often several parain times of common calamity are often severely punished that the righteous may be delivered. 20. True wisdom enables men to procure what is necessary for their families, and to enjoy it with satisfaction; but

foolish persons lavishly waste what they neither know how to get or how to live without. 21. They who make it their business to receive and improve Jesus Christ and his righteousness and grace, in a life of Christ and his righteousness and grace, in a life of holiness and virtue, shall find every new-covenant blessing in time and eternity. 22. Wise men, by their prudence, kindness, and perseverance, can effect the most difficult enterprises, and do more than others who have much more strength. 23. Restraint of the tongue from impure, false, profane, rash, injurious language, greatly preserves men from troubles, embarrassments, and miseries. 24. Pride, insolence, and outrageous words only render men infamous and contemptible. 25, 26. The slothful man is killed by an insatiable desire after that which he has not and will not labour for; but pious and diligent persons have enough for desire after that which he has not and will not labour for; but pious and diligent persons have enough for themselves, and also wherewith to relieve others. 27.

All the appearances of devotion and piety about unrenewed persons being hypocritical, proceeding from a wicked principle, done in a wicked manner, and to a wicked end, are abominable to God. 28. The testimony, character, and soul of a false witness shall quickly be to be true, is fixed and invariable in his attestations. 29. Impenitent sinners refuse to blush at their abominations, and obstinately resolve to go or in them; but sincere saints carefully conduct their thoughts, words, and actions by the rule of God's Word. 30. No projects, however wisely laid or prudently conducted, can defeat

actions by the rule of God's Word. 30. No projects, however wisely laid or prudently conducted, can defeat or alter the purposes or counteract the providence of God. 31. Neither horses, chariots, nor powerful armies can obtain victories, or even protect their owners: but all safety and salvation are of and through faith in Christ himself.

Ver. 7. The robbery of the wicked shall destroy them. There are two views of the subject. (1) Several nations live by robbery, and reckon it an honourable employment. Yet, in the end, all such communities, like the piratical Algerines and murderous Thugs, are brought to destruction. (2) There is a robbery of God when he is defrauded of that worship, honour, and glory that are due to his name, which must finally terminate in the destruction of the guilty, Mal. 3.9. C.
Ver. 13. Not he that stoppeth his ear at the importunity of the poor' is condemned, for that importunity is often the result of vice, idleness, or fraud; but he that disregards 'their cry' when it arises, as in a child, from want or pain that they cannot supply or relieve. C.
Ver. 22. Never did the world appear in a more hopeless state than a little before the dawn of the blessed Reformation. The human mind was enslaved to authority and tradition—an authority without charter from God, a tradition without name, till manufactured on emergency. The consciences of men were prostrate before the shrine of the confessional: their spirits were terrified into cowardly submission by the fires of an imaginary purgatory; and the walls of spiritual Babylon were high, as unto heaven. Yet these walls were scated, and this city was taken, not by 'power nor by might,' but by a few 'wise men'—men 'made wise unto salvation' by the Scriptures [2 Ti. 3, 15], and strong and victorious by the Spirit of truth, and love, and holiness. C.

CHAPTER XXII. Ver. 1. A good character,

- 4 By humility, and the fear of the LORD, are riches, and honour, and life.
- 5 Thorns and snares are in the way of the oward: he that doth keep his soul shall be for from them.

 6 Train up a child in the way he should the point it.

 7 The rich ruleth over the poor; and the orrower is servant to the lender.

 8 Fig. that soweth iniquity shall reap vanity:

 9 Heb. Good of cyc. 5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.
- go; and when he is old he will not depart
- borrower is servant to the lender.7
- 8 He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.8
- 9 Hek that hath a bountiful eyes shall be blessed; for he giveth of his bread to the poor.
- 10 Cast' out the scorner, and contention shall go out; yea, strife and reproach shall cease.
- 11 Her that loveth pureness of heart, for the grace of his lips1 the king shall be his friend.2
- 12 The eyes of the Lord preserve knowledge; and he overthroweth the words3 of the transgressor.
- 13 The slothful man saith, There is a lion without, I shall be slain in the streets.4
- 14 Theq mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall
- 15 Foolishness* is bound in the heart of a child; but the rod of correction shall drive it far from him.
- 16 He^t that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.
- 17 Bow^u down thine ear, and hear the words of the wise, and apply thine heart unto my know-
- 18 For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.6

9 Heb. Good of eye.

PS.101.5;L.I.Ge.21.
Och.24 9.

**Mat.5.8.ch.16.13.
1 Or., and hath
prace in his lips, Ps.

n Mai.s.8. ch. fs. 12.

n Mai.s.8. ch. fs. 12.

1 Or, and hath
grace in his lifts, Ps.

45.2.

2 When purity of
hear is manifested
words, in wise and
good counsels, in
pure and holy lessons, the princes and
rulers of the earth
shall court the friendsuch men.—P.

ol. 5. 90. 97-11. 2 Ch.
16.9. A C. 12.22-24. Job
5. 12.13.15.14. 425.

9 Or, the matters,
y ch. 20. 13.15.19.
y ch. 20. 13.15.19.
y ch. 20. 13.15.19.
softhul man here demonstrates that he
is excusing his sloth by
fallsehood. 'There
is a lion without, he
se excusing his sloth by
fallsehood. 'There
is a lion without, he
se excusing his sloth of
servers, in the crowded throughfare,
where the lion would
not venture to come.

—C.

q ch.2.16,19;5.3,7.5– 11;23.27;6.26-29. Ec.7,

26. *Ge.8. 21. Job 14. 4. Jn. 3. 6. s ch. 13. 24; 19. 18; 23. 13; 29. 15. 17. He. 12. 9-

11.

f Mi.2,2-5. Ps. 12. 5.
ch. 11. 24;23.10,11. Ja.
2.13;ver.22,23.
sc ch.18;2.1-5,10; 3.
x-4, 17, 18. Mat. 11. 15,
28-30. Is. 55. 3. Ps. 45. 10;
00. 12.

90.12. v ch, 3, 17, Ps. 19, 7-10;119.11. Je.15, 16, Ac, 18,24,28. 6 Heb, in thy belly.

5 Heb. in thy belly.
6 Or. For it shall be
pleasant if thou keep
them within thee
(meditate upon them
so as to reduce them
in due time to practice; and if they shall
be adapted to thy
mayest be able
instruct others, and
to order thine own
speech in accordance

with them)." Acting thus, men enjoy peace of mind.—P.

**Jn.20.31.1 Pe.1.21.

**Tor, trust thou

7 Or, trust thou adso.
8 In order that thou mayest put confidence in God, I have revealed to thee knowledge of him, his power, and his goodness.—P. 10. 7-10; 119. 72. 103. 2 Ti. 3.15, T. 1.1.1.3,4 T. 1.1.1.3,4 T. 1.1.1.3,4 T. 1.1.1.3,4 T. 1.1.1.3,4 T. 1.1.3,5 T. 1.1.1.3,4 T. 1.

Pe.3-15 Col.4.4 Pe.1.
19 Or. to those that
19 Or. to those that
send thee, Pe.3-15.
2 See ver.16.
1 Either because he is too weak to oppose
man defence or re
dress; or in such need
that he will allow
hinself to be robbed
by an exorbitant interest paid for relief
of present necessities.
— C.

-C.
a Zec.7.10.Ex.23.6.
b Mal.3.5.Job 31.21.
Ps.35.1;72.4. ch.23.11.
Is.33.1;49.26. Je.51.36;
c ch.9.6;13.20;21.24;
29.22. Ps. 1.1;26.4. Je.
15.17.

CHAP. XXIII.

CHAP. XXIII.

a Ge. 43.16, 33,34. I

Sa.9.22. Jude 12.

1 Consider how readily this rich abundance may tempt and be abused to excess, and how deeply and irreparably that excess may rain your character and prospects.—C. pects.—C.
b Mat.18.8,22, 1 Co.

9.27.
2 Put a restraint upon appetite by firm resolution; for you must sacrifice appetite to protect character.—C.

tite to protect character.—C. e Da. 1.8. Lu. 21, 34-Phi. 4.5.

\$ It does not mean that 'the ruler' in-vices the guest to deceive him by his danties; but that when dainties are presented to an unrestrained appetite it is their nature to deceive into destructive indulgence.—C.

19 That* thy trust may be in the LORD, 1 have made known to thee this day, reven to 8thee.

20 Have not I written to thee excellent thing in counsels and knowledge.

- 21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?
- 22 Rob^z not the poor, because he is ¹poor; neither oppress the afflicted in the gate;
- 23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.
- 24 Make on friendship with an angry man; and with a furious man thou shalt not go;
- 25 Lest^d thou learn his ways, and get a snare to thy soul.
- 26 Be not thou one of them that strike hands, or of them that are sureties for debts.
- 27 If thou hast nothing to pay, why should
- he take away thy bed from under thee? 28 Remove^h not the ancient land-mark, which
- thy fathers have set. 29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.3

CHAPTER XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:1

- 2 And put a knife to thy throat, if thou be a man given to appetite.
- 3 Be not desirous of his dainties; for they are deceitful meat.3
- 4 Labourd not to be rich; cease from thine own wisdom.
- 5 Wilt thou set thine eyes upon4 that 9which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

d ch.28.20.Jn.6.27.1 Tl.6.8-10. e ch.26.123.5.7.Ro.12.16;11.25. 4 Will thou cause thine eyes to fly upon. g 1 Co.7.31.Ec.1.2;12.8.1 Tl.6.17.Ps.62.10.ch.27.24.

qualifying men to be useful for God in their generation, and the noted respect and friendship of those among whom we live, are more honourable and comfortable than all the riches of the world. 2. The rich by their wealth and the poor by their labour are mutual sup-ports of each other, and ought to live together in harmony and kindness, as the same Lord made them both, and appointed them their respective conditions. Prudent men foresee calamities or temptations when approaching, and use proper means for securing themselves; but foolish and inconsiderate persons go on securely in their sins and are ruined. 4. True humility and real godliness are the certain way to honour and happiness in this world and in that which is to come. 5. Wicked men meet with much trouble and danger in their sinful ways: but he that takes proper care of his soul shall be preserved therefrom, and enjoy manifold blessings. 6. Let children be carefully instructed in the truths and accustomed to the ways of God as early and earnestly as possible, and they will retain the impression, and practise the same, as long as they live.

7. Rich men domineer over the poor; and they who borrow are obliged to depend on the will and pleasure of the lender.

8. He whose common practice is to do mischief shall be raid in his own aging with miscent. of the lender. 8. He whose common practice is to do mischief shall be paid in his own coin, with misery mischier shall be paid in his own coin, with misery and trouble; and at length his power of wronging others shall be taken from him. 9. They who compassionately observe the wants of the poor, and cheerfully relieve them, shall be largely rewarded of God. 10. The removal of graceless persons, who scorn all good counsels, from a society, is an excellent mean to compose the contentions therein and to propose the contentions. pose the contentions therein, and to prevent strifes and

mutual reproaches for the future. 11. He that loves mutual reproacnes for the many and plain-heartedness, will re-commend himself even to princes, by the piety, plea-santness, and candour of his discourse. 12. God, in his providence, carefully preserves his own oracles and ordinances among men, and provides for, preserves, and honours all who through faith are made wise unto salvation: but he overrules the counsels and designs of the wicked and perfidious. 13. Slothful persons im-agine mighty hinderances in the way of their duty, where there are none, or at least very few. 14. Nothing is so dangerous, so eternally dangerous, as the ensnaring flatteries of whorish women, and the enslaving influence of fleshly lust. If a man be ensnared by them, nothing but infinite mercy and power can prevent his utter and everlasting destruction. And seldom are any, who have not provoked the Lord by former wickedness, permitted to fall into these snares. False opinions and bad inclinations adhere so closely to the minds of children, that not only instructions and reproofs, but even seasonable and duly severe chastisements, must remove their obstinate folly. 16. He that by violence or fraud oppresses the poor to enrich himself, or gives to the rich what he took from the poor, or what he should give to relieve their wants, shall himself be reduced to want and beggary. 17. Attend himself be reduced to want and beggary. 17. Attend diligently, and consider seriously, the counsels and precepts of wise men, and particularly those given in this book. 18. For it will afford thee great satisfaction heartily to embrace, thoroughly to digest, and faithfully to preserve them in thy mind: and by these means thou wilt be qualified to instruct others in them. 19.

Men who are quick and dexterous, but prudent, in despatching whatever business is committed to them, are in a fair way to be preferred to some honourable employment in the service of their prince.

employment in the service of their prince.

Ver. 7. The rich ruleth over the poor. This should not generate either tyranny in the one, or envy in the other. It is an arrangement of Providence for mutual good—the child that obeys is as much blessed as the parent that rules. And so, where rich and poor alike fear God, the poor is as happy as the rich. C.

Ver. 15. The road of correction. Be it never forgotten by parents, that 'the rod' signifies not exclusively an instrument of punishment, but authority and power; and that 'correction' consequently is not confined to corporal punishment, but extended to every means by which the mind may be corrected by wise precept, godly example, or rational restraint. C.

Ver. 16. Giveth to the rich. Giveth bribes to the rich, as is common in eastern despotisms, to induce them to overlook and countenance his oppressions. The whole history of the pashalics of Western Asia is a striking commentary upon this important doctrine of sacred political economy. C.

Ver. 17. From ver. 17-21 there is either a preace to a new division of the book of Proverbs, or a conclusion from the foregong instructions. The latter view seems most congerial to ver. 19, 20, C.

Ver. 27. This is a warning against dishonest suretishin by

going instructions.

ver. 19, 20. C.

Ver. c7. This is a warming against dishonest suretiship, by them that have 'nothing to pay.' The deducible rule is the only one consistent with Christian integrity, viz. that no man should be surety for another beyond what he is able and, if need be, willing to pay for him. C.

CHAPTER XXIII. Ver. 1. When you are honoured with a seat at the table of a great man, remember that you are in danger if you take not heed to your behaviour, considering what and how you eat, what and how you speak, and to whom. 2. And avoid, as you would avoid death, every approach to intemperance and folly in language, as well as excess in eating and

- 6 Eath thou not the bread of him that hath an 'evil eye, neither desire thou his dainty meats.
- neats:

 7 For as he thinketh in his heart, so is he:
 hat and drink, saith he to thee; but his heart
 nou with thee.

 8 The morsel which thou hast eaten shalt
 nou vomit up, and lose thy sweet words.

 9 Speak not in the ears of a fool; for he
 had despise the wisdom of thy words.

 10 Remove' not the old land-mark;
 he had land with his heart
 hat representation of the fatherless:
 he recommended the results of the resu Eat' and drink, saith he to thee; but his heart is not with thee.
- thou vomit up, and lose thy sweet words.5
- will despise the wisdom of thy words.
- enter not into the fields of the fatherless:
- plead their cause with thee.
- 11 For their Redeemer is mighty; he shall ead their cause with thee.

 12 Apply thine heart unto instruction, and ine ears to the words of knowledge.

 13 Withhold not correction from the child. thine ears to the words of knowledge.
- ine ears to the words of knowledge.

 13 Withhold? not correction from the child;
 r if thou beatest him with the rod, he shall
 bt die.?

 14 Thou shalt beat him with the rod, and
 last deliver his soul from hell.

 15 My² son, if thine heart be wise, my heart
 last rejoice, even mine:
 16 Yea, my reins shall rejoice when thy lips

 16 Yea, my reins shall rejoice when thy lips

 18 Withhold?

 19 Pch.13.28.18.55.3. Rein. 1.50.3

 20 Pch.13.28.19.16.15.3

 20 Con.0.4.Ep.0.4.Rei.3

 20 Con.0.4.Ep.0.4

 20 Con.0.4.Ep.0.4 for if thou beatest him with the rod, he shall not die.
- shalt deliver his soul from hell.
- shall rejoice, even mine:8
- speak right things.
- 17 Let' not thine heart envy sinners: but be thou in the fear of the LORD all the day long.
- 18 For surely there is an end; and thine expectation shall not be cut off.
- 19 Hear thou, my son, and be wise, and guide thine heart in the way.
- 20 Be not among wine-bibbers; among riotous eaters of flesh.
- 21 Fory the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.2
- 22 Hearkens unto thy father that begat thee, and despise not thy mother when she is old.
- 23 Buya the truth, and sell it not; also wisdom, and instruction, and understanding.

A.M. cir. 3029. B.C. cir. 975.

joice. ** Ja.3.2.Ep.5.4.Col. 4-4.3 Jn.4. ** FS.37.1-3.7173-3.17; ch.3.31;24.1. ** FS.4.4 He. 12, 28. ch.28.14.

FS. 4-4. He. 12, 28. ch.28.14. Je.29.11. Ps.9.18;62.5;37.37. He. 10.35;6.79. Lu.16.25. 9 Or, reward. wer.12,23,20; ch. 4. 1,10.23.

1,10.23. # R0.13.13.Ep.5.18. Is.5.11;22.12,13. Mat. 1 Heb.of their flesh.

b ch.10.1; 15.20; ver.
15.16. Ps. 127, 3-5; 144,
12.15.44, 3-5; 1 Th.2.20,
2] n.4.3 jn.4,
c Ps.119.2 ls.44.5; 2,
18;55.1-3,7,2 Co.8.5,
d Ps.119.9, 11; 107,43,
2 Pe.1.19. Jn.5.30, Is.8,
20.

d PS.119,9,11;107.45, 2 PS.119,10.5,30 ISS 20.
3 God the Father must here be the speaker, directing the speaker, directing the speaker for the

7.4.5. \$\int \text{Ps.147.26,27. Is. 1.3}; 42.23,25. 6 Heb. in the heart

6 Heb. in the heart
of the sea.

De. 20, 19, 1 CO. 15, 3a-34.

8 Heb. I knew it not, 1c. 5-3. Ep. 4:18.

9 Among the greatest curses of drunkenness is the production of a craving and often a madly unspovernable appetite for more indulgence.

—C.

CHAP. XXIV.

CHAP. XXIV.

a Ps.37.1.717.3.249.
9.ch.23.1773.341vcr.1.9.
1 Be not envious against them, because of their temporary prosperity; above all, do not let their prosperity tempt you to desire to be a partaker of their evil deeds. for the sake of oecoming a partner in their ill-gotten gains.—C.

a partner in their ill-gotten gains.—C.

2 House is often applied, not merely it to a building, but to a family, a kingdom, and to the whole church of God, He.

11.7, Ps. 122.5, He. 3.2 comets above alike contributes to the building and stablishing of each.—C.

24 The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad and she that bare thee shall rejoice.

26 My son, "give me thine heart, and "les thine eyes observe my ways.3

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 She also lieth in wait as for a prey,4 and increaseth the transgressors among men.

29 Whoh hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eves?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright:

32 At the last it biteth like a serpent, and stingeth like an adder.⁵

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things:

34 Yea, thou shalt be as he that lieth down in the midst of the sea,6 or as he that lieth upon the top of a mast.7

35 They" have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not:8 when shall I awake? I will seek it yet again.

CHAPTER XXIV.

QE not thou envious against evil men, neither D desire to be with them;

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded, and by understanding it is established;

4 And by knowledge shall the chambers be filled with dall precious and pleasant riches.

8 Es. 3.6.7. Ex. 2.10 Ps. 20.71 St. 13; 64.2.3; 55.5.6;57.3.4;109.2-5.
6 ch. 24.1;3.13-19;4.5-13;8.18-21;9.1.171.48.
6 ch. 24.1;3.13-19;4.5-13;8.18-21;9.1.171.48.

drinking; and so much the more if thou art given to such weakness. 3. Never show a fondness for delicate provision; for it often betrays men into excess, or into some indecent unwarrantable behaviour. 4. Never labour immoderately with heart or hand to obtain riches; and never depend on thy own prudent management, but on God himself, for the success of thy unment, put on God nimsen, for the success of thy undertakings. 5. Never set thy mind or affections upon riches, nor pursue with eagerness what perhaps thou canst never attain; for if thou dost, they may suddenly canst never attain; for if thou dost, they may suddenly and irrecoverably be taken from thee, and become witnesses against thee before God, with respect to thy guilt in pursuing or abusing them. 6. Never receive an obligation from a sordid, covetous, and churlish wretch; and never let the best cheer tempt thee to accept of his invitation to a feast: 7. For he is to be judged of by the disposition of his heart, not by his fair accept of his invitation to a feast: 7. For he is to be judged of by the disposition of his heart, not by his fair words. And while he flatters and urges thee to eat, he has no real kindness for thee, nor in the least wishes thee to make use of his provision. 8. When thou seest his sordid carriage, it will make thee repent thy tasting his solution carriage, it will make thee repent thy tasting of his dainty meats, or paying any regard to his kind but deceitful compliments. 9. The wisest counsels and reproofs, addressed to fools and scorners, will be but contemned and trampled under their feet. 10, 11. but contemned and trampled under their feet. 10, 11.

Never encroace upon the property of the fatherless or others who have no help in man: for the Almighty God will take their part, redress their grievances, and revenge the injuries done to them. 12-16. If parents

carefully instruct and correct, and children seriously regard and receive their instruction, and submit to their correction, it will greatly promote the happiness and comfort of both. 17, 18. Never envy the prosperity of sinners; but study to live in favour and in humble fellowship with God. Thus shall thy troubles quickly have an end, and the expected blessings of eternity be enjoyed by thee, while the prosperity of sinners shall be turned into everlasting misery. 19-21. Carefully study true wisdom, and let thine heart be exercised in faith and holiness. Avoid all intimacy with intem-perate persons; for they and their slothful brethren will quickly reduce themselves to outward and even eternal misery. misery. 22-25. Pay the utmost regard to the instruc-tions, reproofs, and good example of parents: spare no pains or cost to know, embrace, and hold fast the truths of God; to find out and walk in the true way of salvation, and to grow in the knowledge of Christ, and never part with it upon any account. Thus shalt thou be a remarkable blessing and comfort to thy parents. 26-28. Receive my counsels with thy whole heart, that it may be filled with and fixed on a God in Christ: and 22-25. Pay the utmost regard to the instrucit may be filled with and fixed on a God in Christ; and carefully observe and follow my directions and example. Thus shalt thou be delivered from whorish women, by whose enticements multitudes are seduced into manifold wickedness and irrecoverable ruin. 29-35. Carefully avoid all drunkenness, and every occasion of or temptation to it, as it occasions bloody quarrels, inflames fleshly lusts, and animates to whoredom: it fills

the mouth with obscene, rude, profane, or senseless discourse; it renders the head stupid and giddy; it hardens men in wickedness; and, in fine, issues in misery both here and hereafter.

misery both here and hereafter.

Ver. 6. Niggardliness and hospitality are not unfrequently combined in the same person. This hospitality, however, originates not in kindness, but in ostentation. With such contraction cannot come to good. C.

Ver. 23. Buy the truth by the expenditure of attentive hearing, earnest prayer, diligent study, unreserved obedience, devoted zeal, cheerful self-denial—in all 'looking unto Jesus, and depending upon the promise and gift of his teaching Spirit, whom he has freely promised to all who 'ask.—Sell it not to appetites, to indolence, to vanity, to pride, to covetousness—whereby Satan ever seeks to 'catch away' the seed of truth from the heart, Mat. 13. 19. C.

CHAPTER XXIV. Ver. 1. Never envy the prosperity of wicked men, nor desire any intimacy or nection with them. 2. For they contrive and labour to ruin others that themselves may become rich and great; and by lies, calumnies, and the like, they labour to undo them: but such conduct will at last bring destruction upon their own head. 3-6. True godliness, attended with prudence and diligence, is the proper method to procure estates, raise families, get wealth, strength, or victory. 7. Solid knowledge, and serious and sensible discourse, are above the reach of foolish inconsiderate persons, nor can they indeed or advice to inconsiderate persons; nor can they judge or advise to any purpose in public concerns.

8. The more art and contrivance there is in doing evil, the more malignity

5 A wise man is strong; yea, a man of knowledge increaseth strength.4

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.5

7 Wisdom is too high for a fool; he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin; and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is small.7

11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that "pondereth the heart consider it? and he 'that keepeth thy soul, doth not he know it? and shall not he render to every man according "to his works?

13 My son, eat thou honey, because it is good; and the honey-comb, which is sweet to

14 Sor shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

15 Layt not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-

16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

18 Lest the Lord see it, and it displease him,9 and he turn away his wrath from him.1

19 Fret not thyself because of evil men, neither be thou envious at the wicked:

20 For there shall be no reward to the evil man; the candles of the wicked shall be put out.

21 My son, efear thou the Lord and the king; and meddle not with them4 that are given to change:5

Jobalitii8.56 # Exity.Ac.5.29.1 Pe.2.13-17. Ro.13.1-4. Nu.16.2,3.2Sa.15.10

A.M. cir. 3029. B.C. cir. 975.

EC.9.44-16.Col.1.11;3. 10;2.19.

8 Heb. is in strength.

9 Heb. strengthen-th might.

9 Ch.11.14;15.22;20,
18 Lu.14.31;32.

5 See note on ch.
11.14.--C. # 1 Co.2.14. Ps. 10.5.

11.14.—C.

A 1 CO. 2.14. Ps. 10. 5.

ch. 14.6.

A 1 CO. 2.14. Ps. 10. 5.

ch. 14.6.

A 12.23.77. 6.14.

A 18.13.27. Ps. 4.22.23.77. 6.14.

B 18.13.27. Ps. 4.27. 6.14.

B 18.13.27. Ps. 4.27.

B 18.13.27. Ps. 10. 10.

B 18.13.27. Ps. 10. 10.

A 18.13.27. Ps. 10.

A 18.13.27. Ps. 10.

A 18.13.27. Ps. 17. 37.

A 18.13.27. Ps. 17. 37.

B 18.17. 10. Ps. 17. 37.

B 18.17. 10. Ps. 17. 37.

22.12.

9 Is.7.15,22. Ca. 5.1.

Mat.3.4.ch.25.16.

8 Heb. upon thy
balate. Palate, PS. 19. 10; 119. 103. Je. 15. 16. ch. 3. 17; 16. 24.

s ch.23.18, Ps. 58.11; 9. 18. Mat. 19. 28, 29, 1 18. Mat. 19. 20, 29. 2 0.15.58. ! Ps.10.8,9;37.32; 56. 59.3; 140. 4,5; 142.3. 1 6;59.3; 140. 4.5; Sa. 19. 11. ** Job 5, 19. Ps. 34-19; 37.24. Mi. 7.8-10. Am. 5. Fs. 7.10.

.14. Es. 7.10. , Job31.29. Ps. 35.15, 8,11. ch. 17.5. Ro.12. 19. 9 Heb. il de evil in his eyes, Ob. 12. Zec.

I.15.

I Lest he transfer the judgment to thee, as the leprosy of Naaman was transferred to Gehazi.—C. # Ps. 37. 1,7; 73. 3. ch. 23. 17. Je. 12. 1. ver. 1. 2 Or, Keep not com-pany with the wick.

ing with the wicking with the wicky Fa.1.6. Is.3. II.
y Fa.1.6. Is.3. II.
y To., 'amp.
4 Heb. changers.
4 Heb. changers.
4 Heb. changers.
5 Not as condemng
all change; for
ange may be good,
was the glorious
attions.
Fallow the glorious
attions and the glorious
attion builded, till they have pulled it down; and never aware of their danger till the tree they are uprooting falls upon their head, and the house they

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7.24 RO.2.11. je... Ti.5.21. e ch. 17. 15. Is. 5. 23. Eze.13.22 Ex.23.7. g Ps.15.4 Mat.14.4. 6 Heb. a blessing

6 Heb. a blessing
of good. All the analysis of Heb. as an assureth right words.
i 1 Kis. 18.6, 7. Lu. 14.98.20.
8 This proverb teaches rethought in ecclesiasted plans and schemes. Before any new work is undertaken we ought to sell counsel of God whether we have agencies and power necessary to carry it out.—P. J. Ex. 20.16;23.1. Ep. J. Ex. 20.16;23.1. Ep. J. F. 20.26;23.1. Ep. 4.00.20.20. Mat. 5.99.
4. Ch. 20.20. Mat. 5.99.

/ Ps. 37.25-ca... Ca. 1.6. // ch. 19.24; 21.25;22. 13. Ec. 10. 18. Ge. 3.18. Mat. 13.22. He. 6.8. 9 Heb. set my

tart.

o De.13.11;32.29, Ps.
4.1 Co.10.6,11.
p ch.6.9, &c.,
q ch.10.4;13.4;20.4.

l Heb. a man of hield.

CHAP. XXV. a ch.1.1;10.1.1 Ki.4

\$ 2 Ki. xvii.—xxx.

1 This is the commencement of the third division of the book. The proverbs in this division resemble to some extent those in the second, the second division consistent of two and the consistent of two and the consistent of two antibed call members; in this division the two members are parabolic best are parabolic p cal. We notice a parallelism similar to that which characterizes. Hebrew poetry. The proverbs, too, as a rule, overbs, too, as a rule, overbs, too, as a rule, over times they extend to two, thread even more verses. And even more verses also as topical so them, which is not observed in the proverbs of the second

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These things also belong to the wise. It dis not good to have respect of persons in

24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke him shall be delight, and a good blessing shall come upon them.

26 Every man shall kiss his lips that giveth a right answer.

27 Preparet thy work without, and make it fit for thyself in the field; and afterwards build thine house.8

28 Bei not a witness against thy neighbour without cause; and deceive not with thy lips.

29 Sayk not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And," lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, and considered it well; I looked upon it, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

CHAPTER XXV.

1 Observations about kings, 8 and about avoiding causes of quarrels and sundry causes thereof.

THESE are also proverbs of Solomon, which 1 the men of Hezekiah king of Judah copied out.1

2 It is the glory of God to conceal a thing: but the honour of kings is to search out a

3 The heaven for height, and the earth for depth, and the heart of kings 2 is sunsearchable.

4 Takes away the dross from the silver, and there shall come forth a vessel for the finer.

5 Takeh away the wicked from before the # 2 Ti.s.22. Yeb 28.2.

is there in it: and the doer ought to be held as ignominious and detestable. 9. The inclination to and contrivance of evil is sin; but he that makes a sport of contrivance of evil is sin; but he that makes he should be should sin, and contemns reproofs for it, ought to be abhorred by every person. 10. To give up all for lost, and be discouraged from duty, in the time of distress, is a great discouraged from duty, in the time of distress, is a great evidence of weakness in knowledge, wisdom, courage, and grace. 11, 12. If, pretending that thou didst not know their case or how to relieve them, thou neglectest to exert thyself for the deliverance of persons who, by hatred, envy, or false accusations, are in danger of losing their life, remember that God, who knows all the secrets of the heart who losing their life, remember that God, who knows all the secrets of thy heart, who preserves thy soul in life, and observes all the motions of it, will severely punish thee, and give thee up to similar distress. 13, 14. As the most delightful satisfaction and nourishment are found in eating of honey, especially that pure part of it which drops from the comb, so shall solid and spiritual wisdom and knowledge be pleasant and profitable to thy soul, is an abundant present and eternal

happiness, answerable to and even far exceeding thy most enlarged expectations. most enlarged expectations. 15, 16. To attempt by craft or violence to ruin the righteous, even under their affliction, is as vain as it. affliction, is as vain as it is malicious: for though they may frequently fall into sin, when they repent the Lord again raises them up: but wicked men, refusing to repent of sin, are plunged into irretrievable ruin. to repent of sin, are plunged into irretrievable ruin.

17, 18. Never rejoice, no, not in heart, when any private enemy of thine falls into sin or trouble, lest the Lord be thereby provoked to deliver him, and plunge thee into the miserable condition from which he is recovered.

19, 20. Never envy the prosperity of wicked men, nor be enticed to follow their impleties on account of its for whatever may be their appearance they can men, nor be endected to follow their impleties of account of it; for whatever may be their appearance, they can have no real happiness here, nor anything but eternal misery hereafter: and often their blaze of outward prosperity is quickly extinguished, and either they or their conditional to write help on their conditions and the metabolisms are in this life. spenty is quickly extinguished, and either they or their seed reduced to wretchedness even in this life. 21, 22. Always reverence, worship, and obey God as thy own God in Christ; and be humbly obedient to magistrates,

as his deputies on earth. Never have anything to do with those who appear fond of novelties, either in religion or in civil government; for unexpected and inconscipable deadful calamities shall prevoidably and gion or in civil government; for unexpected and incon-ceivably dreadful calamities shall unavoidably and violently seize upon such, and upon their associates. 23. If thou wouldest be and appear wise, abhor it as a thing extremely sinful and ruinous, to regard persons in judgment on account of anything else but the merits of their cause. 24. Whoever, contary to evidence, of their cause. 24. Whoever, contarry to evidence, pronounces a wicked man innocent, or a bad cause to be good, exposes himself to the curses and detestation of men, and the fearful judgment of God. 25. But they who labour earnestly to check vice by the just punishment of evil-doers, shall have satisfaction in their own mind, and shall be remarkably blessed of God, and prayed for and commended by men. 26. Every person will highly honour and dearly love him who speaks the plain, naked, edifying, and seasonable truth, whether as a judge, a witness, or private person. 27. Never undertake or begin any weighty affair wir lout

king, and his throne shall be established in righteousness.

- 6 Put not forth thyself in the presence of the king, and stand not in the place of great
- 7 For better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.
- 8 Go's not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.
- 9 Debate thy cause with thy neighbour himself; and discover not a secret to another:5
- 10 Lest he that heareth it put thee to shame, and thine infamy turn not away.
- 11 A° word fitly spoken6 is like apples of gold in pictures of silver.
- 12 Asp an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.
- 13 Asq the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.7

- 14 Whoso' boasteth himself sof a false gift, is like clouds and wind without rain.

 15 By' long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

 16 Hast' thou found honey? "eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

 17 "Withdraw' thy foot from thy neighbour's with, and vomit it.

 17 "Withdraw' thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee.

 18 "A city thus unprescribed in the solution of a sign of the season of the solution rains of the season o

A.M. cir. 3029. B C. cir. 975-

- i Ps.75.6;131.1.
 4 Heb. Set not out
- j Lu.14.8-11, ch. 16. 19. k ch. 17. 14. Ja. 4. 1. ch. 13. 10:10.12; 18.6; 30. 33. Ro.6.21.

 / Mat. 5. 25; 18. 15. 1
- I Mat. 5. 25; 18. 15. 1 Co.13.3.4. 5 Or, discover not the secret of another. n ch.6.33. o ch.15.23. Is. 50.4.1 Co.9.20.
- 0.9.20. 6 Heb. *spoken upon*
- Co.g.20.

 6 Heb. spoken upon his wheels.

 p Ps.14th.ch.q.8.315.
 3128.23.27.61.8.9. 15.
 50.4.1 \$4.25.31.

 g ch. 13. 17; ver. 25, Job 33.23. Mail. 3. 1.

 7 In Palestine harvest begins in April, and is all gainered in the spoken - * Lu.18.10, &c.1 Ki, 22.11. ch.20.6. Lu. 4.6. Jude 11,12. 2 Pe. 2. 17, 8 Heb. in a gift of
- 8 Heb. In w g falsehood. 9 A favour pro-mised, but never be-stowed, by one who had it in the power of his hand.—C.
- of his hand,—C,

 s Ge. 32. 4, &c. 1 Sa,
 25.24,3424.16, ch. 15. 1;
 16.14,
 fch. 24.13, 15.7.15, 22.
 Ps. 81, 16. De. 32, 13. 1
 Sa, 14. 25, 27. Mat. 3.4,
 Ex. 3.8. ver. 27,

 s: 1 Co. 7.29, 30; 9. 25.
 Lu. 21, 34.

- *Ps.120.4;55.21;140 3;57.4.ch.12.18.
- 357.4-ch. 12.18.

 3 The 'manl' or mace, the sword and arrow, were the weapons of war most in use among the people of Falestine. A false witness is likenation to the whole three, creates, and the injury he inflicts, are thus most graphically portrayed—P, y 2 Ti. 4.5 Mat. 26.
- y 2 Ti. 4. 16. Mat. 26 46.70. Is. 36.6. Eze. 29 7,16.
- z Da.6.18.Ro.12.15
- Da.6.18.R0.12.15.

 a Ex.23.4.5.R0.12.

 x0.71.25a.70.12.2 Ki.6.

 20.Mat.5.44.

 d Or. The morth wind bringeth forth ran: so doth a backbiting tongue an angry countenance.

 c PS.15.3. R0.1.30. 2

 d Ch.19.13; 21.9, 19; 71.5.
- a ch. 19. 13; 21. 9, 19; 27.15. e Je. 18. 14. Ge. 45. 26, 28. Ps. 42. 1, with Lu. 2. 10; 11. Mat. 11. 28-30. Jn. 7. 37. Re. 22. 17. 1 Ti. 1.15. Ps. 80. 15. g. Mi. 7. 8. Mat. 26. 69-
- 1.15. Ps. 89. 15. g Mi. 7. 8. Mat. 26. 69-71. Ju. xvi. h ver. 16. ch. 24. 13; 27. 2. Lu. 14. 11. \$ ch. 16. 32; 22. 24; 17. 12; 27. 3. 1 Sa. 25. 17. Ps. 106. 32. 5 See note * in first column.
- CHAP. XXVI.

- 18 A* man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.3
- 19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.
- 20 As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.
- 21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
- 22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.
- 23 The north wind driveth away rain; so doth an angry countenance a backbiting tongue.
- 24 It is better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.
- 25 As cold waters to a thirsty soul, so is good news from a far country.
- 26 Ag righteous man falling down before the wicked is as a troubled fountain, and a corrupt
- 27 Ith is not good to eat much honey; so for men to search their own glory is not glory.
- 28 He' that hath no rule over his own spirit is like a city that is broken down. and without walls.5

CHAPTER XXVI.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

S snow in summer, and as rain in harvest; so honour is not seemly for a fool.1

deliberate thought and sufficient preparation. Never rashly or groundlessly affirm or insinuate anything to the hurt of thy neighbour's character; and never entice any one to believe or say ill of him. 29. Never, either in heart, word, or deed, revenge the injuries done to thee. 30-34. And from the misery and want which others have brought upon themselves, by their negligence, sloth, or misspending of time, learn earnestly to avoid these things, as ruinous to thy outward estate, as well as to the spiritual and eternal happiness of thy soul.

piness of thy soul.

Ver. 14. The knowledge of wisdom—the knowledge of Christ, the power of God, and the wisdom of God, revealed to Old Testament saints in prophecies and types, not so clearly to the Jewish, but yet as certainly, as to the Christian church. C. Ver. 16. A just man falleth seven times, &c. He falleth six times into trouble, sorrow, disappointments, and various calamites in worldly labours and affairs, arising sometimes from his own mistake or oversights, sometimes from others: a seventh time into reigious afficitions (for such is the ordinary import of the seventh, as derived from the Sabbath), and these fallings may include mental anguish for himself, his friends, yea, his enemies, or the church—or they may include persecutions for the sake of truth and righteusness. Still he shall rise again, being helped of God, who will graciously perfect strength in his creature's weakness. C.

of God, who will graciously perfect strength in his creature's weakness. C.

Ver. 26. Either he that giveth a right answer to a judge, whereby truth and justice are settled; or a right answer to an inquirer, whereby knowledge is extended; or a right answer to a caviller and false accuser, whereby inquirty is exposed, and innocence and right protected.

Ver. 30-32. I went by the field of the slothful... and received instruction. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves, Job 34-22. Do as they may, they are detected even by the eye of man. Thorns, nettles, and broken walls whisper the story of their owner's indolence, and point out the invisible spectre, poverty, as he advances in the guise of a hungry traveller, and discover the gleaming of those resistless arms with which he will soon destroy. his thoughtless and self-devoted victim. C.

CHAPTER XXV. Ver. 2. It is the glory of God that his counsels are unfathomable, and his works, either of creation and providence, so mysterious, that

the wisest on earth cannot comprehend their nature, reason, or ends: but it is the honour of kings diligently to search the Scriptures, thoroughly to examine intricate causes, and dive into plots and conspiracies, or fully to display the reasons of their actions. 3. But vulgar minds can no more judge of the secret reasons of statesmen, than they can perfectly search and measure the heavens and the earth. 4, 5. As silver, when purified from its dross, may be framed into whatever vessels the founder pleases; so kingdoms may be established in the most virtuous and happy forms when virtuals are the same virtuals and happy forms when virtuals are the same virtuals and happy forms when virtuals are the same virtuals are the same virtuals and happy forms when virtuals are the same virtuals are virtuals and happy forms when virtuals are virtuals are virtuals and happy forms when virtuals are virtuals are virtuals and happy forms when virtuals are virtuals and happy forms when virtuals are virtuals are virtuals and happy forms when virtuals are virtuals are virtuals are virtuals and happy forms when virtuals are virtuals are virtuals are virtuals. display the reasons of their actions. most virtuous and happy forms, when wicked persons are removed from the counsels and company of kings. 6, 7. Never ambitiously affect or thrust thyself into courts, or any places or stations that belong not to thee; for it will be more honourable and satisfying to be invited to them, than to be disgracefully thrust from the honours which thou hast arrogated to thyself, and that in the presence of the prince unto whom thou hast approached too near. 8-10. Never enter into any contention till thou hast well considered the goodness and weight of thy cause, and how to manage it, lest in the issue thou thy cause, and now to manage it, lest in the issue thou be plunged into perplexity and covered with shame, And, if it be possible, make up matters privately, even where thy cause is good. And never let anger or hatred provoke thee to discover thy neighbour's secrets in order to disgrace him, lest such as hear of it not contain approach thee for the prefedences. only reproach thee for thy perfidiousness, but ever retort upon thee such shameful conduct, which will render thee infamous through life. 11, 12. A wise instruction, advice, reproof, or word of comfort, seasonably and propagly given is complete and reproach seasonable and propagly given. sonably and properly given, is comely, valuable, and ornamental: and scarcely can anything be more ornamental. mental in life than a ready and humble hearkening and submitting to wise and seasonable reproof. 13. Cold drink or air in harvest is not more grateful and refresh-

report of their success. 14. It is extremely empty and deceiving to boast of graces, virtues, or abilities which we have not, or to promise what we cannot or care not to perform. 15. By patient submission and expectation princes are most readily pacified and persuaded: and humble, soft, and affectionate language bows the most stiff and hardened tempers, and overcomes even stubborn resolutions to the contrary. 16. Created comforts and pleasures are very agreeable if used in due moderation; but otherwise they lose their relish and plunge us into guilt and trouble. 17. To maintain a friendly intercourse with our neighbours is dutiful and pleasant; tercourse with our neighbours is dutiful and pleasant; but too many, too long, or unseasonable visits render us disagreeable and disliked. 18. Slander and a bearing false witness are most dangerous and murderous means of destroying our neighbour. 19. Confidence in an unfaithful person in the time of trouble will, to our great anguish and grief, entirely disappoint us of help or relief. 20. As taking away clothes in winter increases our sense of cold. and vinezar irritates nitre. increases our sense of cold, and vinegar irritates nitre, so unseasonable mirth renders a sad heart still more sorrowful. 21, 22. In time of need always render good for evil; and kindly bestow necessary supplies on such as have injured thee: thus shalt thou soften their rage, slay their hatred, and gain their affections; and the Lord shall reward thee with blessings, while he fear-fully punishes them if they continue obstinate. 23. As the north wind in many countries dispels clouds and prevents rain, so frowns and rebukes check reproachful slandering and lying. 24. It is better to live cooped up in a corner, exposed to all the injuries of the weather, than in a large family and stately palace with a contenthous, brawling, and scolding wife. 25. Good and certain news from a far country, where our friends and fortunes are, is expected with impatience, heard with drink or air in narvest is not more grateful and refreshing to the reapers, than good servants or ambassadors are to their masters, by their speedy despatch of the important business committed to them, and faithful God the blessed tidings of pardon, peace, grace, and

- 2 As the bird by wandering, as the swallow by flying; 'so the curse causeless shall not
- 3 Ad whip for the horse, a bridle for the ass, and a rod for the fool's back.
- 4 Answer^e not a fool according to his folly,² lest thou also be like unto him.
- 5 Answer^g a fool according to his folly,³ lest ne be wise in his own conceit.4
- 6 He^h that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.6

7 The legs of the lame are not requal; iso is

a parable in the mouth of fools.

8 As he that bindeth a stone in a ssling, so is he that giveth honour to a fool.9

9 Ask a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.1

- 10 The great God, that formed all things, both rewardeth the fool, and rewardeth transgressors.2
- 11 As" a dog returneth to his vomit; so a fool returneth to his folly.3
- 12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.
- 13 The slothful man saith, There is a lion in the way, a lion is in the streets.
- 14 As^a the door turneth upon his hinges; so doth the slothful upon his bed.
- 15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth 5

A.M. cir. 3029. B.C. cir. 975.

e Nu.23.8.Re.13.5,6. Ps.109.28.Je.15.10,11.

- Pa. 100,28 Je. 15, 10, 11.

 Id Ps. 23.9, ch. 10.13,
 In. 2.3; T. Co. 4.21. 2
 Co. 10.6, 2.5; T. Co. 4.21. 2
 Co. 10.6, c. Mat. 7, 6. Lu. 23.8.
 Is. 36.21.ch. 10.7, 8.
 2 Answer not a
 fool according to his
 folly—that is, in a
 foolish spirit and
 manner.—C.
 If Mis. 21.42; 16.14.
 3 Answer a fool according to his folly—
 that is, with such
 wisdom, temper, and
 reproof, as may prevent the production
 of his self-conceit.—
 C. 4 Usb. his form
- C. 4 Heb. his own eyes. h ch.13.17;10.26.Nu.
- 3.31. 5 Or, violence. 6 Employs a disqualified agent, and is disappointed.—C.
 7 Heb. are lifted up.
 1: ch.17.7. Ps. 50. 16;
- 64.8.ver.9.

 8 Or, As he that putteth a precious stone in a heap of
- stones.

 J Ps. 15. 4. ch. 30. 22;
 19. 10;27.7; yez. 1.

 The marginal reading must be followed; for not even a fool would bind a stone in a sing.—C.

 A See ver. 7;

 1 See note * below.
 J ch. 11. 21, Ro. 2. 5.

/ ch. 11. 31, Ro. 2. 6. Re. 22. 12.

20t, A great man grieveth all, and he hireth the fool, he hireth also trans-

ressors.
n 2 Pe.2.22.Ex.8.15.
8 Heb. iterateth his

8 HeD. UEFALLER T. Re. 3.17. Ver. 16. Ro. 12. 16. Ca. 28. 11:20.20. Mat. 21. 31. 5. Ch. 22. 13; 15. 19. Mat. 22. 5. 9 ch. 6. 9.20; 24. 33. 2 Ti. 3.7. r ch. 19. 24; 12. 27.

4 Or, he is weary.
5 See note on ch. 19.

* His senseless drunkenness tempts him to seize the thorn; his ungoverned violence wounds

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s ver. 12. Lu. 18. 11. Ec.10.14.ch.12.15. t ch.13.10; 17.14; 18. 6,7;22.10;25.8;30.33. 6 He increases the

torn.—C. Heb. flames or sparks. u ch.14.9; 10.23. Ep. 5.4. 8 Heb. without

8 Heb. without wood.
v ch.22.10;16.28;ver.22. Ja.36. Le.19.16. 1
Ti.5.13.
9 Or. whitherer.
1 Heb. it silent.
x ch.15.18; 10.12; 30.3;20.22.Nu.16.1.
y ch.18.8; 12.13; 20.19, Ecc.22.2

19. Eze.22.9. 2 Heb. chambers.

2 Heb. Ammbers.

2 th 10. 18; ver. 2±0.253.1534. Mat. 28.

3 Rather, 'shining' lips,' lips which give foot lips,' lips which are ever wreathed with a smile, lips whose language and grace serve only to conceal the bitterness and harred which lurk harred which lurk lips,' lips

4 Or. is known. ch. 10.18.Ps.12.2;55.21 a Je. 9. 2-8. Mi. 7. 5. Mat. 10. 16, 17. Ps. 12. 2. 5 Heb. maketh his voice gracious.

6 His secular and 6 His secular and religious principles are all abominable before God who sees the heart.—C. 7 Or, hatred is covered in secret. b 2 Sa. 13, 22, 26. Ps. 55,21,22.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He^t that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.6

18 As a mad man who casteth firebrands. arrows, and death,

19 Sou is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out; so "where there is no tale-bearer," the strife ceaseth.1

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 They words of a tale-bearer are as wounds, and they go down into the innermost parts2 of the belly.

23 Burning lips, and a wicked heart, are like a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and laveth up deceit within him:

25 When he speaketh fair, believe him not; for there are seven abominations6 in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.8

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon

28 Ad lying tongue hateth those that are afflicted by it: and a flattering mouth worketh

salvation. 26. When righteous men are decoyed into scandalous sins, or are degraded from their influence and authority, and oppressed and persecuted, it is as burtful to a church or nation as if the public fountains were corrupted and poisoned. 27. To hunt after worldly applause and honours, however sweet they be to corrupt nature, is extremely disgraceful and danger. 28. And to be furious and passionate renders us

ous. 28. And to be furious and passionate renders us useless and miserable.

Ver. 1. Men of Hezekiah. Who the 'men of Hezekiah' were is unknown; and in such cases conjecture is useless. Nor would the knowledge be of any value, for the object of the record is not to give authority to these proverbs, but to remind the wise men of one generation to preserve and copy out for circulation the wisdom of a foregoing generation.—Note, It is thus God has given grace to the Protestant churches to multiply and circulate so many millions of copies of the Holy Scriptures in almost all languages of the earth. C.

Ver. 9. In perfect accordance with that precept of our Saviour, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,' Mat. 18. 13.—Every confidential secret implies a trust; and he that reveals it, even to his most inimate friend, thereby teaches that friend to divulge it to another, and is thus most likel," to be brought to shame as an idle babbler or unfaithful steward. C.

Ver. 17. Holden and others interpret the passage of oranges, citrons, and such golden or precious fruit, produced at feasts in baskets of silver network. But as it contains no mention of taste, the reference seems rather to be to figures of fruit of gold, interspersed amongst branches and leaves of silver, according to the gorgeous style of eastern palaces. C.

Ver. 13. As the cold of snow in the time of harvest. The snow of the lofty Hermon supplied, throughout the heat of sumer and toil of harvest, snow for cooling either wine or water—the most reviving of all cordials under a burning sun. C.

Ver. 17. No wise man can be much in his neighbour's house; for any man will find useful employment in his own. And he that imposes himself upon others, because he is weary of himself or of his duty, will soon become a weariness and a muisance to others. C.

others. C. Ver. 20. As vinegar upon nitre. Vinegar poured on the nitre of the ancients (carbonate of soda) causes an instant ebullition in the form of tears. And so does the ill-timed mirth of the fool wring new sorrows from the heavy heart. C. Ver. 22. Thou shalt heap coals of fire upon his head, &c. An so extract love from his angry heart, and purify him from his enmity, as 'coals of fire' extract metals from the hard rock, and clear away the dross with which they are commingled. The Lord shall reward thee' with this enemy's conversion, or the esce of these own conscience. C.

Ver. 26. A righteous man, tempted by fear or hope, to flatter and become subservient to the wicked, is sure to trouble his own peace of mind, if not finally to corrupt his principles. Peter trembling before a servant maid, and accommodating his speech to a rude and blasphemous soldiery, is a striking exemplification of this proverb. C.

CHAPTER XXVI. Ver. 1. Dignity and authority are very ill placed in the hands of foolish and wicked men, who know not how to use them, but will do mischief to themselves and others by them. 2. Causeless curses and imprecations can hurt the innocent no more than the birds that fly over their heads. 3. Obstinate, stupid, and refractory sinners, like beasts, must, by sharp punishments, be restrained from evil and excited to good. 4. Answer not an ignorant and impertinent fool in his own brawling and reproachful a proud conceited fool with such strength and evidence of reason as may reader him and evidence of reason as may render him sensible of his folly, and 6. He who employs fools or rakes in check his pride. any important business, deprives himself of the advantage he might have expected, and brings much inconvenience and mischief upon himself. 7. As dancing or walking by a lame man would but manifest his lameness, so the pretences of fools to wisdom do but render them the more ridiculous. 8. Honour bestowed upon them the more ridiculous. 8. Honour bestowed upon fools is very unstable and useless, if not mischievous. Grave, holy, and wise sayings upbraid fools for their impertinence and wickedness, however insensible they may be of the sharpest rebukes. 10. God, and even wise princes, punish sins of ignorance and wilful wickedness in a wise, just, and suitable manner. 11. Foolish sinners quickly, and often shamelessly, return to the very sins for which they have been sharply punished, and of which they have before repented, as grievous and hurtful. 12. There is more hope of the amendment of a sottish man, than of one who is so wise and virtuous in his own conceit that he thinks himself above instruction. 13. They who have no mind to labour, never want pretences for their idleness; and their sluggish fancy represents to them the most

improbable and insuperable difficulties. almost a toil for such to turn themselves on their bed; and though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 15. Pretending cold, or inability, they can scarcely apply to any work; and it is almost a burden for them to take their meat. 16. But though they take no pains to acquire knowledge, they look upon themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistakes and danger. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong owneighbours, by either word or deed, and then pretend that it was in jest, discovers us to be stupidly insolen and diabolically mad. 20. A proper discouragement of tale-bearers, whisperers, and slanderers, is an effectual mean to prevent contentions, or even to extinguish such as are begun. 21. It is also necessary to avoid contentious persons, who, by their provoking language, kindle up or inflame quarrels, even as one inflamed coal or piece of wood kindles another. 22. The wounds given to men's characters, business, and spirits, by calumnies slyly and secretly spread, are extremely painful and hurtful, and sometimes will scarcely admit of a cure. 23. Malicious and angry language corresponds very well with an envious and wicked heart; and notwithstanding their fine show, scarcely anything is more detestable than affectionate words when used to cover hatred and enmity of heart; nor will the dissimulation pass long undetected. 24-26. Nothing is more com-mon in the world than dissembled professions of regard and affection; and yet nothing more base, and in the end more hurtful and ignominious, to the user. 27. They who labour to destroy their neighbours, whether by fraud or violence, involve themselves in the very mischiefs which they had intended for others. 28. Liars and slanderers chiefly hate those whom they have slandered, fearing that they may avenge themselves; and also those who confute their slanders. And flat-

CHAPTER XXVII.

1 Observations of self-lore, i of true love, 11 of care to avoid offences, 23 and of the household care.

DOAST 'mot thyself of to-morrow; for thou knewes; not what a day may bring forth.

2 Let' another man praise thee, and not thine ewn mouth; a stranger, and not thine own lips. The country of the same is heavy, and the sand weighty; but' a fool's wrath is heavier than them both.

2 Venth is cruel, and anger is outrageous; but who is aole to stand before envy?

5 Cherl robuke is better than secret love. The full soul loatheth an honey-comb: but' to the hungry soul every bitter thing is sweet.

8 Ask a bird that wandereth from her nest, so is a man that wandereth from his place.

2 Let' another man praise thee, and not thine of the can be described as weathead and the

so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart; sol doth the sweetness of a man's friend by hearty counsel.1

10 Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.2

11 My° son, be wise, and make my heart glad, that I may answer him that reproacheth me.3

12 Ap prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

13 Take his garment that is surety for a of th. 10.1; 23.15, 16, 24.25, 15, 20.0 P3.127.5 P3.57.1-3. See th. 22.3; 18, 10. Is. 26. 20; 32.26, 27; 6.1-4; 11.15; 17.13 Ex.22.26

A.M. cir. 3029. B.C. cir. 975.

CHAP. XXVII. a Ja. 4. 13, £. - 2Co. 5.2. Ps.95.7. L.1.12.19, to. Is. 56.12. 1 Heb. to-morrow

i Mat.o.tz. Am. 8.5
8 Heb. Treadeth under foot.
J Job 6, 7. z Ki. 4.3944 Jn. 6.9
4 Job 39. 14-16. Is.
16 acth 21.16.
9 Job 6 of 12 Ki. 4.3916 acth 21.16.
16 acth 21.16.
16 acth 21.16.
17 Job 39. 14-16. Is.
16 acth 21.16.
18 acth 21.16.
19 acth 21.16.
10 acth 21.16.
19 acth 21.16.
10 a

A.M. cir. 3029. B.C. cir. 975.

F AC.12.2.23.1 N.1.

Tr.C. F. S.1.2. c. th. 20.5;

10.128

To oud and costentations praises are always to be suspected of insinerity.—C.

s. ch. 19. 13; 21. 9, 19;

25.24

l. Ac.15. 39; 18. 4; 28. 15. He 10. 24.

The alusion seems to be to a file month of the contractions into the contractions into the contractions of the co

22 Mar. 10. 43. Col. 3. 22. 1 Pc. 2.18,21. Ps. 123. 22. Mat. 24,42,47. 1 Sa. 2. 30. Jn. 12. 26. * Ge. 6. 5. Ro. 8. 7. Ps.

33.15. y ch. 30.r6, Hab. 2.5. Y Heb. nat. z Ec. 1.8.1 Ja. 2.16. a ch. 17. 3. Job 28. 1.

a ch. 17. 3 Jobas. I.
Zec. 130.
As the fining-rot
and silver from
the finance, gold from
its alloy; so praise
discovers what i in
man: if he can bear
it without vanity,
pride, and arrogance,
he is a stering character, a real Christain.—C.

ø Isl.: J. 15. 36.20;
J. 23. 2 Ch. 25. 22. Ex.
vil.—civ.
Ch. 27. 29-31. 2 Ch. 23.
Ch. 27. 29-31. 2 Ch. 25.

P Heb. set thy

9 Heb, set thy heart, of la.1.10, 11. Zec. 1. 5.2 Fe. 1.13, 14. Ec. 1. 5.2 Fe. 1.13, 14. Ec. 1. 2. Heb, to generation and generation and generation and generation of Fe. 10. 14, 15, ch. 6. Sind-This 942 Ja.94 Peareth, the Sand January of the grass, is not used in the East. Herbs of the mountaint, the hardier herbacous plants,—C. g Job 31.20. Exe. 27. g Job 31.20. Ezc,27.

* Mat.6.33.1 Tl.6.8. He.13.5.ch.30.8,9.

stranger, and take a pledge of him for a strange woman.4

14 Her that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.5

15 As continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; 'so a man sharpeneth the countenance of his friend.6

18 Whoso" keepeth the fig-tree shall eat the fruit thereof; so he "that waiteth on his master shall be honoured.

19 As in water face answereth to face; "so the heart of man to man.

20 Helly and destruction are never's full; so *the eyes of man are never satisfied.

21 As* the fining-pot for silver, and the furnace for gold, so is a man to his praise.8

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds:

24 Ford riches are not for ever; and doth the crown endure to every generation?2

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered:3

26 The lambs are for thy clothing, and the goats are the price of the field:

27 And thou shalt have goats' milk enough

crers ruin men by drawing them into proud, rash, and pernicious courses.

Ver. 2. As wandering will never bring the bird home, and as the will never bring the swallow to rest, so the curse without a cause will never light upon the head of the innocent object of the curser's enmity. C.

Ver. 10. If there be one practical advice more important than another, it is this: 'Never speak a word but in truth—be always in earnest.' a loose jest may 'set the table in a roar;' no harm may be meant; but no good is intended: it is therefore sin. And as a firchard, thrown at random, may destroy a splendid palace, so may a thoughtless 'est ruin a fair reputation.—Note, Children, look to a Good of truth—speak words of truth—never jest at the uspense of truth—ue always in earnest. C.

Ver 23. Silver drove is ordinarily lead, with which the cheapest kinds of earthenware are covered by the potter while immersed in a burning furnace. 'Burning lips' are not 'hips greathing warmth of affection,' but 'words that burn' up reputations (see ver. 24), and which are often covered over, and even ormamented as with 'silver dross.' Yet as a 'potsherd' shall they be dashed to pieces, when men 'by their words shall be institled, and by their words shall be condemned.' C.

CHAPTER XXVII. Ver. 1. Never boast what thou wilt be, or do, in any future period; for thou knowest not what changes Providence may make in a very short time. 2. Never commend thy own excellencies or works; but leave that to others who cannot be suspected of partiality. 3, 4. The anger, cruelty, and rage of foolish men are very intolerable, crushing, and hard to be appeased; but an envious desire of revenge is still more dangerous, as it lies hid, increases deliberation of the superior of the super daily, and is more and more exasperated, till it find opportunity to vent itself in the intended mischief. 5. To tell men plainly of their faults, and rebuke them freely when need requires, is a more valuable piece of friendship than the strongest inward affection. 6. Just and seasonable reproofs, however severe, ought to be cheerfully received when they proceed from true love and faithful regard: but the most tender and abundant expressions of kindness from an enemy ought to be sus-

to be unsatisfied with, or even to nauseate, the most delicious enjoyments: but poverty disposes men to a ready and thankful reception of the smallest blessings, though mixed with care and labour. 8. When men, by levity or discontent, change their country, trade, or office in which Providence had placed them, they or-dinarily expose themselves to manifold dangers and inconveniences, but rarely mend their condition. 9. The kind conversation and vrudent counsels of affectionate friends are extremely refreshing and comfortable. 10. Nay, such friends are more to be depended on in a time of distress than our nearest relations. II. My son, improve these instructions to Lake thee truly wise and good; which will at once comfort my heart, and enable me to refute such as charge me with want of due care about my children.

12. Prudent men foresee the approach of calamities, and take proper methods to avoid them; but inconsiderate persons, deceived by others, securely rush forward till they are ruined.

13. Never securely rush forward in they are runed. 13. Never trust, without a sufficient pledge, a man that is so foolish and rash as to be surery for persons whom he knows not, and even for harlots. 14. Extravagant and flattering commendations of a friend or benefactor are rather a disparagement than an honour, as it is a shame to have connection with such silly sycophants. contentious and brawling woman is a continued plague and a destructive ruin to her husband, family, and estate: 16. For it is quite impossible to conceal her infamous bawling humour, or to make her hold her tongue. 17. By mutual conversation friends quicken the wit, enliven the affection, strengthen the judgment, and animate the activity of one another. 18. Such servants as faithfully defend their master's person and reputation, and labour to preserve and promote his wealth, ought to be rewarded by him, and shall be honoured of God and men. 19. There is a surprising likeness in the tempers and dispositions of men, both pected as false and treacherous. 7. Rich men are apt among saints and sinners; and most are inclined to

carry themselves towards others as they do towards them. And they who are remarkably sagacious can penetrate far into the inclinations and designs of others. 20. It is impossible to satisfy the corrupt desires of men: the more they are indulged the more they crave: and nothing but the fulness of God can satisfy the desires of an immortal soul. 21. Nothing more effectually tries a man than high commendations. If he be light, vain, frothy, and easily puffed up by them, it discovers his emptiness: but if under them he be humble, modest, and sensible of his own defects, it manifests him truly valuable. 22. Some are so hardened and stupified in their sinful courses, that no reproofs or corrections can make them a whit better. 3-27. Masters should look after the management of their worldly affairs themselves, and not leave all to servants; for without due care and diligence, the richest servants; for without due care and diligence, the richest estates will soon come to nought: whereas by a proper care of the hay, grass, herbs, and flocks which Providence bestows, they may enjoy a most comfortable livelihood for themselves and families.

livelihood for themselves and families.

Ver. 16. Eastern women may be literally called hidden, whether in the tent in the desert, or the harren in the city. But the unsanctified contentions woman, who has not received of the Lord that ornament of a 'meek and quiet spirit, which is in the sight of God of great price,' i Pe. 3.4, can no more have her folly hid than the wind can be restrained from blowing, or ointment on the hand from betraying its presence by its odour. C.

Ver. 22. The petite and mortar were used for separating grain from the husk long subsequent to the introduction of mills; and mosme European countries are still used for the formation of a substitute for what, in Britain, is called 'pearl-barley.' The image admirably illustrates the inseparability of folly from a fool. C.

CHAPTER XXVIII. Ver. 1. Guilt makes men cow ards but conscious integrity makes men courageous, and proceed with undaunted resolution in the most hazardous undertakings. 2. To punish the wickedness of nations, God permits them to fall into factions or mun der their sovereigns; but a prince of remarkable piety

for thy food, for the food of thy household, and for the maintenance for thy maidens.

CHAPTER XXVIII.

General observations of impiety and religious integrity.

THE wicked flee when no man pursueth: but but the righteous are bold as a lion.

- 2 For the transgression of a land many are the princes thereof: abut by a man of understanding and knowledge the state thereof shall be prolonged.2
- 3 A poor man that oppresseth the poor is like a sweeping rain, which leaveth4 no food.5
- 4 They that forsake the law praise the wicked: but such as keep the law contend with them.
- 5 Evil^h men understand not judgment: but they that seek the Lord understand all things.
- 6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.
- 7 Whoso keepeth the law is a wise son: but he that is a companion of riotous men⁶ shameth his father.
- 8 He¹ that by usury and unjust gain⁷ increaseth his substance, he shall gather it for him that will pity the poor.
- 9 He" that turneth away his ear from hearing the law, even his prayer shall be abomination.
- 10 Whoso^p causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but qthe upright shall have good things in possession.
- 11 The rich man is wise in his own conceit:8 but *the poor that hath understanding searcheth him out.
- 12 Whent righteous men do rejoice, there is great glory: but when the wicked rise, a man eat glory: but when the wicked rise, a man hidden. hidden. He that covereth his sins shall not prosis hidden.

A.M. cir 3029. B.C. cir. 975. 4 Heb. lufe.

CHAP, XXVIII,

a Le. 26, 17, 36, De. 28,7,25, Ps. 53, 5, 6 Ac. 413;14, 3, 2 Sa. 17, 10, ch. 30, 30, c 1 Ki.xvi. 2 Ki.xv. 2 Ch.xxxvi. d Job 22, 30, Ezc. 22, 30, Ec. 9, 15, 1 Ki.xx. 12, 36;15, 4

30.15.4.
1 Or, by men of understanding and wisdom shall they likewise be prolong-

likewise be prolonged.

2 'By rebellion in
a land tyrants shall
become its rulers;
but, where a people
are wise, an able
prince shall reign
long.—Hodgrons.

6 'Mat.18.28-30.

3 'A man in power,
that is needy, and
oppresseth the poor.

- Hotden.

4 Heb. without
food.

A Heb. without

A Heb. without

A Heb. without

A Heb. without

The greater part

of Palestine was cultivated in terraces.

With immense care
and skill the terraces,

were constructed
along glen, bank, and
mountain side, from
base to summit. Gentile rain watered the
train watered
the rain watered
the train watered
the country, washes the
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breaks down the
rains weeping torrent,
such as at long intervals deluges the
country, washes the
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15;13.20. 6 Or, feedeth gist-

6 Or, Jecacon gime lons, 1 ch.13, 22. Ec. 26, Job 27, 10, 17, 7 1 Heb. 69 vincrass, N Zec, 711, 2 Ti.43-ch.12, 428. P.S. 66, 18; 100, 7, ch. 15, 8; 11, 427. p. ch.62, 7, Ps. 7, 15, 16, 15; 10, 2, Ec. 10, g Mat. 6, 33, Ps. 37, 11, 29, 31.

9,31. r ch.26.16. Is. 10.13. 8 Heb. in his eyes. s ch.18.17. Ec. 9. 11,

A.M. cir. 3029. B.C. cir. 975.

** C. 1. 305** Ch. 33 Jf Ps. II.2.1

** The man that always acts under a filial and reverential awe of God.—C. ** RO.1.1. 20; 2.5. ch. 20; 1. Ex. vii.—xiv. Le. 20; 2. Ex. viii.—xiv. 20; 2. Ex.

128.1-0.

F. Ch. 73. 11; 23.4; 20.

21.1 Ti. 1.5.9.

21.2 Ti. 2. Ti. 3. Ti. 5. Ti. 7. Ti. 3. Ti. 3. Ti. 3. Ti. 5. Ti. 7. Ti. 3. Ti. 7. T

Heb. a man de-stroying. Ich. 13. 10; 6. 17, 10; 18.15. n Ps.2.12;84.12;13.5; 27.3-7; 84.11,12. Je.17. 7,8.

7.3-7.3-8.11,12,12,17.7

6 ch.3.5.6.1 Co.2.14.

Ro.8.7.1-2.17.9

2 Tl.3.15. ch.2.8-16.18.1.16-19.

8 He who trusts in his own frumess of revolution, and power of the state of

per: but whose confesseth and forsaketh them shall have mercy.

- 14 Happy" is the man that feareth 'alway: but he that hardeneth his heart shall fall into mischief.
- 15 Asy a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.
- 16 The prince that wanteth understanding is also a great oppressor: "but he that hateth covetousness shall prolong his days.
- 17 Ab man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.
- 18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at
- 19 He^d that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.
- 20 Ae faithful man shall abound with blessings: 9but he that maketh haste to be rich shall not be 3innocent.4
- 21 Toh have respect of persons is not 5good: for, for a piece of bread that man will transgress.
- 22 He that hasteth to be rich hath an evil eye,6 andi considereth not that poverty shall come upon him.
- 23 He^j that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.
- 24 Whoso krobbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.7
- 25 He¹ that is of a proud heart stirreth up strife: "but he that putteth his trust in the LORD shall be made fat.
- 26 He° that trusteth in his own heart is a fool: ^pbut whoso walketh wisely, he shall be ⁸delivered.

and prudence is extremely useful for settling or preserving a state. 3. A needy man placed in power, and squeezing from the poor that little which they have, is squeezing from the poor that little which they have, is a most ruinous scourge to a nation. 4. Apostates from the ways of God are the most forward in encouraging men in wickedness, and commending them for it: but they who resolutely observe God's law, do what they can to reform or punish them. 5. Unregenerate men have no solid or experimental knowledge of what is right or wrong: but they who study God's Word, and depend on his instructions, understand whatever is necessary to salvation. 6. A poor man, who acts honestly and uprightly in all he does, is far happier, and more useful and commendable, than a rich pretender to virtue, who obstinately and craftily practises vice. 7. virtue, who obstinately and craftily practises vice. 7. He is an honour to his parents, as well as to himself, who studies the law of God, and observes the rules of piety and sobriety there prescribed: but he that associates himself with rakes, drunkards, and gluttons, and spends his time and money ir sensual pleasures, is a shame and vexation to them.

8. God often translates the wealth, gotten by covetousness and oppression, from the gatherers into the hands of such as are mercinul and benevolent. 9. The very prayers and other religious services of them who obstinately live in their sins are, in God's view, an abominable and hypocritical prostitution of his ordinances, since it appears as it cal prostitution of his ordinances, since it appears as in they thus intended to make him a partner in their wickedness. 10. They who by their persuasion, ex-ample, or cunning contrivances seduce upright men into sinful and dangerous practices, shall themselves irrecoverably fall into that very mischief which they

intended for others: but they who live in simplicity and intended for others: but they who live in simplicity and godly sincerity shall enjoy the blessings of grace here and of glory hereafter. II. Rich men, being courted and complimented by every one, are apt to imagine themselves extremely wise: but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. I2. It is an honour and happiness for a nation when pious and product they are advantaged to a nation when pious and prudent men are advanced to places of power and trust: but when the wicked are exalted, the persons, lives, and estates, especially of good men, are in danger, and they are obliged to con-ceal them. 13. He that conceals, extenuates, or defends his sins, exposes himself to severe punishments: but he who through faith in Christ confesses and for-sakes them, shall be graciously blessed by God and honoured by men. 14. Happy is he who lives under the constant awe of God's perfections, and under a jealousy of his own evil heart and a fear to do evil: but he that obstinately and presumptuously goes on in his sinful courses shall irrecoverably and eternally 15. How cruel and terrible a plague is a tyrannical ruler! His subjects, unable to resist, are har-assed by oppression, and terrified with fears of still greater evils .-- 17. Murderers shall never be able to escape the judgment of God; but shall hurry them-selves into sudden and irretrievable destruction, with-out any one to help or pity them. 18. Real godliness, strict honesty and integrity, are the sure road to safety, honour, and happiness: but fraudulent sinners, obstin-

candour in their dealings, shall have abundant blessings from God and honours from men: but they who hasten to be rich, render themselves execrable by their base and fraudulent methods. 21. When judges have accustomed themselves to respect persons in judgment, the most insignificant bribe will make them disregard both law and equity, and favour an unrighteous cause. 22. He that hastens to be rich envies everybody who has more than himself, covets whatever he sees, and grudges to part with the most necessary expense or alms; and never seriously thinks how quickly God may take him from his wealth, or it become a curse to him, so that through his money he corrupts himself. 23. They who in an honest and friendly manner reprove a man for his faults, will afterwards have much more of his favour and regard than they who flatter him in his sins. 24. They who snatch all that they can from their parents are as bad as common robbers, and are in a fair way to associate themselves with such. 25. A man of a proud, insolent, and ambitious spirit involves himself in perpetual quarrels, and has no satisfaction in what he enjoys; nay, many times wastes his estate in contentions: but he who, trusting in the Lord to redress his grievances, patiently have injuries live comfortably and happy. 26. No. bears injuries, lives comfortably and happy. 26. Nothing is more foolish than to rely wholly on our own wisdom and ability, or to trust in our own heart, which is deceitful above all things, and desperately wicked: but he who walks according to the counsels of wise men, honour, and nappiness: but fraudulent sinners, obstinate in their wickedness, shall quickly involve themselves in the depths of misery. 19, 20. They who believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and act with diligence, fidelity, and believe in Christ, and beli

27 Heq that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.

E athat, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority,2 the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

5 A^g man that flattereth his neighbour spreadeth a net for his feet.

6 Inh the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.4

7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 Scornful* men bring⁵ a city into a snare:⁶ but wise men turn away wrath.

q De.15.7,8.ch.22.9; 11.26; 21.13; 19. 17. Ps. 41.1-3. He.13.16.Is.58. r ver. 12;ch.29.2. Ps.

CHAP. XXIX a 158.2.25,34. 2 Ch. 36.16. Ge.6.3,7. ch. 28. 13,14;5.11-13.15.30.12-14.Zec.7.11-14. 1 Heb. A man of

1 Heb. A man of reproofs.
b ch.11.10;28, 12, 28, Ec.10, 5, Re.11.15, Es. 3.15;8,15, 20; Ch.10.15;20;27,11. d ch.5,0,10;6,26; 28, 7.24, Lu.15;13,30, ch.20,8, Ps. 72, 1-8, 26, 10, 8, Heb. a man of oblations.

sCh. 19.8. Da. 11.20
3 Heb. a man of
obiations
8 Ho. 7.3; 5 x. PS. 55
21:140.5; 7 b. 71:15; 28
13 Pa. 18, 7-10
14 Pa. 18, 7-10
15 Pa. 18, 7-10
16 Pa. 18, 7-10
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Eze.23.31. 5 Or, set a city on

A.M. cir. 3029. B.C. cir. 975.

B.C. cir. 975.

it: who scorn their fellow-citizens, and will not unive with Tellow-citizens, and will not prepare to oppose them; who scorn God, and will not breaken to or obey him.—P.

I no charity he has undertaken a useless labour; but will find no reaf, no success. -C. or 262.18.7, 7 In. 3.12.

P. In. 3.5 to, P. S. 12.4.4.

Ch. 14.33.15.26.7.

B. Heb. Med. 23.3.5.26.7.

3. F. S. 13. S. 10. IK. 13.1.

13.

9 Es. 3.8, 10. 1 Ki, 21.

11-13.

9 Ch. 22. 2. Mat. 5.45.

ked. a Ps.119. 2; 19, 11. 1 Co.15.58. Ja.13.17. Ja.

Co. 15-50. January 1. 125.

S Where there is no revelation the people perish, or apostatize from godliness, being destroyed (by false teachers) for lack of true: knowledge, Ho.4.6.—C. true: knowieuge, Ho.4.6.—C. b ch.19.29; 26.3. Job

9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

10 The blood-thirsty hate the upright: but the just seek his soul.

11 Ap fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and the deceitful man meet together: *the Lord lighteneth both their eyes.

14 The king that faithfully judgeth the poor. his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to

16 When the wicked are multiplied, transgression increaseth: *but the righteous shall see their fall.

17 Correcty thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where there is no vision, the people 2 perish: but "he that keepeth the law, happy is he.3

19 Ab servant will not be corrected by words; for though he understand he will not answer.

20 Seeste thou a man that is hasty in his words?4 there is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become his son at the length.

thereby increase his own estate: but he that avoids taking notice of their miseries draws upon himself the curse of God and of men. 28. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution: but when God casts down the wicked, the righteous take courage, and openly show them-selves; and their numbers are increased under pious and prudent governors.

series; and their numbers are increased under probase and prudent governors.

Ver. 5. They that seek the Lord understand all things. They know more about all things, than worldly men know about any one thing; for they 'know that all things work together for good to them that love God.' C.

Ver. 7. Shameth his father. Shames him for neglecting his education—for not restraining him in time—or, notwithstanding all his care, breaks his heart by his incorrigible follies. C.

Ver. 11. It is the special duty of the rich to give their children a good education, both in secular and religious knowledge; for if the well-educated poor once discover any inferiority in the rich, contempt for their ignorance, and the disorganization of society, is sure to follow.—Note, A true religious education can alone teach the rich kindness and the poor gratitude. C.

Ver. 17. The murderer shall flee iterror of conscience till the grave receives him: let no man stay him in this flight by hiding him from deserved justice, Ge. 9.6. C.

Ver. 22. An evil eye never means, as the ignorant and superstitious imagine, an eye that can inflict evil according to the malignity of its owner; but an eye that cannot see aright, because of some obstruction in its organization. In this verse, temporal riches form the obstruction that will not permit the hastener to see things that are 'not seen and eternal,' 2Co.4.18. C.

CHAPTER XXIX. Ver. 2. 4. Where justice is

CHAPTER XXIX. Ver. 2, 4. Where justice is impartially executed, and liberty and property secured, the nation grows great and happy; but bribery and oppressive taxes ruin a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. In the wicked course of sinners, one sin draws on each or each course of sinners, one sin draws on another and its course of sinners, one sin draws on another and its attendant plagues; but the godly, by walking in Christ, obtain solid and lasting joy and comfort.—8. Obstinate sinners and scornful men, by laughing at all things serious, sacred, or civil, throw nations and cities into the most ruinous disorder; but pious and prudent rulers by their prayers and piets, avert the deserved the most runous disorder; but pious and prudent rulers, by their prayers and piety, avert the deserved judgment of God, and by their wise conduct divert the fury of men. 9. It is to no purpose to spend reason-ings or reproofs upon incorrigible fools; for in what-ever manner they appear to take them, they will still pressit in their folly and wickedness. In Bloodpersist in their folly and wickedness. 10. Blood-thirsty men direct their murderous malice especially against godly magistrates or other valuable persons;

but such as are truly virtuous labour to defend and promote the welfare of such. 11. Fools inconsiderately speak out whatever comes into their head; but wise men think well before they speak, and only utter what they know and as the opportunity requires 112. If a ruler hearken to lies, flatteries, or false accusations, his whole court will quickly become so wicked, that it will be hard to find an honest man in office. 13. Poor men who want estates, and rich men who get or increase their estates by fraud, are connected together in this world, and the Lord, without distinction, allows to both his light of nature, or revelation, and blassians of possidence are is good in his cight. allows to both his light of nature, or reversion, and blessings of providence, as is good in his sight. 14. Kings who faithfully administer justice to their sub-jects, and set themselves to protect and help the poor. stake the most proper course to gain their subjects' affection, and to continue their kingdom to many generations.

15. Careful instructions and reproofs, and product corrections are of great use to render and prudent corrections, are of great use to render children wise, prudent, and pious: but children left to children wise, prudent, and pious: but children left to follow their own inclinations prove a disgrace and plague to parents, particularly to their indulgent mothers. 16. When wicked men are increased in number and advanced in dignity, presumptuous wickedness abounds more and more: but the righteous ought not to be discouraged, as they shall quickly see their downfall. 17. Children carefully brought up in the nurture and admonition of the Lord, bid fair to be a help and comfort to their parents. 18. Where men want the oracles of God and ordinances of the gospel, they cannot but live wickedly on earth and be miserable they cannot but live wickedly on earth and be miserable ness of such as, renewed by his grace, strictly observe his laws. 19. No persuasion, reproofs, or threatenings will avail with some refractory and slavish-minded servants; nothing but blows will make them regard what is said or attend to their duty. 20. It is more easy to instruct and reform the most weak and ignorant, than instruct and reform the most weak and ignorant, than to rectify what is amiss in a rash, heady, and self-conceited manager of his affairs. 21. If servants, who continue long in a family, be too much indulged or favoured, they are apt to behave with as much boldness and freedom as if they were children; or even to domineer over them, and labour to disinherit them. 22. Passionate persons are apt to quarrel and contend about trifles, and to fall into a multitude of sins, in

word or deed, both against God and men. 23. Proud, saucy, and ambitious behaviour renders men contemned, hated, and miserable; but meekness and humility procure useful and lasting honours. 24. Partnership with thieves or fraudulent persons, endangers both soul and body, and is apt to involve men in perjury. 25. An immoderate fear of men ensnares us into much guilt Immoderate rear or men ensuares us into much gunt and mischief: but he that puts his whole confidence in God shall be preserved from them. 26. Multitudes court the favour of princes and other great men: but it is God alone who determines the lots of men here and hereaster. 27. There is a stated antipathy between the righteous and wicked; their natures, tempers, coun-

hereafter. 27. There is a stated antipathy between the righteous and wicked; their natures, tempers, counsels, and ends being the very reverse of each other.

Ver. 1. Hardeneth himself by seeking excuses or palliations for his sin; or even false interpretations and doctrines to defend his evil courses. He 'shall fall without remety,' as the carcasses of the unbelievers fell in the wilderness, to whom God sware in his wrath, they should not enter into his rest, He. 3. II. C.

Ver. 4. He that receiveth gifts. According to the margin, 'a man of oblations.' The true meaning seems to be: a king who supports justice and equity in the fear of God, establishes his kingdom; but he who substitutes for these 'weightier matters of the law,' mere 'legal oblations,' ceremonial observances, over-throws it. This was literally exemplified and fulfilled by the rulers of the Jews in the days of our Lord. See Mat. 23. 23, 36. C.

Ver. 22. The ruler that 'hearkens to lies,' is either he that will bear nothing but flattery, or he that will credulously receive false accusations, and will indolently neglect to judge for himself. All his servants will soon be wicked; for godly men will fly from him; and wicked men will gather around him, as vultures to the carcass of the dead. C.

Ver. 13. The decitiful man, who overreached him, oppressed him, and made him poor—The Lord lighteneth both their eyes, The enriched to see, if he would, better riches than he has gained; the poor, to seek better than he has lost. C.

Ver. 29. Even 'a servant' will not be corrected by (mere hasty) words, see ver. 20; example, authority, and religious principle must all be brought to bear upon him. C.

Ver. 24. That the Jewish judges adjured the accused is evident from the case of our Lord, Mat 26, 62-64. The verse accordingly means, that the 'partner' (the accomplice) of the third hears such an adjuration; yet, bound by a false and diabolical principle, misnamed honour, 'bewayeth not the matter,' and is thereby guilty of perjury, to the ruin of his soul. C.

C

CHAPTER XXX. Ver. 2. Though of men I am the least learned, and human wisdom possess not: and though in science I have had no instruction, yet of holy things have I knowledge—(Hodgson). C.

Ver. 20. The eagle soaring high in air, its eye and appetite on earth, till, with the rapidity of lightning, it descends upon its unsuspecting prey.—The serjent scaing the lofty rock, where armies could not follow, and noiselessly and fatally smiting its victim.—The ship, impelled by iavisible winds, adopting innumerable

22 Ane angry man stirreth up strife, and a furious man aboundeth in transgression.

honour shall uphold the humble in spirit.

own soul: he heareth cursing, and bewrayeth

22 An° angry man stirreth up strife, and a rious man aboundeth in transgression.
23 A° man's pride shall bring him low: but mour shall uphold the humble in spirit.
24 Whoso is partner with a thief hateth his vn soul: he heareth cursing, and bewrayeth not.
25 The' fear of man bringeth a 'snare: 'but hoso putteth his trust in the Lord shall be fe.?'
26 Many seek the ruler's favour: 8 but every an's judgment come? 7 from the Lord.
27 An' uniust man is an abomination to the least of the nore powerful in salve showard from the lord. whose putteth his trust in the Lord shall be

man's judgment come? from the LORD.

27 An' unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

CHAPTER XXX.

1 Agur's confession of his faith. 7 The two points of his prayer.
10 The meanest are not to be wronged. 11 Four wicked generations.
15 Four things insatiable. 17 Parents are not to be despised.
18 Four things hard to be known. 21 Four things intolerable.
24 Four things exceeding wise. 29 Four things stately. 32 Silence in case of error the way to prevent wrath.

THE words of Agur the son of Jakeh, even 1 the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,1

2 Surely I am more brutish than any man, and have not the understanding of a man.

3 I' neither learned wisdom, nor have the knowledge² of the holv.

4 Whod hath ascended up into heaven, or descended? 'who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?3

5 ¶ Everyh word of God is *pure: the is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee; deny me them not before I die:

8 Remove's far from me vanity and lies; give me neither poverty nor riches; feed me with food 7convenient for me:8

9 Lest" I be full, and deny thee,9 and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.2

11 There is a generation that qurseth their father, and doth not bless their mother.

12 There is a generation that are *pure in their own eyes, and yet is not washed from their filthiness.

_P. jEc.7.18. See ch.18.

7 Heb. set on high. k Ps.62.12; ch. 19. 6, with 21.1. Ge. 43.14. Es. 8 Heb. the face of a

ruler.

/ Ge. 3.15. Ps. 15. 4;

/ Ge. 3.15. Ps. 15. 4;

139. 21; 119. 115. See ver.10.

CHAP. XXX.

CHAP, XXX.

a ch.31 x.Nu.24.3. 2

Pe.1.19-21.

1 See note * in second column.

b Ps.73.22. Job 71.12.

1 Co.15.9. Ep.3.8

1 Heb. Anow.

d In.3.13.R.0.10.6.

f Job 38. 4. &c. Ps.
104.3. &c. 13.8.7.14.

50.2.3. Is. 40.15. &c.

2 De. 38. 54. is. 9. 6;

8 This appears from Ro.10. do be a prophetical inquiry after Christ. What is Americal to the company of the column o

** Paris, 6; 18, 30; 19.

** If the **, purified**

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42 Ja. 5.16.
APS. 119. 20, 37. IS. 33.
15.
I Mat. 6. 11. 1. Ti. 6.8.
7 Hich. of my alleavance.
ST his is not a prayer
for a 'middle place.
macan's between oldermean's prayer against
temptation either by
the one or the other,
and a prayer for food
convenient, with satisfaction and contentiment in the allot
ments of Providence.

Ne.0.25.56 De. 23.
1531.20.23. Ho. 13.6.
Je. 5.
9 Heb. betie thee.
o Ps. 125.3
1 Sa. 22.0. Ro. 14.4.
1 Heb. Hurt not
with thy torgue.
2 De. 27.
2 Lu. 18. 11. &C. 18.
65. 5. Je. 2.35. Tit. 1.16.
2 This is not con2 This is not con-

aTI. 5. ch. 26. 12. Re. 3.

2 This is not confined to a mere protection for the servant of an earthly master, but for the servant. See Mat. 2, 10.

Ro. 14. A. And, be it specially remembered, that it was under an accusation laid against him as a ser-

A.M. cir. 3029. B.C. cir. 975.

vant before Jehovah that our Lord suffered at the hands of Caiaphas and the Jews.—C.

Jews.—C. 18.7.1. Hab. 2.4. IS.2. T.1765. SCH. 2.4. IS.2. T.2. IS.2. IS.2. IS.2. T.2. IS.2.
z5. d Ge.xvi.xxi. ch.29

& VENTALTI. Ch.29.

2 Job 12,7.1 Co.1.27.

8 Heb. wise made
wise, Job 33,1,&c.

7 Ch.60-9 Ec.9. 10.

6 Le. 11.5 Pa. 10.4.

18 J. 11.5 Pa. 10.4.

18 J. 11.5 Pa. 10.4.

19 Heb. gathered together,

j ch.22.29, Job 8. 13.

4.

* Of Agur, Jakeh, Ithiel, and Ucal, nothing is historically interest to the control of the contr

13 There is a generation, O how slofty are their eyes! and their eyelids are lifted up.

14 There is a generation whose teeth are as swords, and their jaw-teeth as knives, to tdevour the poor from off the earth, and the needy from among men.3

15 ¶ The horse-leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:5

16 The grave; and the barren womb; the earth that is not filled with water; and the fire

that saith not, It is enough.

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley6 shall pick it out, and the young eagles shall eat it.

18 There be three things which are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; "the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Sucha is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three things the earth is disquieted, and for four which it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat:

23 For an odious woman when she is married: and an handmaid dthat is heir to her mistress.

24 There be four things which are little upon the earth, but they are exceeding wise:8

25 Theg ants are a people not strong, yet they prepare their meat in the summer;

26 The conies are but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;9

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three things which go well, yea, four are comely in going:

30 A lion, which is strongest among beasts, and turneth not away for any;

31 A greyhound;2 and an he-goat also; and a king, against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, "lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth

courses, braving all dangers—then deceitfully 'reposing on her shadow' in port, as if she had never felt the wind or been tossed upon a wave.—The man secretly destring, and, undeterred by cold-ness or repulse, ardently wooing and winning the maid of his choice; and in the exercise of chastened and holy affections, not only conscious of no guitt, but fully assured of a blessing: these four are the emblems of the adulteress. As the cagle she on her prey descends: as the serpent she glides and poisons her victim; as the ship in the storm she is tossed by passions, yet seems ever in the calm of smiles and blandishments; and with all the ardour of youthful devotedness seeking the object of its hallowed affections will she pursue her guitty courses, and, by aid of a hard-ened conscience (her substitute for innocence), will she 'feast, and wipe her mouth, and say, I have done no wickedness.'—And

woe to the lamb when the eagle soars! and woe to the callow bird when the serpent glides! and woe to the sailor-boy who trusts the calm and never foresees the storm! and woe to the man who yields his peace and salvation to the persevering lures, the deceitful smiles, and the hardened conscience of an adulteress!

Col. 3, 5, 6; He. 13, 14; Re. 22, 15. C.

things as I have. Let me never be a busybody in other men's matters, but heedfully watch against the temptations incident to my own condition. Let me never be an id. spectator of what is around me: but whatever evil I observe, let me avoid, hate, and mourn Col. 3. 5.6; He. 13. 14; Re. 22. 15. C.

REFLECTIONS.—Let me thus always think meanly of myself, and highly of my God and Saviour, and of his works and Word: and be a good savour of Christ to all around me. Earnestly should I covet further degrees of holiness, but be regardless as to the comforts and enjoyments of this life, and content with such

butter, and the wringing of the nose bringeth forth blood; 'so the forcing of wrath bringeth forth strife.

CHAPTER XXXI.

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 10 The praise and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.2

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 Ita is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink;

5 Lest they drink, and forget the law, and pervert4 the judgment of any of the afflicted.5

6 ¶ Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.6

7 Let him drink, and forget his poverty, and remember his misery no more.7

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.8

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 ¶ Whoj can find a virtuous woman? for her price is far above rubies.9

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.1

12 She¹ will do him good, and not evil, all the days of her life.

13 She" seeketh wool and flax, and worketh willingly with her hands.

14 She' is like the merchants' ships, she bringeth her food from afar.

15 Shep riseth also while it is yet night, and

A.M. cir. 3029. B.C. cir. 975.

o ch.17.14; 10.12; 15. 18; 16, 28; 26, 21; 28, 25; 29.22;22.24.

CHAP. XXXI. 1 Heb. burden, ch. p. I. Is.13.1;21.1;22.1. .1.1. 2 Ti.1.5;3.15.ch.1.

A 2 T.I. 153.15.ch.1.

86.20.
2 See note * below.
b 15a.1.28.15.ap.15.
c ch.5.9.6.26.7.26.
HO.4.11.18.
d Ec.10.17. Ho.7.5.
Hab.2.5.
3 f.e.devoted to and before God.
e Hio.4.11. Le. 10. 9.
De.17.18.
ble.17.18.
The source of afficient.
p 25. 104.15. 1T. 5.
3-10.0.13.
e Heb.bitter of sout,
15a.1.15. 1 T. 5.
3-10.0.13.
e Heb.bitter of sout,
15a.1.15. 10 license

State of sout, TSa. 110. This is no license to seek oblivion of sorrow in wine and strong drink. On the contrary, it is an order to the king, to order to the king, to result of the sorrow of the sor

160. 16. 3013 by destruction.

Job 29.15, 16. Is. 1. 17. 1.e. 19. 15. Ps. 58.1. De. 11.6. Is. 11. 4. Zec. 7.9.10. Je.22.3,16. fch.12.418.2210.14. Ec.7.28. Re.12.1. Ca.6.

Ec.7.28. Ke.12.1.C.a.o.

§ o. "Who is he that hath found a virtuous wife?" From this verse to the end the verses are alphabetical, as if containing the primary elements and final sum of all domestic economy.—

C.

and mai sum of all domestic economy.

C. Epp. 5.73. Ac 13.22.
Lu. 1.6.1 PS 3.77.

1 He shall have no need of short.

And abundance he shall never lack.—
Hodgeon.

There words of Lem'in every lack no need of short.

Co. 15.58

The emblem of twactions, and greater regularity in arrangement. I regarded an alphabetical poem, each verse commencing in succession with a letter of the Hebrew alphabet. The poem profit of the Hebrew alphabet.

Ec. 2.18; 23.79 Ps.

2 ver. 18. Ps. 13.2. 16.

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A.M. cir, 2009.
B.C. cir. 975.
lein has well termed it 'a golden A B C for women.—P.

2 As we approach the equators, the days of the equators, the days of length; so that 'rising while it is yet might' becomes a common domestic occurrence. Besides, in warm climates lit. The common domestic occurrence. Besides, in warm climates lit. The word of the day; and it is therefore necessary to rise early—rest during the heat, and resume work in the common domestic occurrence. The whole work in the common dependent of the church, or a warning to the church (who is 'the bride, the Lamb's wife'), telling her to 'be instant in season, and over the common dependent of the church (who is 'the bride, the Lamb's wife'), telling her to 'be instant in season, and over the church (who is 'the bride, the Lamb's wife'), telling her to 'be instant in season, and over the church (who is 'the bride, the Lamb's wife'), telling her to 'be instant in season, and over the church (who is 'the bride'), the Lamb's wife', the sum of the sum of right-cousses,—C.

§ Jos. 15. 18. 19. Mat. 12. 14.1. 24.1.

eousness, —C.

9 Jos. 15. 18, 19. Mat.
13.44. Ca. 8. 12; 4. 16,
8 Heb. taketh.

9 I Pe. 1. 13. 1 Co. 16,
13. Ep. 6. 10. 2 Ti. 2. 1.

13. Ep. 6. 10. 2 T. 2. I. Phi. 4.13. 4 Heb. She tasteth. 5 Mat. 5. 16;25.4 Phi. 2.15;16, Jn. 12.36. \$\tilde{E}\text{Ex. 35.25,26}\text{. Tit. 2.} 12-14;3.8. \$\tilde{E}\text{S. 41. I. Ch. 19. 17.} He. 13, 16. 5 Heb. she spread-eth.

6 Or, double gar

ments.
v 1 Pe.3.3.4. Ro.13.
14.2 Co.1.12. Ac.24.16.
x De.16.18;21.19;22.
24. Job 29.7. Mat.19.28.

giveth meat to her household, and a portion to her maidens.2

16 Sheq considereth a field, and buyeth sit: with the fruit of her hands she planteth a vineyard.

17 Sher girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth4 that her merchandise is good: her candle goeth not out by night.

19 Shet layeth her hands to the spindle, and her hands hold the distaff.

20 She" stretcheth out her hand to the poor; yea, she reacheth⁵ forth her hands to the needy.

21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.6

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 Shea openeth her mouth with wisdom; and in her tongue is the law of kindness. 27 Sheb looketh well to the ways of her house-

hold, and eateth not the bread of idleness.7 28 Her children arise up, and call her bless-

ed; her husband also, and he praiseth her. 29 Many daughters have done svirtuously,

but thou excellest them all. 30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

CHAPTER XXXI. Ver. 1. Of Lemuel nothing more is known than what is here recorded: and where there is nothing errain, conjecture is of no service. The word signifies 'God with them;' and if rulers did but know and always feel by whom, and for whom, and to whom they reign, it would ever be the best description of that high office to which 'the powers that be are rediained of God.' C.

Ver. 22. Silk. Rather, linen. It is doubtful if silk was known m Western Asia till long after the time of Christ. C.

Ver. 26. This passage is a beautiful description of a good wife, given of the Lord; but its real excellency lies in being an emblem of the church, opening 'her mouth with wisdom,' and knowing sothing by her ministers but 'Jesus Christ and him crucified.' C.

REFLECTIONS.—What blessings might mothers be

ruinous when wealth, beauty, or parentage are preferred to real virtue and religion, in the choice of wives or hus What a scandal to human nature is it when wives become the plague, the reproach of families! or wives become the plague, the reproach of families! on when such as are virtuous and prudent are abused by husbands, unfaithful, drunken, imperious, cruel, outrageous, or churlish!—But infinite is the mercy that God, by his grace, has formed all who accept Christ into a living church, which, as the spouse of his Son, are made to answer this amiable and glorious

CONCLUDING REMARKS ON THE BOOK OF PROVERBS.

Solomon, we are told (I Ki. 4. 32), composed no less than three thousand properbs. As we count them, in modern verses, this collection does not contain so The conclusion therefore is, that many have been allowed to pass into many. The conclusion therefore is, that many have been allowed to pass into oblivion, and that we possess but a part. If it be so, this is in no way to be wondered at in the case of Solomon, since we are told (John 20. 30) that, even in the case of 'a greater than Solomon,' 'many other miracles' are stated to have been wrought, which were not specifically recorded by the evangelist. Next to the book of Psalms, the Proverbs of Solomon are most frequently quoted in the New Testament: and that, he it well observed, not merely as a treasure of moral precents but ment; and that, be it well observed, not merely as a treasury of moral precepts, but

ment; and that, be it well observed, not merely as a treasury of moral precepts, but as a direct revelation of JESUS as the wisdom of God and the power of God.

If considered merely as a collection of moral precepts for the regulation of fathers, mothers, children, and servants in families—or of kings, magistrates, and subjects in states—it contains more true practical wisdom than all the philosophers of Greece Rome, and more modern times, have ever been able to produce. Nor can there be any question that the ancient and most distinguished philosophers of Greece borrowed the principles of their moral doctrines from these proverbs; and have, in two respects, surpassed the modern deistical moralists: first. in the superjoity of two respects, surpassed the modern deistical moralists; first, in the superiority of origin, which no candid mind can possibly resist.—C.

their moral code; and, secondly, in the honesty wherewith they acknowledged the source from which they were borrowed.

The book of Proverbs seems naturally divisible into five parts:—1. The first nine The book of Proverbs seems naturally divisible into five parts:—I. The first nine chapters containing various instructions and excitements to the study of the true wisdom—the knowledge of JESUS CHRIST, 'the wisdom of God, and the power of God,' 2. From x.—xxii. 16, which contains what is properly called the Proverbs. 3. From xxii. 17—xxv. inclusive, containing paternal instructions, speaking as unto children. 4. Extends from xxv.—xxix. inclusive, consisting of detached moral precepts, and is distinguished by having been 'copied out' by 'the men of Hezekiah.' 5. Includes xxx. xxxi.; the former containing the prayer and instructions of Agur to Ithiel and Ucal: the other addressed to Lemuel by his mother.

The whole, if considered as a mere literary and philosophical monument of the Hebrews, in the days of their prosperity, would place them as far above 'Greek and Roman glory,' as the sun, in his brightness, is above a flickering and 'sickly taper;' while, independent of all external evidences, the height, the depth, and immaculate purity of their morals, present an internal illustration of their divine origin, which no candid mind can possibly resist.—C.

THE BOOK OF ECCLESIASTES.

To warn others, Solomon here (1) Represents the vanity and vexation which adhere to all created enjoyments; particularly to those in which mea ordinarily look for happiness; as human learning and policy, sensual delights, honour, power, and riches, or an empty profession of religion, ch. i.-vi. (2) Prescribes remedies against that vanity and vexation which attend those things; viz. sitting loose to them; enjoying them moderately, but never expecting much from them; acquiescing in the will of God concerning us in every event; remembering God in the days of our youth; and continuing all our life in his fear and service, with an eye to the future judgment, ch. vii.-xii. But in both parts the demonstrations of the vanity of things, and the prescriptions of remedies, are somewhat mixed.

[This book has been frequently represented as 'Solomon's penitential discourse, composed a little before his death; in which he recants and laments' his follies and departures from God. From whom, or at what time, this opinion originated in the Christian church, we are unable to say: nor is it of any importance to ascertain its origin. To say the least of it, it is altogether unsupported by any scriptural authority! It is also unsupported by any traditional Jewish authority. For the Talmudical writers ascribe the book, not to Solomon, but to Hezekiah; Kimchi, to the prophet Isaiah; while Grotius considers it to have been composed by order of Zerubbabel. Jahn refers it to a period posterior to the Babylonish captivity, and Zirkel to the times of Antiochus Epiphanes; and Jerome informs us, that, on account of some imaginary contradictions, the Jews, after the captivity, were averse to receiving it into the canon of Scripture, till more mature consideration convinced them of their error. That Solomon was the author, is apparent from internal evidence; especially from ch. 1. 12, 16; 2. 4, 6; 12. 9, 10. Of the Christian reader we ask specially that, when entering upon the study of it, he would lay aside all preconceived and unauthorized opinions about the date and object of the book, and come to examine it in a prayerful and teachable spirit. And this matter is more peculiarly necessary than may at first sight appear: for as he that views a landscape through a coloured glass, sees every object tinged with some colour that belongs not to the object, but to the glass; so he that commences the study of this book, under the impression that it is a record of Solomon's personal experience, retractation, and penitence—nay more, a kind of death-bed renunciation of the follies by which his wisdom had been stained—comes with a principle of interpretation that he brings to no other book; that is, an unauthorized determination about what the writer must intend, and not a simple inquiry into the meaning of what he actually says.

In humbly entering upon the interpretation of this book, we therefore cast away every opinion, however current and however supported, about the date and object of this book; and, by the grace of God, seek to ascertain the mind of the Spirit as revealed in its contents. C.]

CHAPTER I.

1 The Preacher showeth that all human courses are vain: 4 vecause the executures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it to be so in the studies of wisdom.

HE words of "the Preacher," the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.2

3 What profit hath a man of all his labour which he taketh under the sun?

4 ¶ Oned generation passeth away, and another generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth³ to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 Alli the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.4

8 All things are full of labour; man cannot utter it: "the eye is not satisfied with seeing, nor the ear filled with hearing.5

A.M. cir. 3029. B.C. cir. 975.

CHAP. I

CHART. 4.

& ver.12i.ch.7.27;12.

\$-10.F7.25.1.

1 In Hebrew, either high at gathers, or he that gathers, or he that gathers, or he that gathers.

& PS.39.56; 6a.9.10; 144.4. ch.10.8; 2.11.3; 71.7, 9.7, 26. Ro. 8. 20.

Mar.38.56; first two charter of this book bear the aspect of a personal confession, the record of the writer's experience. The great burden of it is the sacrot of the same
1.21. FS. 49.10,17. i T1.
6.7.
d Ps. 89, 47, 48; 90.10.
Job 14.20. Zec.1.5.
e Ps. 104.5; 119.90. 2
Pc. 3.10-13, ver.9.
g Ps. 19.5.6.
3 Heb. Panteth.
h Jn. 3.8. Job 37. 9,17;
38.24. Ac. 27, 13, 14.
i Job 38. 10. Ps. 104.8,
9;107.26, 35.

f Job 38. 10. 18. 104.0. 9
9. 109. 26. 35. 4 Heb. return to go.
f ver. 9, 10; ch. ii. iii.
vi. with 1 Co. 2.9. Phi.
3.8-14(4.11.12.
k Pr. 27, 20.
5 The meaning

B.C. cir. 975.
seems rather to be,
'All words become
weary; human misery
is so great—human
experience so sad
and uniform, that
when we attempt to
describe it in words
the recitalnot unter it.—P.
/ch. 3-14,15; 6,10; 7,
10 CG-8, 22, [e. 31, 35,
36, 28, 22, [e. 31, 35,
36, 28, 24, 35,
M.Mat. 5, 124,35, 38.

m Mat. 5. 12; 23, 32, ver.9. Lu. 17. 26-30. Ac. 7. 51. n Ps. 103. 16. Job 18. 17. Pr. 10. 7. ch. 2. 16.

17.Pt.100.7ch.216.

6 Hengsvenbergtranslates: No memorial have they of
old; nor shall they
who are to come have
any remembrance of
those that shall come
of this wond dream
of this wond dream
marks, is to possess
the immortality of
renown. Even this
barren consolation is
bere taken away, and
so a conclusion is
one to be
thought contained in
the start and has
no profit of all the
takent bunder the sun.
and
so which he
takent bunder the sun.

See were **Ki.

ø See ver. z. z Ki. 4. z,2z. Pr. z. z;25, z. Pr.2.3,4;4-7. Ep 5, 15.1 Ki.4-33. Ps.111.2, g Ge.3.19.ch.3.10. 7 Or, to affict them. F Ac.4.28, ver.17,18; ch.2.11,17,26.1 Ki.4.29

ch. 2.11,17,20.1 S. 3. ch. 7. 13, with Is. 42.16. Job 11.6. 8 Heb. defect. t Ps. 4.4;77.6.

9 The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing

under the sun.

10 Is there any thing whereof it may be said, See, this is new? "it hath been already of old time, which was before us.

11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.6

12 \P I° the Preacher was king over Israel in Jerusalem:

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: 4this sore travail hath God given to the sons of man, to be exercised there-

14 I' have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 That which is crooked cannot be made straight; and that which is wantings cannot be numbered.

16 It communed with mine own heart, say-

CHAPTER I. Ver. 2. Vanity—a vapour, emptiness, an object destitute of real good, a statement destitute of truth—an idol, because destitute of that life and power which its ignorant worshippers ascribe to it. C.

Ver. 4. For ever. This earth abideth through 'all generations.' and 'we, according to God's promise, look for new heavens and a new earth,' 2 Pe. 3. 13, so that the earth literally 'abideth for ever.' C.

ver. C. Ver. 9. There is no new thing under the sun. There is no-thing new in nature, in moral principles, in sciences, or in arts. New discoveries are but the adoption of principles already in full operation in nature, or the revival of things forgotten. New combinations and applications, however, of old principles there may be, and this is the utmost novelty that human ingenuity may claim. C.

Ver. 13. I gave my heart to seek, &c. Not by vain philosophy, falsely called wisdom; but by that which begins in the 'fear of

the Lord,' and embraces all that is revealed of the 'manifold wisdom of God' in Jesus Christ, Ps. 111. 10: Ep. 3. 10. C.

Ver. 15. A world where everything crooked, inconvenient, annoying, adverse, could be made straight—and where everything wanting in wishes, desires, accomplishments, possessions, could be obtained—would not be suited to the present fallen state of man. God has therefore in mercy, while he inflicted the curse, suited this 'sore travail' as a check to the natural and a discipline to the renewed man. C.

Ver. 17. Madness—sometimes applied to great and unreasonable anger; more frequently to persons who understand and can discourse well upon all subjects but one. And such ever is the mere intellectual and moral man, wise upon all subjects but one, the knowledge of God in Christ, i Co. 1. 18–24; 2 Co. 5. 19, 20. C.

pleasure is short-lived, that fame soon passes away, that wealth cannot prolong life, that no source of human enjoyment is or can be lasting. The more man knows of these things—the more he reflects upon them, if he have no higher source of happiness, the more miserable must he become. P.

REFLECTIONS.—How feelingly a true penitent, from his own experience, preaches that vanity and vexation which attend created enjoyments! All things indeed in nature concur to manifest this humbling truth, though it is very hard to convince most men of it: for, can discourse well upon all subjects but one. And such ever is the mere intellectual and moral man, wise upon all subjects but one, the knowledge of God in Christ, I Co. I. 18-24; 2 Co. 5. 19, 20. C.

Ver. 18. The reason of this is that human wisdom can only demonstrate the vamity of all earthly things. It proves that ing, Lo, I am come to great estate, and have gotten "more wisdom than all they that have been before me in Jerusalem; yea, my heart had great' experience9 of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

CHAPTER II.

1 The vanity of human courses in the pursuits of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 4 Nothing better than joy in our labour; but that is God's gift to the

The vanity of human labour, in leaving it they know not to whom. At Nothing better than joy in our labour; but that is God's gift to the good only.

I SAID^a in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.

2 I^c said of laughter, It is mad; and of mirth, What doeth it?

3 I^a sought in mine heart to give myself anto wine, (yet 'acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their 'life.'

4 I^g made me great works; I huilded me houses. I planted me vinevards:

houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

6 Ik made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had servants born in my house; "also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 Io gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: PI gat me men-singers and womensingers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 Sog I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And^r whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, tall was vanity and vexation of spirit, and "there was no profit under the sun.

A.M. cir. 3029. B.C. cir. 975. A.M. cir. 3029. B.C. cir. 975.

u 1 Ki.3.12; 4.29-31; 10.7,23,24-ch.2.9. v Job 7.7.He.5.14. 9 Heb. had seen much. x ch.2.12; 7. 23, 25. 1 Th.5.21. ych.12.12.1 Co.1.20, 21.1 Ti.1.4.

ch.7.2-6. d Pr.20.1.1 Sa.25.36.

2 Not to give him-self to intemperance, but to the examina-tion of the vaunted enjoyment of wine-bibbers.—C

J Je. 39. 4. 1 Ki. 4.33. Ca. 4.12-16;5.1;6.2.

Ne.2.14.Ca.7.4. 11 Ki. 4.26,27, Ezr.

hieb. sons of my

CHAP. II. a Lu.12.19.... 16,17. bch.8.15:11.9. Is.50. 11. Ja.5.5 Tit.3.3. c Am.6.3.6 Pr.14.13. 2 Lu.12.19,20. ch. 1

and glory are not under the sun, the limit of this life and world, to which Solomon's inquiry is here confined. See ch. 13. 2.3.1.18.20,22.—C. 7. 1 turned myself from my profiless and vexations labours, to record the conclusions of wischess and denounce hand denounce hand denounce himself from his career of experimental pleasure, to draw a complex of the considered wisdom, madness, and folly in their relations to each other. He estimated their fried. He considered wisdom, madness, and folly in their relations to each other. He estimated their file estimated their did not discard discount He kept it with him, and used it in all his assays.—P. 9 Or, in those then grant which have been at. 2 17.20.1.1 Sa.25.36. ch.1.17. 1 Heb. to draw my flesh with mine

9 Or, in those thing: which have been at ready done. x Pr.i.-ix.;10 1;14.1. ch.7.4-6,12. Mal. 3.18;

1,2. 1 Heb. that there is

dom more than in Joley, 197.17.24.ch.8.1;10. 2.3 PS.49.10.ch.9.23, 11:6.8. 2 One event.—Vanity, revastion, and death, 'To each his sufferings: all are men, condemned alike to groan; the tender for another's pain, the unfeeling for his own.—C. 3 Heb. knowned.

8 Heb. happen

"."-P.

"" Ge.11.4 Da.4.30.

"" I Ki.7.1.2; 9.1.15
19, with Ps.49.11. Job

21.21.

"" Ca.1.14;8.11;7.12.

house,
1 Ch.27.29-31. Job
1.342.12.2 Ki.3.4.
ø 1 Ki.0.14.26; 10.10,
14.21,22.27.
\$ 252.19.35. Ezr.2.
65.
6 Heb. musical instrument and in-

To Heb. musical instrument and instrument, Am. 6, 5, 2(h.9.11.)

9 ch.1.16. 1 kl. 3.12, 1314-3010.7,23

7 ch.11.9; 3.22; 5.18; 90. Ju.14.2.ver.24. Pa. 126.2.

3 1 Ju.2.16, 17, ver.1, 17,19,21-23,20; ch.1.2, 3, 14(3).3.104.4, 10(5,13)6. 6.21. 6 Not to cause his heart to despair of #ch.11.8. # 1 Ti.6.6.

"This is no Epicinal and success being all success and success being all success bei

12 ¶ And ¶ turned myself to behold wisdom, and madness, and 7folly.8 for what can the man do that cometh after the king? even that which hath been already done.9

13 Then I saw *that wisdom1 excelleth folly, as far as light excelleth darkness.

14 They wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also *that one event2 happeneth to them

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me;3 and why was I then more wise? Then I said in my heart, that this also is vanity.4

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is, in the days to come shall all be forgotten: and show dieth the wise man? as the fool.

17 Therefored I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I. had taken⁵ under the sun; because ^hI should leave it unto the man that shall be after me:

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity.

20 Therefore I went about *to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 There is nothing better for a man, than that he should eat and drink, and that he should make his souls enjoy good in his slabour. This also I saw, that git was from the hand of

25 For who can eat, or who else can hasten hereunto, more than I?

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy:

God, are credited by us. Take heed, my soul, never more to esteem or desire them as God; never more depend on or delight in them as thy God. If, by all If, by all my labours for human knowledge, I can neither satisfy my mind, rectify my nature or lot, nor amend the world, let me study to know Christ and him crucified; thus shall I be changed into the same image from glory to glory. And let this knowledge, which is eternal life, be the chief object of my pursuit.

CHAPTER II. Ver. 1. Enjoy pleasure. Not sinful pleasure,

for then could not wisdom remain, see ver. 9; but the legitimate pleasures derived from useful labour, permanent improvements, and the social intercourse of well-ordered society. C.

Ver. 3. To lay hold on folly.

That childish pursuit of toys and amusements, to the rejection of more important objects and pursuits—and which must be seized and examined 'as it flies,' because ever changing in object and fashion. C.

Ver. 8. The last clause some are disposed to translate 'wives and concubines,' a sense to which the words may be strained; but which the wisdom claimed in this inquiry, ver. 9, could by no means tolerate. C.

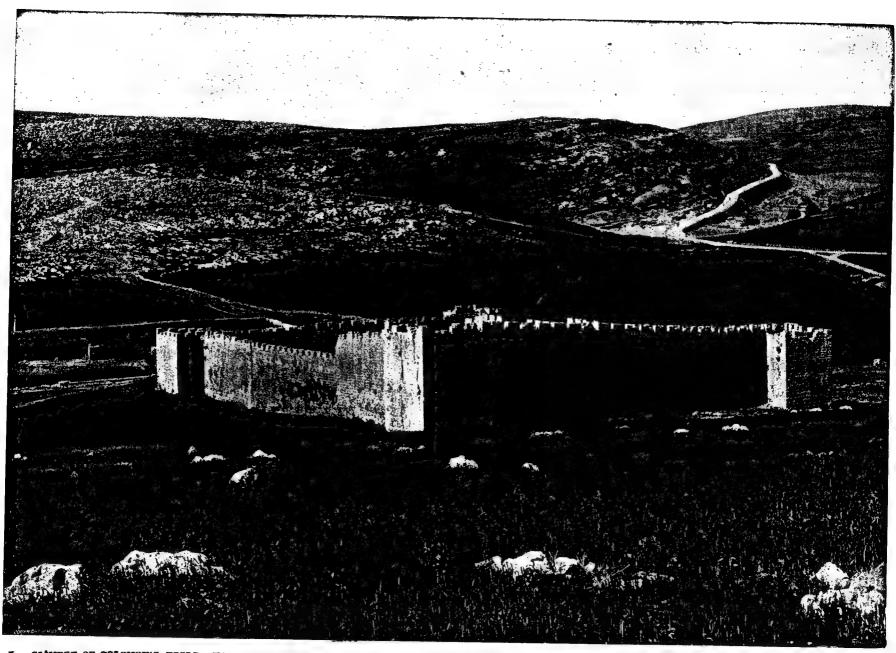
which the wishow training in this inquity, ver. 9, could by means tolerate. C.

Ver. 11. How is the joy of ver. 10 to be reconciled with the vexation of ver. 11? Simply thus: all this joy, so far as derived from all his labour, was, when examined by the light of wisdom,

nothing but vanity, because it had no real profit; and nothing but vexation, because inseparably mingled with disappointments. C. Ver. 17. Therefore I hated life. But not with the hatred of a selfish misanthrope or exhausted sensualist, for where then had been wisdom? ver. 9; but with the hatred of a well-instructed and experienced believer, according to the word of our Lord, Lu. 14. 26; Jn. 12. 25. C.

Ver. 23. And a merciful dispensation it is, though arising out of the curse; for the heart, when it findeth 'no rest in the night,' is thereby instructed to draw near to Jesus, who alone can give it rest, Mat. 11. 28. C.

Ver. 25. The best Hebrew MSS. concur with the evident sense of the passage, in reading for 'more than 1 'without him,' that is, without God's gift. C.



GLIMPSE OF SOLOMON'S POOLS. [ECCLESIASTES, fi: 6.]—"I made me pools of water to water therewith the wood that bringeth forth trees." There are three of these pools, and we see in the picture, a sort of half castle and half tavern, which is said to be of Saracenic origin. To the west of this there is a which with three others, supplies the pools with water.

These pools are partly excavated in the rocky bed of the valley, and partly built of large stones. They are so arranged that the bottom of each pool is higher than the top of the one next below it. In this way it is possible to fill every pool with water. According to Josephus, there was a city near Bethlehem which had gardens and rivulets of water, to which Solomon was in the habit of taking a morning drive. These pools are about three miles southwest of Bethlehem.

but to the sinner he giveth travail, to gather, and to heap up, that the may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER III.

1 By the necessary change of times, vanity is added to human tra-nil. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

O every thing there is a season, and a time to every purpose under the heaven:1

2 Ab time to be born, and a time to die: at time to plant, and a time to pluck up that which is planted:

3 Ad time to kill, and a time to heal: a time to break down, and a time to build up:

4 Ag time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 Ah time to cast away stones, and a time to d a time to get, and a time to lose: a time dation and a time to get, and a time to lose: a time dation and a time to get, and a time to lose a time dation and a time to lose a time dation and datio gather stones together:3 a time to embrace, and a time to refrain from embracing:

to keep, and 'a time to cast away:

7 A time to rend, and a time to sew: la time to keep silence, and a time to speak:

8 Aⁿ time to love, and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 Ip have seen the travail, which God hath given to the sons of men to be exercised in it.7

11 ¶ Heq hath made every thing beautiful in his time: 'also he hath set the world' in their

in his time: 'also he nath set the world in the heart, so that 'no man can find out the work that God maketh from the beginning to the end.

12 ¶ I' know that there is no good in them, but for a man to rejoice, and "to do good in his 3.6th 1.7th 1.9th 1.4th
13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.9

/ Job 27.16,17.Pr.13.

CHAP III

CHAP. III.

a ver.17;ch.8.69;14.

1 In the division of
the book commencang here and terminating at ch. 6.9, the
starting-point of the
philosophic inquirer
is different, but the
result is the same.
Peace in this world is
to be secured not

9. g Ro. 12. 15, Mat. 9. 15. Re. 19. 1. Ps. 30. 5; 126.5,6;150.4. Jn.16.19, 20.

C. i Ex.19.15. Joel 2.16. 1 Co.7.3-5. Ca.2.6,9. 4 Heb. to be far

6 To rend a gar-ment in sorrow, as was customary with the Jews.—C. John 21, Br. 39, 1,0, Am. 5-10, 13, Pr. 17, 28, Is.58.1. John 32.4, &c. n Ex. 30, 12. Lu. 14, 20, 26, Ps. 139, 21, Re. 2. 2.

2.

o Mat. 6.27; x6.26.ch.
1.3;2.11. Ps. 127, 2.

p Ps. 111.2. ch. 1.13.
14.
7 See note on ch. 1.

15.—C. q Mar. 7. 37. De. 32. 4. r Ps. 10. 1-6. Ro. 1719.

Phil 4.4,5.ch.2.449,
-7.9.r.Co. 15,58:r.O.3r.
Ga.6.9,r.O. Lu.1.75.
W PS.37-3.
v.ch.2.24/7.9.PS.128.
2, with 6.2.
9 Let no one pervert these words to the sanction of unhallowed luxury.

B.C. ctr. 975.

There is nothing good, but as it is done or enjoyed 'to the glory of God.' See ch. 2.4. Sotopossess and enjoy is, however, not a called check it is of grace. 'it is the gift of God.' -C. x Ja.1.17, Ro.11.36. Ps. 119.90, or. ch. 1.4. Je. 31.85.46.34.30, 20. 21. y Pr. 30.6.18.10.5.15. Jn. 19.10.11. x Is. 50.76.10. Ps. 64. 9. He. 12.82.89. Re. 15. 4ch 12.13. a ch. 1.93 ver. 14.

b ch. 5 8, Je. 5, 1,2, Ps. 58, 2;82,2, ch. 5, 18, Is. 1, 21-23; 59, 14, Mi. 2, 2; 7, 3, Zep. 3, 2, ch. 10, 4, 5, 5, 6, 6, 7, 3, 1, Re. 20, 17, Mat. xxv. Jude 14, 15, Ro. 2, 6-10.

d ver.1. 4 2 Or, that they might clear God, and see, &c., Ps.51.4. Ro.

5 Heb. of the sons of man.
6 Heb. is ascending, ch.12.7.
Thow few seem to know or care about their immortal spirits!—C. ich.2.24(3.12.13) 5. 18;8,15;9.7. 18;8.15;9.7, j Job 14 21, Is.63.16, ch.6.12;9.12;8.7,

CHAP, IV. a Is.50, 13-16, ch. 3, 16; 5, 8, Mi. 2, 2; 3, 2, 3, Job 24, 7-12, La.1, 2, 9, 16, 17, 2 Ti.4, 16, Ps.69

14 I know that whatsoever God doeth, "it shall be for ever: "nothing can be put to it, nor any thing taken from it: and God doeth it, *that men should fear before him.

15 Thata which hath been is now; and that which is to be hath already been; and God re-

quireth that which is past."

16 ¶ And, moreover, bI saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work.

18 ¶ I said in mine heart concerning the estate of the sons of men, that2 God might manifest them, and that they might see that they themselves are beasts.3

19 Forg that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence4 above a beast: for all is vanity.

20 Allh go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man⁵ that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 \P Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

CHAPTER IV.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wijulness.

CO Ia returned, and considered all the op-D pressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of

REFLECTIONS.-Numerous are the contrivances of men to find that in creatures which they should seek and can only find, in God himself. But how vain and vexing are their diversified, their unnumbered, their utmost attempts! Till our souls return to God in utmost attempts! Till our souls return to God in Christ, as our ALL and IN ALL, they will be always like birds wandering from their nests. Thrice happy are they to whom God gives grace to take all things from him; to enjoy him in all things, and all things in him; and to use all things for his glory, and as means of attaching their heart to him and his ways.

CHAPTER III. Ver. 1-11. However disjointed, useless, and afflictive the events of Providence may appear to us, God has connected them together in the most amazing beauty and harmony, and orders the season of each as tends most to advance his glory and the good of the people. And whateverworldly wisdom men may have, they will never be capable of comprehending the astonishing extent of the mysteries which God exhibits to their view in his works of creation and providence. 12, 13. It is therefore best in itself, and a benefit from God, to use worldly enjoyments moderately, and to improve them for the advantage of others. 14. God, in his wisdom and providence, seeks to train and discipline men in righteousness, and therefore we ought not to quarrel with but kindly submit to his pleasure. 15. In every age God, by new returns of things, governs the world with great uniformity of appearances. 16, 17. The very power which he has bestowed upon men as a remedy for grievances, is often

used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself, in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 18-21. Affected with these views, I wished that God would make men, particularly those who haughtily oppress others, to consider how mean and brutish they are, and to ponder the nature of that immortal soul which chiefly distinguishes them from beasts, whose life entirely vanishes in death.

Ver. t. 'A time for every purpose,' unfavourable as well as favourable to the man that thinks to get profit of his labour; that is, solid, abiding satisfaction, which he can call, and keep as his own; the one stands at all times over against the other, Ec. 7.

is, solid, audding satisfaction, which he can can, and keep as mis sown: the one stands at all times over against the other, Ec. 7.

14. C.

Ver. 2. A time to plant, &c. Among the horrors of war is the destruction of woods. A great man who had been at much pains to ornament a wild mountain district with buildings and trees, exclaimed when all had been destroyed, 'I care nothing for the house—I can soon raise a new one; but the trees! then will they be grown again!—Note, How grateful should a people be when a land continues to enjoy peace and advance in improvement! This also is of God. C.

Ver. 8. A time to hate. Not a time permitted to hate, but which the carnal mind so perverts, Tit. 3. 3. C.

Ver. 11. More correctly, 'He hath also set eternity in their heart, so that no man can find out the work that God doeth from the beginning to the end.' Luther remarks on this passage: 'Man cannot hit upon the work which God does; that is, no man can know beforehand the hour which is ordained above; and however much he may plague himself, he can never know when it will begin or come to an end. It behoves us therefore to say, O Lord, to thee belongs the supreme direction, in thy hand it rests entirely to order and settle everything in the future; under thy control is my life and my death; so long as I need my life, so long thou givest it. And inasmuch as in respect of them no care or thought is of any use, I will act then in regard to other gifts,

using them as they come; care and anxiety I will cast to the winds, and commit all to thee. "P.—Everything beautiful. Among the innumerable evidences of the being and goodness of God, is the beauty which he has so widely diffused. The heavens, the earth, the plants; the birds, the beasts, the insects, the fishes; the eye of affection, and the smile of friendship—all are beautiful—so suited not merely for being, but for well-being, that it is impossible for any but the fool, Ps. 14. 1, to observe them, and remain insensible to the perfections of the Maker of all. C.

Ver. 19. God shall judge the righteous and the wicked. From the present unequal distribution of good and evil, some philosophers have attempted to deduce the doctrine of a future judgment; while others have replied, that if the distribution have continued unequal through so many thousand years, there is therefore the more reason to conclude it will so continue for ever. In the face of this incapacity on the one hand, and sophistry on the other, revelation shows it to be not a questionable inequality of good and evil, but the long-suffering of God with sinners; and establishes the doctrine of future judgment upon his word of truth, and attributes of wisdom and justice. C.

Ver. 22. Rejoice in his oven works. True joy in a man's own works lies (i) In the humble ackfowledgment that he is 'an unprofitable servant,' Lu. 17. 10, for joy ariseth not from a proud assertion of merit. (2) In discovering that while his own works produce no righteousness, a believer is 'justified without the deeds of the law.' Ro. 2.8. (2) In finding that, in all he has wrought, not he but grace has been the real worker, I Co. 13. 10. C.

REFLECTIONS.—We live in a world of changes; but

REFLECTIONS.—We live in a world of changes; but all things outside man's will are governed by God's will. It is absurd then to choose it for our portion, or to take up our restinit. Readily should we believe, that whatever God has given us is best for us, accommodate ourselves to it, and wait with patience for the full unravelling of what seems intricate and perplexed. Yea, to be entirely satisfied with God's providential disposals is highly accommendate. posals is highly necessary, as they neither can

their oppressors there was power, but they had no comforter.

- 2 Wherefore I praised the dead which are already dead more than the living which are yet alive.
- 3 Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun.2
- 4 ¶ Again, I considered all travail, and every right 3work, that for this a man is envied of4 his neighbour. This is also vanity and vexation of spirit.
- 5 The fool foldeth his hands together, and eateth his own flesh.
- 6 T Better's is an handful with quietness, than both the hands full with travail and vexation
- 7 Then I returned, and I saw vanity under the sun.
- 8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

 9 Two are better than one; because they have a good reward for their labour.

 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

 11 Again, if two lie together, then they have heat: but how can one be warm alone?

 12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

 13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished. The food of the said of a more than an old and foolish king, who will no more be admonished. The food of the said of a moniton said of a more than a said of a said of a more than a said of
b Job 3. 17, &c.; ch.

b Job 3. 17, &c.; ch. 6.3.
ch.6.3. Job 3.11,16, 21TO.18,19.
2 This verse is closely connected in sense with the preceding, and may be translated as follows: che che che living), him that hatt not yet been, that hath not seen the evil work that is done under the sun.

-p.

-P. d ch.1.14; 2.11; 3. 16;

envy of a man from, g Pr.6. 10; 12, 27; 24, 33;13.4;20.4, h Pr. 15. 16, 17; 17.1; 16.8.Ps. 37.16.1 Tl.6.6.

* Pr. 27. 20. Is. 5.8. x Jn.2.16. Hab.2.5.9.ch. 5.10:6.2

#Ge. 2.18, Pr. 27, 17, I Co. 12, 18, Mar. 6,7, Ex.4.14,15; 6, 26; 31, 6, Co. 12. 18. Mar. 6.7.
2.4.14.15; 6. 26; 31. 6.
1ag. r. 14. Ac. 13. 2.
1 Job 4. 3. 4. He. 10.
4 Ju. 7. 21-23.
** 1 Ki. r. 12. Ep. 2. 19.

* 2 Sa. 15. 12, 13; 20. 2 1 Ki. 1. 5, 7, 40; 12, 10, 16. £ ch.1,14; 2,11,17,20

CHAP V

a Ex. 3-5.2 Ch. 26.16. Ps. 89.7. Jos. 5.15. 1 Pe. 2.1, 2. Ac. 10, 33. Ja. 1. 19, 21. b 1 Sa. 15. 22. Ps. 50. 8, 9. Is. 1.11-15; 66. 3. Ho. 6.6. Pr. 15. 8; 21.27. Je. 7. 9, 10.

6.6. Pr. 15. 8;21.27, Je.7,

CGC. 18.27, 30, Ps. 39,

1105, 33;176, 11.

1107, word.

2 God is in all the earth in presence, but in heaven in visible and acknowledged glory; and as much above the worshipper as the heavens above the earth.—C.

d Pr. 10.19, Mat. 6.7, ver. 3,7.

ver.3,7. e Pr.10. 19; 15. 2. ch.

ver.3,7.

e F1.10. 19; 15. 2. ch.
10.3,14.

8 "For as a dream
cometh, &c., so comcometh, &c., so comdid speech
throughout,
younger,
yo

s' Ac. 5. 4. Pr. 20, 25. 1 AC. 5.4. P. 20, 25, De. 23.22.

j ver. 1, 2, Ja. 1, 12; 3.2.

å 1 Tl. 5.21. 1 Co. 11.

10, or Mal. 2, 7. Le. 5.4,

5. He. 1.14.

6 Angel. The ministering priest, Mal.

12.7.—C.

istering priest, Mal. 12,7—C.
/ De. 28, 15, &c. 7.
/ De. 28, 15, &c. 7.
/ The 28, 25, &c. 7.
/ The 28, 25, &c. 7.
/ The 28, &

82.1;83.10; 22.3; 24.3; 33.13-15; 7 PS.95.3; 8 PS.104.14,15; 2 Ch. 26.25-24.1 Ki.4.7-23, 2 Ch.26.10; 4 Mat.6.16,24.8; 7.1 Ti.6.10, ch.6.7;4.8; 2 Ki.21.6.Pr.30.15;

15 I considered all the living which walk under the sun, with the second childs that shall stand up in his stead.

16 There's is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. *Surely this also is vanity and vexation of spirit.

CHAPTER V.

1 Cautions against abuse in divine service, 8 against murmuring at oppression. 9 The vanity of riches. 18 Joy in riches is the gift of oppression, God.

If EEP thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

2 Bee not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few.

3 For a dream cometh through the multitude of business; and 'a fool's voice is known by multitude of words.3

4 When, thou vowest a vow unto God, defer not to pay it; "for he hath no pleasure in fools: pay that which thou hast vowed.4

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before *the angel, 5 that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities:6 buto fear thou God.

8 ¶ If p thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king himself is served by the field.

10 Het that loveth silver shall not be satis-

be altered. And let us study to answer his end in his providences, which is to make us truly religious. Amidst all the changes which we either feel or fear, let us believe and acknowledge the inviolable steadiness of his government. Let us constantly live in the faith of his future judgment of the world, that no oprender us proud, mischievous, or impious. Let us always maintain a deep sense of our own meanness, stupidity, and unruliness before God; and study to use whatever God gives us far our own comfort, and for the real bounds of other real bounds to gives us the real benefit of others.

CHAPTER IV. Ver. r. From viewing the various works and judgment-seats of men, and the common graves of all living things, if returned to examine the oppressions produced in these works, and legalized by the imperfect administration of human fustice; and I found the oppressed and the oppresser alike comfortless.—Note, The books of Judges, of Kings, and of the Prophets abundantly testify, that when a people are oppressed, it is by God's judgments upon their sins; while the examples of Pharaol, Jeroboam, Belshazzar, and others, equally testify that the oppressor is judicially given over to his own ways, that he, in his turn, may become a warning to others in power. C. Ver. 9. Almost all great works have been accomplished by two united spirits. Moses and Aaron, Joshua and Caleb, David and Jonathan, Elijah and Elisha, are striking examples in the Old Testament: and our Saviour is recorded in the New Testament to have sent his disciples 'two and two,' with his divine message of salvation. C.

Ver. 16. 'There is no end to all the people, to all by whom he is made a leader: but they that come after shall not rejoice in him.' That is, the popularity even of the son, not of an old and foolish, but of a young and wise king, may soon pass away: such is the instability of human opinion, and the vanity of human praise. C.

REFLECTIONS.-Into what a hell hath sin turned our earth! Men are often proud of transforming themselves into devils for tormenting their brethren. through want of help and comfort, a man's life is made worse than death or non-existence. And desperately wicked are men when even right and useful works do but rouse their envy. But great is the mercy that God, with whom every right work is accepted, will be our final Judge. Let me then be diligent in business, and work the work of God while it is called to-day. Sloth of any kind tends to make men poor and miserable. But unhappy are they who are selfish and covetous: and who, without any temptation, deny themselves the comforts of life, and make themselves slaves to busi-It is absurd to covet all to themselves, when friendship and social connections are much more calculated to their help, comfort, and improvement. Kings are often but a plague to themselves and their restless people; and tottering honours are rather burdens than advantages.

CHAPTER V. Ver. 1. Keep thy foot. An allusion to un- 1120

covering the feet in the sanctuary of God's presence, Ex. 3.5. The emblem of putting off earthly thoughts and defilements, as it is written, 'Having these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.' C.

Ver. 6. Suffer not thy mouth to cause thy flesh to sin. Let no rash vow of your lips become the occasion of tempting you to any of the works of the flesh, such as covetous regrets after what you have vowed, or proud rivalry in religious offerings with your richer neighbours. See 1 Jn. 2.16; Ga. 5. 10. C.

Ver. 9. The profit of the earth is for all. The poor often enjoying, through an eager and healthy appetite, more than the rich who never knew hunger. So equally does God distribute his favours, and so many the compensations for human wants, ver. 12. C.

REFLECTIONS.-Fearfully are men subjected to vanity; it enters not only into all their outward possessions, but even into their worship! Great need have we to take heed to our hearts, to our lips, and to our whole behaviour, in our religious performances, that they may not become means of dishonouring God and destroying ourselves. But, alas! often are they performed in a foolish and inconsiderate manner, our minds being no more serious in them than in an idle dream; and vows are often rashly made, and no less readily broken, in the view of Jesus and his angels and readily broken, in the view of Jesus and his angels and ministers. Very necessary is the constant faith and deep impression of God's greatness and omniscience, and the future judgment, to make us serious and cirnied with silver; nor he that loveth abundance with increase. This is also vanity.

- 11 When goods increase, they are increased that eat them: "and what good is there to the owners thereof, saving the beholding of them with their eyes?
- 12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.
- 13 There is a sore evil which I have seen under the sun, namely, *riches kept for the owners thereof to their hurt.
- 14 Buta those riches perish by evil travail:8 and he begetteth a son, and there is nothing in his hand.
- 15 Asb he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.
- 16 And this also is a sore evil, that in all or a Saviour.—c. gch.2.245.12.13.22; points as he came, so shall he go: and owhat leads of the wind?

 Heb. there is a good which is comety.
- 17 Alla his days also he cateth in darkness, and he hath much sorrow and wrath with his sickness.1
- 18 ¶ Behold that which I have seen: git is good and comely2 for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days3 of his life, which God giveth him; for it is his portion.
- 19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; ithis is the gift of God.

 20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart. The wealth of the conclusion of vanities.

 1 The vanity and misery of riches without use. 3 Of children, 6 and of the conclusion of vanities.

 rather to future joys.

 **Exa3 as De. 28.8 as riches and wealth, and hath given him power

1 The vanity and misery of riches without use. 3 Of children, 6 and old age without riches. 7 The vanity of sight and insatiable desires. 10 The conclusion of vanities.

THERE is an evil which I have seen under the sun, and it is common among men;

2 Ab man to whom God hath given riches,

A.M. cir. 3029. B.C. cir. 975.

- c ch. 1.2, 14; 2,21-23;
- # I Ki, 3.13,4.22,23,
 # Pr.23, 58, 197,2
 # Ps.48,127,2
 # Ps.48,127,2
 # Pr. L 19, 32; 30, 9, Lu, 16, 19, 1 Ti, 6, 9, 10, 12, 26, 7); 5, 1, 2, 4-6, 1
 Ki, 21, 7, 13,
 # Job 5, 5; 20, 15-22; 16, 5-21, 16, 5-21
- # Job 5. 5; 20. 15-22; 18.5-21.

 8 Many in luxury, debauchery, gaming, and ambition, have and ambition, have more travailin spend-ing their wealth than had their fathers in acquiring it.—C.
- Job 1.21, Ps. 49.17. Pr. 11.4.1 Ti.6.7.
- Pr. 11.4. T. 11.6.7, 9.17.
 Pr. 11.4. T. 11.6.7, 9.17.
 P. 12.7. Pr. 23, 5;
 11.0.9. Ho. 8, 7, ch. 1.3.
 B. Laboured for the fattery of fool—the éctat of fashionable prodigailty—for false friends that forsook him in his reverse of that pass the wind that pass the wind that pass of the fatter of the
- e Pr. 1.27-29.

 1 Sad regrets in contemplating an ill-spent life, a shattered constitution, a ruined estate, begared children, and a dreaded eternity, where his darkened heart refuses to look for a Saviour.—C.
- good which is comely, &c.

 8 Heb, the number of the days.

 A ch.3.22; 2, 22; ver.

 10,

 i ch.2.24; 3.12,13;6.2,

 De.8.18.1 Ki.3.13.
- 4 See the exposi-tion of similar passa-ges in the note on ch.
- 2.24.—C.
 j ver.18;ch.2.22,
 5 Or, Though he
 give not much, yet he
 remembereth, &c.
- 6 He, contrary to the experience of the hxurious prodigal (ver.13-17), shall think little of the past, his eyes being directed rather to future joys.

A.M. cir. 3029. B.C. cir. 975.

- 6-4. d 2 Ch.11.21.2 Ki,10.
- e ch.s.17:ver.4-7. P 2 Ki.9.35-37.15.14
- 19,20.]e.22.19;36.30.

 1 No burial. No burial. No burying place, the want of which exhibited his covetousness—so sordid, that he would not provide a sepulchre for the body—so graceless as to neglect a resting-place for the soul.—C.

 A Job 3.16. Ps. 58. 8.
- place for the soul.—C.

 # Job 3.10 Ps. 58. 8.

 th Job 2.211.4.1 Ti.

 6.7 Ps. 9. 6 50.00.7.9 Pr.

 10.7-18.65.15.

 For he (the abortive birth) cometh, &c.—C.

 J. Ps. 58. 9.

 3 Though he (the father of an hundred children, ver. 3) live at housand years.—C.

 # ver. 3. Job xviii.x.

 # Job 20.321.21. He.

 27. ch. 12.7. Ge. 2.19.

 P. Pr. 16.26. 1 Ti. 6. 6.

 8 Jn. 6.27. ch. 5. 504.8.

 4 Heb. soul.

 9 Ch. 5.112.14-46 9.
- p ch.5.11; 2.14-16; 9.
- Pch5.11;2.14-16; 9.

 5 Of this world, as such, the wise and the fool have alike. The superiority of the wise lies not in his enjoyments in time, but his possession of the pos

- **Ch.1.9(3.15.**

 **Joby.Lt.4. Ps. 103.
 15(9).20(86.6/7.15.31.3)

 **That it is Adam'
 —dust, under the curse, yet cheered by the promise, an outcast from paradise, yet called to be an heir of God.—C.

 **Joby.3.4:40.2 Is, 45.5 in. Ch. 5.8 R.0.9, 105.9 R. Ch. 5.8 R.0.9, 105.9 R. Ch. 5.8 R
- y Ps. 47.4. See ch. 2.
 24 In.6.27,
 24 Ich. the number
 of the days of the
 life of his vanity,
 2 Ps. 144. 4; 102. 11;
 109.25 J. 24. 14. ch. 8, 13.
 a Job 14. 21. Is. 63. 16.
 ch. 3. 22; 8. 7; 9. 12.

CHAP. VII.

wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease.

- 3 ¶ If a man beget an hundred children, and live many years, so that 'the days of his years be many, and his soul be not filled with good, and salso that he have no burial; I say that han untimely birth is better than he:
- 4 For he² cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.
- 5 Moreover, the hath not seen the sun, nor known any thing: this hath more rest than the other.
- 6 Yea, kthough he live a thousand years twice told, yet thath he seen no good: "do not all go to one place?
- 7 Alle the labour of man is for his mouth, and yet the appetite4 is not filled.
- 8 For what hath the wise more than the fool?5 what hath the poor, that knoweth to walk before the living?
- 9 Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit.
- 10 ¶ That which hath been is named already, and it is known "that it is "man; "neither may he contend with him that is mightier than he.8
- 11 Seeing there be *many things that increase vanity, what is man the better?
- 12 For who knoweth what is good for man. in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 pati-mce, 11 wisdom. 23 The difficulty of getting wisdom.

GOODa name is better than precious oint-CHAP. VI.

ach.5.13.1 Ki.ro.27.
b Jobsz. 10, &c. Ps.
17. 14; 73. 7. ch. 5. 19.
With Lu.1.2.20.La.5.2.
Ho.7.9. ment; and bethe day of death than the day

cumspect in our worship, and for enabling us to behold, or bear up under, oppression and persecution. God makes the highest to live on the same simple things as the poorest. There is very little to profit or please, and much more to hurt and vex in riches, than we commonly think. The rich man's servant often enjoys more benefit by his wealth than the rich man himself, while he suffers none of the vexation! Nay, the covet-ous miser gets no comfort in his wealth, and it is swept away, so that his children never come to the possession of it. Much happier is he who receives whatever he has as God's free gift, and uses it to his glory. Little is he concerned at the evils which befall him in life when God favours him with solid comfort.

CHAPTER VI. Ver. 7, 8. Whatever wealth men gain by their labour is only available for meat, drink, or the like; but can never satisfy their soul, or even their avarice. And in respect to sensual gratification, fools may be as happy as the wisest; and even a poor man, who has common sense and prudence, may, by his industry, render himself and family as happy as the richest. 9, 10. A comfortable enjoyment of that which we have is far preferable to an insatiable desire and restless pursuit after that which we have not .- And,

let our condition be what it may on earth, we shall still remain poor frail creatures, subject to manifold miseries: and it will be the utmost wickedness and madness to complain of our lot, or strive with God to get it rectified.

Ver. 2. If 'God giveth him not power to eat,' why doth he, by his Word and Spirit, 'yet find fault?' Because this denial of power to enjoy is not an evil disposition infused, but a judicial sentence passed upon his coverousness—the warming, if he repent not, of another sentence when he will lift up his eyes being in

not, of another sentence when he will litt up his eyes being in torments. C.

Ver. 6. Do not all go to one place? Not all spirits, of whom here there is no mention: but all bodies that must return to one thing, the dust; to one place, the grave. C.

Ver. 8. What hath the poor that knoweth to walk among the living? He sees the world, ver. 9, in all its beauty; and though he live on charity, yet if his desires be subdued to his station, he has more enjoyment in the mere sight of mountains, and hills, and fields, and fair dwellings, than their owner can obtain if subject to 'wandering desires.' C.

Debut rectionsMen's riches are often a remarkable.

REFLECTIONS.—Men's riches are often a remarkable curse to them, and render them really more unhappy than the poorest. It is wretched to have wealth and yet no heart to use it for our necessary accommodations And empty are all earthly enjoyments, which can afford no satisfaction to a soul. How unhappy do some men make themselves by the insatiable nature of their own lusts! And yet it is very hard to draw them from a sinful attachment to earthly things, or to per-suade them to use them aright; and especially to bring them to receive the almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.

CHAPTER VII. Ver. 1. A good reputation is of more advantage for rendering us useful and happy than all the riches, pleasures, and honours of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces into a life in which the enjoyments do not sufficiently balance the evils of it. 2-6. It is far safer and more profitable to attend occasions of mourning and faithful reproof, which conduce to make men thoughtful of death and eternity, and render them wise unto salvation; than of revelling, mirth, and folly, which seduce men into heedless dissipation. 7. Grievous oppression will provoke even wise men to unseemly ous oppression will provoke even wise men to unseemly rage and behaviour; and bribes received will corrupt the judgment and pervert the affections of the best.

8. We ought more to regard how a thing turns out at last, than what promising appearances it has at first.

10. In bewailing the evils of our times, we ought carefully to avoid all murmuring at the dispensations of Providence as if they were not equal. Providence, as if they were not equal. 11. When rich

- 2 ¶ Ite is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.
- 3 Sorrow^d is better than laughter: for by the sadness of the countenance the heart is made better.
- 4 The heart of the wise is in the house of mourning; shut the heart of fools is in the house of mirth.
- 5 Ith is better to hear the rebuke of the wise, than for a man to hear the song of fools:
- 6 For as the crackling of thorns under a pot, so is the laughter of the fool.2 This also is vanity.
- 7 ¶ Surely joppression maketh a wise man mad; and a gift destroyeth the heart.3
- ad; *and a gift destroyeth the heart.3

 8 Better is the end of a thing than the benning thereof; and the patient in spirit is the etter than the proud in spirit.

 9 Beo not hasty in thy spirit to be angry: for ger resteth in the bosom of fools.

 10 Say not thou, What is the cause that the remer days were better than these? for thou ginning thereof; and "the patient in spirit is better than the proud in spirit.
- anger resteth in the bosom of fools.
- former days were better than these? for thou dost not inquire wisely concerning this.6
- 11 ¶ Wisdom is good with an inheritance;7 and by it there is profit to them that see the
- 12 For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that' wisdom' giveth life to them that have it.
- 13 Consider the work of God: for who can make that straight which he hath made crooked?
- 14 Inu the day of prosperity be joyful, but in the day of adversity consider: God also hath "set2 the one over against the other, to the end that man "should find nothing after him."
- et² the one over against the other, to the end that man yshould find nothing after him.³

 15 All² things have I seen in the days of my enity: there is a just man that perisheth in serighteousness, and athere is a wicked man that perisheth in the prolongeth his life in his wickedness.

 16 Be³ not righteous over-much; neither vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

c Is.22. 12. Mat. 5. 4. De. 32. 29. Jn. 11. 31, with Job 21. 12, 13. Ps. 73.7; 119.70. Is.5. 11, 12; 22. 13. Am. 6.4,5. d Or. Anger, 2Co.7. 10. Je. 31. 18–20. Zec. 12

e Ne.2.2-5.Ps.137.1, 4.Da.9.330.2 4. Da. 9.3;10,2. g Da. 5.1,2. Is.22.13; 5.12. h Pr. 13. 18; 27. 6; 17. 10;15.31,32;9.9. Ps. 141.

10/15,31,339,9 175,141.5
f Job2o, 5, P8, 58, 9;
118,32,c.1,2,2,
1 Heb, sound,
2 Blazing high and
brightly—soon expiring, and leaving
nothing but blackness.—C.
f De.28,28,34,65,P8,
73,12-14
&De. 16,19, Ex.23,8,
15,28,3

I Sa.8.3.
3 'Surely opposition maketh a wise tion maketh a wise man to be praised by calling out his pru-dence, patience, and decision: 'but a gift destroyeth the heart,' by flattering it into sinful compliances.— C.

5 Heb. out of wisdom.
6 The inquiry of true wisdom would be, 'Were the former times better?—C. 9 Pr. 3. 9. Is. 23. IS. Lu. Ic.9.1 Ti. 6. 16-19.
7 Or, as good as an inheritance, yea, better too.

better too.

** Pr. 2. 11; 14. 20;18.

11. Joh I. 10; 22. 21-25.

ch. 9.16, ver. 19.

6 Heb. shadow.

** Pr. 3. 2, 16, 18; 9, 6, 11;
8, 35. De. 30. 16, 20. Ju.

s Pr.3.2,16,18;9.6,11; 8. 35. De.30.16, 20. Jn. 17.3. 'Christ, 'the wisdom of God,' giveth eternal life to them that follow him, Jn. 10.28,—C.

that follow him, Ji.
10.28.—C.
1 The providential,
the judgment work
of God.—C.
2 th. 1.5.18.14.7746.
20.Da.4.35.Ep.1.11.
24 PS.102.1-5;40.1-3.
27 t Ki. 8. 47. Mi.6.0.
PS.119.719.412. Is.26.
1144.25;20.12.
12 the 62.2. Ac.14.22.

A.M. cir. 3029. B.C. cir. 975.

4 Wise in self-conceit, above God's revealed word, Ro. x. 22;11.25.1 Co. 3.19.-C. ε Phi. 3.6.Ro.10.2;12.

c Phi. 3.6. Ro. 10. 212.
c Phi. 3.6. Ro. 10. 212.
d Ph. h. be desolute.
d Ph. 11. 11. 9. 61.3. 3.1
Mat. 23. 22. 15.3. 11.
6 'Be not a condemner over-much;
that is, a severe judge
of another man's servant. Ro. 14.4.—C.
c John 5.3. 33. 78. 55.
7 Heb. not in thy
time.

make thyself over-wise:4 why shouldest thou destroy⁵ thyself?

- 17 Bed not over-much wicked; 6 neither be thou foolish: 'why shouldest thou die before thy time?7
- 18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: "for he that feareth God shall come forth of them all.
- 19 Wisdom's trengtheneth the wise more than ten mighty men which are in the city.
- 20 For there is not a just man upon earth, that doeth good, and sinneth not.
- 21 Also⁸ take^k no heed unto all words that are spoken, lest thou hear thy servant curse9 thee:
- 22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.
- 23 ¶ Allⁿ this have I proved by wisdom: I said, I will be wise; but it was far from me.
- 24 That which is far off, and exceeding deep, who can find it out?
- 25 \P Iq applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:
- 26 And I find more bitter than death the woman³ whose heart *is* snares and nets, and her hands as bands: whose pleaseth God4 shall escape from her; but the sinner shall be taken by her.
- 27 Behold, this have I found, (saith 'the Preacher,) counting one by one, to find out the account:5
- 28 Which yet my soul seeketh, but I find not: tone man among a thousand have I found; but a woman among "all those have I not found.
- 29 Lo, this only have I found, "that God hath made man upright; *but they have sought out many inventions.

men are truly wise, they may do much good to others with their wealth in this world; 12. For both wisdom and wealth may be laid out for our protection and safety; but it is true piety and prudence that promote spiritual comfort and eternal happiness. spiritual comfort and eternal happiness. 13, 14. To prevent murmuring, we ought carefully to observe how wise, just, and powerful God's operations are, and consider ourselves. wise, just, and powerful God's operations are, and consider ourselves incapable of changing, even the most afflictive events of Providence, to our liking. In the time of prosperity we should therefore acknowledge God's goodness, and enjoy the benefit of it; and in the day of adversity we ought to consider the nature, and end of our afflictions, so as to make a good sea of them. for God has disposed them in such variety. use of them: for God has disposed them in such variety, that none might be able to foresee future events in his that none might be able to foresee future events in his particular lot. 15. I have often observed the most pious men sorely afflicted, and apparently miserable in this world; and the most wicked long enjoy an outward prosperity. 16–18. It is therefore necessary that men should avoid all needless scrupulosity and rash zeal not warranted by God's Word, lest it bring them into unnecessary troubles:—and especially should we into unnecessary troubles; -and especially should we avoid, with the utmost care, presumptuous sinning, lest, however he bear with others, it should provoke God quickly to cut us off, and send us to hell in our wickedness.-It is of great use to receive heartily and

practise carefully this advice: for it is the true fearer of God who, by a circumspect regard to his law, shall escape both the extremes and their evil consequences. 19, 20. True piety and prudence tend more to direct, help, and protect men, than all human helps; even though the best are liable to manifold failings. Human wisdom may judge of things present and obvious, but not of things future and mysterious. 25. I attempted a most careful and comprehensive search into (jod's providences, and men's counsels, conduct, and sinfulness; 26. And with grief and shame, I find that nothing more effectually entices and fixes men in guilt and ruin than a whorish woman. It is only by the remarkable mercy of God, and the most earnest and watchful piety, that one can either avoid or escape from her temptations; and often it is that those who have otherwise offended him are ruined by her 27, 28. Here and there a truly honest man may be found among my courtiers: but a modest, plainhearted, humble, and sincere woman have I not found

hearted, humble, and sincere woman have 1 not found among all my thousand wives and concubines.

Ver. 1. Precious ointment. Many unguents were of very great value among the Jews, as appears from Jn. 12. 3, where a single pound was estimated at about £9, 13t. 6d. British. Taking then a Roman penny at 7½d. or 7½d. for the daily wages of a labourer, Mat. 20. 12, 13, and comparing it with modern wages in the neighbourhood of cities, the price of the ointment will be greatly in-

creased.—Note, There is no name really good but that of a 'son of God,' I Ja. 3. 1; and to such a one, but to no other, the day of death is better than the day of his birth, Job 3. 5. C.

Ver. 15. Solomon prophetically foresees, and in this verse describes, Christ the only Son of man that ever had righteousness, ver. 20; Ro. 3. 10; and, by necessary consequence, the only one that could perish in 'his righteousness,' The second clause of the verse foresees and describes Antichrist, 2 Th. 2.8, C.

Ver. 16. Be not righteous over-much. Be not a justifier over-much—that is, a self-justifier. Ro. 1. 17; 3. 22, 26; 5. 18, 19, 27; 10. 4; 1 Co. 1. 20 will discover what is the only true and sufficient righteousness; while Lu. 18. 9-14; Ro. 10. 3; Phi. 3.9 will discover the basis of that 'over much' righteousness upon which Pharisees built of old, and upon which the Romanists have raised their acts of supererogation—works even beyond what were necessary for the workers' own salvation, and therefore applicable to the salvation of others. C.

Ver. 28. The 'one man' found, being perfect Christ; the woman sought is a perfect church. See Ga. 4. 26, 27, 31; Re. 12. 1, 6, 14-7. This scriptural interpretation, ch. 8. 1, of Sclomon's parabolic inquiry, presents no splenetic record of his own experience: no harsh and more than questionable sentence on the relative intellectual and religious attainments and character of the sexes: consequently no unfilial stricture upon his own mother; no cruel and unfounded satire on half the population of the earth. C.

REFLECTIONS.—A truly good character is very valu-

REFLECTIONS.—A truly good character is very valuable, and ought to be sought for and maintained with the greatest care. Happy is the death of those who die in the Lord! Let us then live much in the serious consideration of our last end. Christian reproofs are highly requisite to make or keep us grave and serious,

CHAPTER VIII.

2 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

wisdom maketh his face to shine, and the 2 boldness of his face shall be changed.

2 If counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

CHAP. VIII.

a 1 ki. 3 1, 1 C. 0. 2

the A man's with the at king? A man's the short of God is unsearchable.

a 1 ki. 3 1, 1 C. 0. 2

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a

- not in an evil thing; for he doeth whatsoever pleaseth him.

 4 Where the word of a king is, there is power; and who may say unto him, What doest thou?

 5 Whoso's keepeth the commandment shall feel no evil thing; fand a wise man's heart discerneth both time and judgment.

 6 Because to every purpose there is time and judgment, therefore the misery of man is great upon 5him.

 7 For he knoweth not that which shall be:

 for who can tell him when it shall be?

 8 There is no man that hath power "over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. deliver those that are given to it.
- 9 All^p this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another qto his own hurt.
- 10 And so I saw the wicked buried, who had come and gone from 'the place of the holy,' and they were forgotten in the city where they had so done. This is also vanity.

A.M. cir. 3029. B.C. cir. 975.

t Lu., 22,5,12; 10,14 1. 22,5,12; 9,12; 10,14 1. 24,32. 107, how it shall be. n Job 14.5, Ps. 49.7; 89.48, He. 9.27, 2 Sa. 14, 14,12,18, 8 Or, casting of manons.

weapons.

9 The war with disease and death.-C. Pr. 14.32;10.2;11.1. Ps. 9.17;73.18,&cc. Is.3. 10;28.15, \$\tilde{p}\$ Ch.1.14,17;2.11,12; 4.1,4;7.14.25

ch.1.14,17;2.11,12; # 1.4(7,14.05; # 2.8a.xviii.xx.ch.5. 13,1 Ki.11.3x. # P8.82,7;58.9. # P8.82,7;58.9. # J8.17;13.3. Hc.10,38. P7.10,7.10br8.17,19. J8.14.20,22. 1 Solomon refers to unholy prophets,

A.M. cir. 3029. B.C. cir. 975.

have been, nounces to the Lord.'—C. 2 Ps.10.6;50.21.2Pc. 3 3.4 Is.26. 10; 57. 11. 10.48.11. Mat.24.8.40. 2 Ps.37.11,18.10. Pr. 1.32.33. Is. 3.10, 11; 65. 20,23. Ro.2.7-10. Ps. 55. 23, with ch.7. 15. Mat. 25. 24. 20,23, R0.2,7-10, PS.55 23, with ch.7, 15. Mat 25.34. x Job 7.6,7;14.2. Sec ch.6,12. PS. 144. 4; 102

11;100.23;39.5. y Job. 21. 7, &c. Ps. 73.14. See ch. 7.15; 9.1, Mal. 3. 15. Z Da. 11. 35. x Co. 11.

2 Da.11.35. 1 Co.11.
32.
2 This is exemplified in He. 11.36; and by 'the noble army of martyrs' that have so often sealed the truth with their blood.

a Ps.37.35.Ac.20.21 3 This is exemplified in Re.17.13; 18. 7, 9-16; and by the long continued prosperity that godless men and empires have so often been permitted to enjoy.—C.

16; 72.18; 706.24.

* The meaning of this verse appears to this verse appears to the this; Everything that the righteou man desires or pur mits and its aball to right; and shall be right; judged. But men are ignorant of the time. They know not when or how the things they desire shall take peopless is verse and or unhappiness is verse. Jis closely connected in sense with the second clause of verse.—P.

CHAP, IX. CHAP. IX.

a ch.1.14,17; 2.12; 4.

1,47.25; 8.16;12,9,10.

1 Heb. I gave or set to my heart.

b De.33.2 : Så.2.9.

Is.26.12. 2Co.3.5. Phi.

212,13. Re.2.1. Jn.10,

28,29.

11 ¶ Because" sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that "it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked. neither shall he prolong his days, which *are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; "that there be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the "work of the "righteous. I said, that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth; (for also there is that neither day nor night seeth sleep with his eyes;)4

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it: yea farther, though a wise man think to know it, yet shall he not be able to find it.

CHAPTER IX

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Comfort is all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

OR alla this I considered in my heart, even to declare all this, bthat the righteous, and the wise, and their works, are in the hand of

amidst so much folly and so many flashes of vain mirth as take place in the world. The very worst of things effectually work for the good of the saints. And a enectually work for the good of the saints. And a humble and patient resignation to the will of God makes us easy under the most grievous adversity and oppression. Christian wisdom and prudence tend opprission. Christian wisdom and prudence tend greatly to our direction, safety, happiness, and strength.

—They teach us to view God's hand in all that betalls us; to accommodate ourselves to every providence as it comes; and neither to be offended with the prosperity of the wicked nor the adversity of the godly in this life; to guard against all extremes: and, under a deep sense of our own faults, to carry ourselves mildly toward others who are overtaken in a fault. How short-sighted are the wisest of mortals with respect to short-sighted are the wisest of mortals with respect to snort-significa are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought to see their own leading follies and crimes, and, by the sight thereof, are led to repent-ance, to a deep sense of the riches of God's grace, and to search out the sinfulness of their heart and nature, till they apprehend themselves utterly vile before God.

CHAPTER VIII. Ver. 1. How few are truly wise, and can rightly take up or expound the words or works of God? And yet it is wisdom that renders a man truly honourable, mild, and majestic. a king ought to be obeyed, not only from fear of the penalty, but from regard to God, whose deputy he is, and to the oath of allegiance sworn to him by the name and in the presence of God as witness and gradien of 2. The laws of and in the presence of God, as witness and guardian of never, through passion or discontent, withdraw from his service or cast off our allegiance; for, his power being so great, it is very dangerous to contend with Vol. 2-35

him. 4. A king has power to enforce his commands; and none can oppose him without apparent danger.

5. He who prudently complies with the king's pleasure in lawful things, shall avoid the trouble and danger which he would otherwise incur. And it will require wisdom to direct in what time and manner we may deal with him to the heat advantage.

4. For through deal with him to the best advantage. 6. For through inattention to the proper time and to proper direction in managing matters, men bring much trouble upon themselves: 7. For they are generally ignorant what things are to happen, and of the time in which what they expect will come to pass. 8. None, neither by force nor entreaty, nor by wickedness, are capable of preventing the removal of their soul from this world in one way or another, so it becomes all to be ready.

9. I have observed that rulers by their management often bring guilt and ruin upon themselves. Io. I have observed wicked rulers, notwithstanding the greatest funeral pomp, quickly forgotten in the very city in which they had often, in God's name, administered independent of the control of the co iudgment. So vain and perishing are all the pomp and power of the greatest. 11. Because God in mercy sometimes delays to punish open transgressors of his power of the greatest. law, hardened sinners, in a most presumptuous manner, abandon themselves to all manner of mischief and wickedness. 12. But though the sinner's days of reprieve, or even of prosperity, should be prolonged for a time, yet it is only they who truly fear God and walk in his ways that will be happy at last.

13. Wicked despisers of God shall not enjoy the true comforts of life, and shall be quickly hurried into misery here or hereafter. 14. It is, however, afflicting that some eminent saints are reproacned, persecuted, and distressed in this world, while some ringleaders in wickedness

meet with kind usage and remarkable prosperity. This makes it evident, that nothing is more proper than soberly and thankfully to enjoy what God in his providence bestows upon us in this world, as all the reward that we can gain by our labour. 16, 17. It is best to refrain from curious inquiries into the reasons, ends, and meaning of God's dispensations; for after the most diligent, curious, and persevering search, I find they will still remain unsearchable to men.

most diligent, curious, and persevering search, I find they will still remain unsearchable to men.

Ver. 2-5. That 'the king' was a title of Messiah familiar is the days of Solomon, is obvious from Ps. 2.6; 21, 14, 6: 45.1, 6; 98.6, &c.; and there are such characteristics in this passage as clearly prive that Jesus is 'the King' whom Solomon prophetically honours. Thus in ver. 3. He doeth whatsoever phetically honours. Thus in ver. 3. He doeth whatsoever pleaseth him. Now this neither David, nor Solomon, not Darius, Da. 6.14, nor indeed the most despotic monarch on earth, ever could effect: then, to Solomon's King none may say, 'What doest thou?' But never was there an earthly king without some one honest enough, or bold enough, or factious enough, or duestion his acts. Above all, he who keepeth the commandment of Solomon's King 'shall feel no evil,' a lot which no earthly king enjoys himself, nor can bestow upon any of his subjects. But all these things the King in Zion can do, and all these blessings his subjects enjoy. C.

Ver. 9. This kurt arises (t) From the mental perturbation that every ungodly and unkind superior must experience. (2) From that human retaliation which the injustice of despotic rule so often provokes. (3) From these judgments which an all-wise and merciful God who suffers long, does yet in justice finally bring down upon the wicked. C.

Ver. 15. This is no libertine insimuation, as some imagine, imperishable monuments of their fame—died, and were forgotten—leaving nough but a new proof that 'all is vainty.' C. Ver. 15. This is no libertine insimuation, as some imagine, but, when scripturally interpreted, a plain statement of an imprortant truth. There is no doubt a 'laughter of fools,' and 'the end of that mirth is heaviness,' Pr. 14. 13; but there is also a mirth which forms an essential or concomitant part of God's worship, Ps. 100. 1, 2; Ne. 8. 6, 9-12; Ja. 5. 3; and it is of that mirth, with the thankful and temperate use of what men 'eat or drink,' that Solomon here speaks. C.

God: one man knoweth either love or hatred by all that is before them.

- 2 Alla things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.2
- 3 This is an evil among all things that are done under the sun, that there is one event unto all, eyea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, hand after that they go to the dead.
- they live, "and after that is joined to all the living there is hope: 'for a living dog is better than a dead lion.

 5 Fork the living know that they shall die: but 'the dead know not any 'thing, "neither have they any more a reward; of them is forgotten.

 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

 7 Gog thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

 7 Gog thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

 7 Gog thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

- 8 Let' thy garments be always white; and let thy head lack no ointment.
- 9 Live joyfully with the wife whom thou this life, and in thy labour which thou takest under the sun.
- hich he hath given thee under the sun, all the says of thy vanity: "for that is thy portion in is life, and in thy labour which thou takest need the sun.

 10 Whatsoever" thy hand findeth to do, do it is that thy might; "for there is no work, nor dece, nor knowledge, nor wisdom, in the grave, hither thou goest.

 11 I veturned, and saw under the sun, that is the same and saw under the sun, that is the sun, is the same and wiked and saw under the sun, that is the same and wiked and saw under the sun, that is suffer, both die, so were so such as the same and wiked and saw under the sun, that is suffer, both die, so were so such as the same and wiked and saw under the sun, that is suffer, both die, suffer, suf with thy might; *for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

c Ps.73.3.12,13, Mai. 3.15.ch.2.14,15;7.15. d ch.8.14. 2 See note below. e Ps. 37.1,7; 73.3-14. Je.12.1,2.

2 See note * below.

2 See note * below.

2 No. 37.17.73.3-14

Je. 22.1,2.

3 Ge. 6. 5. Je. 17. 9.

Mat. 15.19.3.18.11.Ro.

129-318.3.18.11.Ro.

129-318.3.18.11.27. Pt.2.

180.18.

1 Zec. 9.10. Js. 38.19.

2 Sec. 9.10. Js

blood of the Lamo, Re.3.4;7.14;19.8.—C, s Pr.5.15-19. Ge.26. 8. Mal.2.15. 8 Heb. See or enjoy

life. t ch.5.18; 6.12; 7.15. t Co.7.28.Ro.8.20.

B.C. cir. 075,
providential dealings
of a just God cannot
extend to human acts.
But the object of the
sacred writer here
man to a higher
stand-point. He is
to look to another
state—an tetrnal
home and reward for
the righteous in heaten. The words of
this bassage bear se
words of Paul in LO.
1,510.—P.
27 PS.756.7; Je.0.23.
Am.2.14-16. PS. 33.16.
5.90. b. 2.14. 151.7; 15
3.37,88.
26.1. 32.26. f.2. Hab.
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ver. 2. Job 5.11-14. La. 3.37,38.

\$\[\textit{\sigma} \) (0.11-22;6.12. Hab. 1.14. Pr. 7.22,23.

\$\[\textit{\sigma} \) (1.14. Pr. 7.22,23.

\$\[\textit{\sigma} \) (1.37.11. Pr. 1.7.

\$\[\textit{\sigma} \) (1.32. Mat. 16.

\$\[\text

CHAP. X.
1 Heb. Flies of

*the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; abut time and chance happeneth to them all.

12 For^b man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and dit seemed great unto me:

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man.1

16 Then said I, Wisdom is better than strength: gnevertheless the poor man's wisdom is despised, and his words are not heard.2

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom' is better than weapons of war: but jone sinner destroyeth much good.

CHAPTER X.

1 Observations on wisdom and folly: 16 on the defects of governors; 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: so adoth a little folly him that is in reputation for wisdom and honour.

- 2 Ab wise man's heart is at his right hand; but 'a fool's heart at his left.
- 3 Yea also, when he that is a fool walketh by the way,2 his wisdom3 faileth him, and dhe saith to every one that he is a fool.
 - 4 If the spirit of the ruler4 rise up against

REFLECTIONS .- What excellency in himself-usefulness among neighbours—honour among friends—and courage among enemies—the true knowledge and fear of God give to a man! But it is foolish and sinful to disregard the laws of our rulers; to be forward in find-ing fault with their administrations; to persist in faults pointed out to us; or to neglect proper methods of obtaining redress of our grievances. Subjection to magistrates is highly necessary, not only for conscience' sake, but even for avoiding their wrath and securing our own comfort. Certain and irresistible in themselves, though uncertain in their circumstances, are troubles and death to sinful men. But when we see wicked men prosper while the godly are oppressed, there is need of patience and of looking by faith to the unseen, the eternal issue of things! and, in the mean-while, to make the best use we can of what we meet with, and leave it to the Lord to comprehend and manage his own mysterious works.

CHAPTER IX. Ver. 1. No man knoweth either love or hatred, &c. No man can tell from prosperity that God loves him, nor from adversity that God hates him. Yet let no one ignorantly say, We have then no means of ascertaining whether God loves us or not. No one can so imagine when he reads Jn. 14.23; 1 Jn. 31, 31, 31, 21, 4.13, 16. C.

Ver. 2. The 'one event' that is common to all is death, see last clause of ver. 3; and 'this evil under the sun' exists as a perpetual memorial of the fall of man, an awful warning of 'the judgment to come'—a dungeon of darkness (sorrow) to the wicked, and a door of hope and joy to the children of God. C.

Ver. 4. A living dog is better than a dead lion. The 'dead

lion' was the guardian emblem of the throne of Solomon, 2 Ch. 9. 18, 19, and although 'the like were not made in any kingdom,' yet 'a living dog,' though an unclean and despised animal, would by his mere barking or assault have done more to guard the monarch than the twelve dead lions by which the ascent of Solo-

by his mere barking or assault have done more to guard the monarch than the twelve dead lions by which the ascent of Solomon's throne was protected. C.

Ver. 5. The memory of them [the dead] is forgotten. Is this consistent with fact? Is the memory of a goed or a bad man's actions may be preserved in history and trumpeted by fame; but the memory of every man—the memory of personal affection—the only real memory of the man—is altogether forgotten—his children cease to weep for him—and his grandchildren perhaps knew him not. C.

Ver. 10. 'What a life I have spent in laboriously doing nothing 'was the melancholy reflection of a learned man on his death-bed. And so must it be with the most diligent, if he do not embrace the four departments to which Solomon directs the intellectual and active energies—work, device, knowledge, wisdom. Time spent in bodilly works but trains an animal: time spent in artful devices but fosters a serpent; time spent in worldly knowledge but collects a library: it is, when neglecting neither of these, man 'applies his heart to wisdom,' that he puts forth 'all his might,' and fulfils, through grace, the great ends of his creation. C.

Ver. 11. Chance. The meaning of this much-abused word may be found by contrasting the end of ver. 11 with the end of ver. 12, where 'evil time' and 'suddenly' are expository of 'time and chance.' Chance therefore signifies, not what is below or above the direction of Providence, but what comes unexpectedly and suddenly upon thoughtless ignorant men. C.

REFLECTIONS.—It is a great mercy to believers that they, and all their works, are in the hand and under the influence of God, their reconciled Father.

under the influence of God, their reconciled Father. Yet how often does he use them with as much severity in this world as if they were the most profligate sinners!

Great is the mercy that there is an eternity at hand,

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when Providence so little distinguishes the righteous here in their condition either in life or in death. markable are the advantages which men have in this life for bettering their states, tempers, or hopes. But quickly death puts an end to them all! to all opportunities of preparing for eternity; and to all our inti-macies, enjoyments, or affections in this world. What need then have we soberly to relish the comforts of this life, relative to our spirits, our food, our raiment, and our relations. Quickly should we work out our salva-tion with fear and trembling while we have opportu-nity, as we know not how soon our soul may be re quired of us. Carefully should we acknowledge God. and depend on him for direction in all our paths, as without his assistance we can obtain nothing good, but must fall into misery and ruin. Yet how stupid are most men, who neither regard wisdom itself, nor those who thereby do them the greatest services! It is necessary that we should always act from regard to the authority of God, and from a principle of love, as men may perhaps disregard the best works that we can do for them. But much more useful are wise discourses than all the noisy harangues which fools admire. even one impenitent and presumptuous sinner is often a great plague to a family, a church, or nation.

CHAPTER X. Ver. 1. A little imprudence or wickedness much hurts the character of one who has been reckoned uncommonly wise. 2. A wise man's

thee, eleave not thy place; for syielding pacifieth great offences.

- 5 There is an evil which I have seen under the sun, as an error which proceedeth from 6 the
- 6 Folly is set in great 7dignity, and the rich8 sit in low place.9
- 7 It have seen servants upon horses, and princes walking as servants upon the earth.
- 8 He^l that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.
- 9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.
- 10 If the iron be blunt, and he do not whet e edge, then must he put to more strength:

 | **o je.8.17.Ps 58.5.Pr. |
 | **profitable to direct. | **in the muster |
 | **profitable to direct. | **in the muster |
 | **profitable to direct. |
 | **pr the edge, then must he put to more strength: but "wisdom is profitable to direct.
- chantment; and a babbler1 is no better.
- 12 The words of a wise man's mouth are gracious; butq the lips of a fool will swallow
- 13 The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.
- 14 Ar fool also is full of words: 4 a man cannot tell what shall be; and what shall be after him, who can tell him?
- 15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.5
- 16 ¶ Woe" to thee, O land, when thy king is a child, and thy princes eat in the morning!

A.M. cir. 3029. B.C. cir. 975.

- e ch.8.3. Pr.6.3;15.1; 25.16.R0.13.1. g 1 Sa.25.24.&c. 3 Vielding. This does not inculcate a servile spirit, but demands yielding where the party ad-monished has been in error.—C.
- in error.—C. h ch.3.16;4.1,7;5.13; 6 Heb. from before. i 1 Ki 12,13,14. Es.3.
- I.Ps.12.8.
 7 Heb. in great 7 Heb. in great heights.
 7 Heb. in great heights.
 7 He. 11. 37. 38. Ja. 2. 5.
 8 It must mean 'the really rich; the rich in wisdom, faith, and good works; otherwise the observation would be seldom realized.—C.
 9 See note *below.
 k Pr. 30. 22; 19. 20. 2

- 2 Heb. grace, 46. Pr. 10.8.10,14;13.3; 12.13;18.7. Ps. 64.8. Ja. 3.6.8. 3 Heb. his mouth. Pr. 15.2.Ch. 5-3.7 4 Heb. multiplieth
- r Fr.15.2ch.5.7 ch 12. ch 2. c

A.M. cir. 3029. B.C. cir. 975.

- less possible that they should escape ruin as they are utterly desti-tute of the corrective and preservative ele-ment they are utterly destitute of the corrective
 and preservative element of wisdom.'
 Such are the great
 lessons inculcated in
 ver. 5-10. In ver.
 5-7 the apparentiproper dealings of
 provent dealings
 are indicated in the
 language of symbol
 and proverb.—P
 v 1r.20,24,202,2631.
 4,5 1c, 30,21.
 4,5 1c, 30,21.
- # Pr.24.30,31; 12.24, # Pr.24.30,31; 12.24, # 27[21.25]19,15; 13.4; 20. 4;23.21.He.6.11,12. # Ge.21.8; 26, 30; 29. 22; 43.34. Es. 1.5. Da. 5.1.
 # Ps. 104.15.1 Ti. 5.

- CHAP. XI. # Is.32,20. Lu. 6, 30, De.15-7. Pr. 21, 26, Ps.
- a 15.32.00. Lu. 0. 30. De. 15.7. Fr. 21. 36. Fs. 112.00. Lu. 37. The base of the following state of the following
- -C. d ch.12. 2;3.22;8.7;6. 12. Da.4.27. Lu.16.19. e Ps.65.9-13. Mat. 5. 45. Ga.6.9, to. 17.6.18. He.13.16.2 Co.6.6.0

17 Blessed art thou, O land, when thy king is the son of nobles,6 and thy princes eat in due season, for strength, and not for drunkenness!

18 By* much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A^y feast is made for laughter, and wine maketh⁷merry: *but money answereth all *things

20 ¶ Curse^b not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for 'a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgment, in the days of youth, are to be thought on.

AST thy bread upon the waters: bfor thou I shalt find it after many days.

- 2 Give a portion to seven, and also to 2eight; for thou knowest not what evil shall be upon the earth.
- 3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.
- 4 Heg that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.
- 5 Ash thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.
- 6 Inf the morning sow thy seed, and in the evening withhold not thine hand: *for thou k Jn. 3.8 Ps. 139.14.15 fch. 8.17, Ro. 11. 33, Ps. 104.24;92.540.5 fch. 9.10, Pr. 3.28.2 Ti. 4.2. Ho. 10.12, Ps. 172.9.2 Co. 9.6-10. k 1 Co. 3.7. Phi. 4.6.ch. 8.7.2 Pe. 5.7. Ps. 37.5.

understanding and inward abilities are always in realiwhere the rules are ever so plain. 16. It is a great ness to direct him in his work: but a fool is unready in misery to a nation when their magistrates are ignorant, all he does, and knows not how to manage his affairs.

3. Nay, even in the most ordinary business his weakwilful, and unexperienced, and minding their sensual pleasures when they should be employed about the business of their office. 17. But happy is that nation whose magistrates are of truly excellent dispositions ness appears, and he plainly discovers his folly to every one. 4. If the magistrate takes offence at thee, never desert thy station or employment, or withdraw thy subdesert thy station or employment, or withdraw thy subjection: but by submissive and patient carriage endeavour to pacify him. 5-7. Very often, to the great hurt of the subjects, magistrates employ, as their deputies and agents, persons of a weak or mercenary spirit, while persons of ability and true dignity are overlooked and contemned. 8. Both prince and people have need to beware of innovations; for he that endeavours to ensnare and ruin another shall thereby perish himself: and endowments, and who use the enjoyments of life, business. 18. Through sloth and indolence, estates, families, and nations are gradually reduced to wretchedness and ruin. 19. Even feasting affords but a very slight and transient pleasure; but a plentiful estate procures every outward advantage: we should therefore to beware of innovations; for he that endeavours to ensuare and ruin another shall thereby perish himself: and he that passes his due bounds to wrong others, brings unexpected mischief upon himself. 9. He that rashly attempts things too high and hard for him shall be hurt by it; and he that deals with men of stubborn tempers endangers himself. 10. If a man do not use proper means for his work, it will cost him so much more labour and pains. Wisdom is therefore necessary and profitable to direct in the choice and use of means. peware of spending it in luxury. 20. It is neither lawful nor safe to contemn, reproach, or wish evil to magistrates, however secretly, as it may be very quickly

magnstrates, however secretly, as it may be very quickly and surprisingly discovered to them.

Ver. 1. Folly. Solomon means by folly, (1) Childishness, Pr. 22. 11, that is, waywardness of temper, being easily disturbed; preference of toys to things of real value; and preference of amusement and self-will to learning and due control. (2) Want of prudent forecast, Pr. 13. 14. (3) Deceifulness, Pr. 14. 2. (4) A hasty temper, Pr. 14. 29. (5) Peleasure in other men's folly, Pr. 15. 21. (6) Rejecting good advice, Ec. 4. 12. When folly is employed to designate the highest criminality, as De. 22. 21; Jos. 7. 15; Ho. 2. 10, it can easily be reduced to one or more of these heads. C.

Ver. 2. The wise man honours his heart; that is, his affections

7.15; Ho. 2. 10, it can easily be reduced to one or more of these heads. C.

Ver. 2. The wise man honours his heart; that is, his affections and their objects, by placing them at his right hand, the position of honour. The fool degrades all that he should hold dear. C.

Ver. 9. That is, he that doeth these things fraudulently and violently, as in digging a pit, or breaking a hedge, ver. 8. C.

Ver. 11. This translation is founded on the general opinion of 'serpent-charming' by music being a reality and not a juggling imposition: a matter still undecided. May not the verse be translated, 'Surely the serpent will bite without histing' (that is to give warning of danger): 'and a calumniator is no better?' C.

Yer. 16. Either really a child, a minor, under a selfish regency, living in luxury, and abusing their power; or one of those who are always children, and never attain to the majority of meellect, because never acquainted with the Son of God, who alone can make men free, Jn. 8. 32, 36. C.

Ver. 20. Solomon warns against an uncharitable thought, because it would soon break out into a voice, and certainly be dis-

covered. And thus he admonishes, not for the sake of a factitious loyalty, but because he that frets himself into cursing the king will speedily be in danger of cursing his God. See Is.8. 21.—Note, The bird is most probably a reference to the use of carrier pigeons for speedy and secret missives. C.

REFLECTIONS,-Men of character have need to be careful, lest they should inadvertently ruin it. Many are extremely ill qualified for the business they take in are extremely in qualined for the business they take in hand; and imprudently expose their own folly and wickedness. But it is very dangerous when either rulers or subjects leave their proper stations and attempt violent changes of the public settlement. Vain and imprudent talking is often attended with the most hurtful consequences. It is necessary then to have our words always with the consequences always with the second station. ful consequences. It is necessary then to have our words always with grace, seasoned with salt. An imprudent management of their business frequently robs men of both the comfort and the benefit thereof. do all diligently and prudently attend to their proper work, and act according to their station, neither doing nor speaking evil, but provoking one another to love and to good works.

CHAPTER XI. Ver. 1, 2. Cheerfully lay out thyself to bestow the necessaries of life upon the poor, who are entirely unable to requite thee; and so God shall plentifully reward thee for it in this life, or in that which is to come. And however great the number of needy objects be, bestow that which is necessary upon them all, according to thine utmost ability; for the opportunity of liberality may soon be lost to thee, and an evil time may quickly come, in which thou wilt infinitely need God to be the supplier of thy own wants. 3, 4. He bestows plenty upon men, in order that with it they may do good to others. And however undeserving the objects be on whom they religiously bestow their charity, they shall not lose their reward.—They that withhold it till every objection be answered, will never bestow it.

5, 6. As thou knowest

11. As unenchanted serpents are disposed to

bite, so rash and talkative persons are sure to do mis-

chief with their words unless they be wisely prevented. 12. Wise men's words being pious, friendly, and profitable, procure them favour: but foolish, slanderous, and sinful speeches suddenly and irrecoverably ruin a man.

13. A fool at the first talks in a useless and impertinent

knowest not whether shall prosper,3 either this or that, or whether they both shall be alike

7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But" if a man live many years, and rejoice in them all; 'yet let him remember the days of darkness, for they shall be many. All that cometh is vanity.

9 T Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: qbut know thou, that for all these things God will bring thee into judgment.4

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

CHAPTER XII.

1 The Creator is to be remembered in due time. 8 The Preacher's care to edify. 13 Man's chief concern is to fear God, and obey his laws.

EMEMBER¹ now^a thy ²Creator³ in the days R of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon. or the stars, be not darkened,5 nor the clouds6 return after the rain:7

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they

8 Heb. shall be / Job 33.28, 30; 22.28. Jn. 1, 7, 9, 2 Co. 4, 46. Mal. 4.2. Ps. 84, 11; 8.3. Is. 9.2; 2.3, 5; 60, 1, 19, 20. x. ch. 6, 6; 8, 12. o Jn. 12.35. De. 32.29. ch. 7, 14; 1.2; 12.5. Mat. 24, 44, Job 14, 10, 12. L. 16, 9, 1 Ti. 6, 18, 19.

24.44. Job 14.10, 12. Lu. 16.9.1 Tl.6.18, 19.
p 1 Ki. 18. 27; 22. 17.
Lu. 15. 13. Nu. 15. 39.
De. 29.19, 20.
q De. 32.29. ch. 3.17;
12.14: He. 9. 27. 2 Co. 5
10. Re. 20.12; 18.7. Ro.

15.12. 4 See note * below. ** 2 Pe.3.11,14. Tit.2. 11-14. 2Co.7.1. 2 Ti. 2.

6 Or, anger. s Ps. 39. 5. ver. 8. Pr. 22.15;29.15.Ch.1.2,14.

CHAP. XII.

I Youth is the time
when memory is most
successful to the control of the
spirit therefore specially stirs up this faculty.—C.

2 Heb. Creators,
Job 35. to Ps. 149.2. Is,
54.5.

3 Many MSS. give
this word plural; but
many of high authority give the singular.
—C. CHAP, XII.

rity give the singular.

- 7.

- 8. It is not said, '1

have no pleasure, 'for
the bighest picasure;
but, '1 have no pleasure in them,' that is
in the days of old age
as such), but in the
believing, hopes of
immortality
and

- 8 Not darkened in
the sky, butdarkened
to the old man by the
increasing infirmities
of his own gyes.— 6.

- 0 One infirmity follows another, see not

6 One infirmity follows another.
7 As rain does not exhaust the clouds, neither does one disease of the old prevent the speedy approach of another.—

or This is a wise exhortation given to the people of God by the Spirit of God! They are to live in the full yet sanctified enjoyment of life's comforts and blessings.

& Ho.9.7.ch

There is to be no asceticism on the one hand, and no carnal indulgence on the sand, and no earmal indulgence on the other. God's hand is to be seen and acknowledged in all things; while we cheerfully and thankfully partake of his fully partake of his fully partake of his could be considered to the servent of the conserved that a cheerful spirit is here not only permitted to the servant of God, but it is represented hit is represented a conserved for the servant of God, but is represented a full things of the course they grind bittle.

Author of the course they grind bittle.

grinders Jau, occuse they grind little.

General Section of the Section of the Section of Section o

7,10; 6.2,9; 8.20,... 62,9. 2 Or, the morewise the Preacher was, &c. ch.i.-xii. n 1Ki.4.32.Pr.I.x;10.

niki4.32.Pr.Lilo.
125.1.
8 Heh. words of delight.
4 Acceptable, because intelligible and instructive.—C.
8 Firstened in the memory and conscience.—C.
6 One Shepherd.
Christ the Lord, Ps.
23.1. Ja.vo.H.—C.

are few,8 andd those that look out of the windows be darkened.

4 And the doors shall be shut in the streets. when the sound of the grinding is low, and he shall rise up at the voice of the bird, gand all the daughters of music shall be brought low;9

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and hthe almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cis-

7 Then shall the dust return to the earth as it was; and the spirit shall return unto God

who gave it.

8 ¶ Vanity¹ of vanities, saith the Preacher; all is vanity.

9 And moreover, because the Preacher was wise,2 he still taught the people knowledge; yea, he gave good heed, and sought out, and "set in order many proverbs.

10 The Preacher sought to find out acceptable4 words: and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from qone shepherd.6

Pr.r.t-6;8.6;22.22.r Ti.r.rs.

p Je.23,28.Mat.3.7.Ac.2.37. Jn.6.63.r Co.2.4,13.2 Co.
10.4. He.4.12.

p Jn.xo.r8.r Pe.2.25;5,4.Mat.28.20. He.13,20.

not how the human soul is created or united to the body, or operates in and on it, nay, nor even how the child is formed in the womb, even so thou knowest not thou God may deal with thee, or thy estate: and therefore neglect no opportunity of doing or receiving good; and without any curious prying into futurity, leave it entirely to God to recompense thee. 7, 8. Life and its comforts are desirable: but let men enjoy created comforts as long as they may, the lasting period of troubles, death, and eternity will infallibly succeed, and manifest the emptiness and insufficiency of all outward enjoyments. 9, 10. Whatever tempta-tions young persons may have to indulge their own foolish and wicked inclinations and fancies, let them remember, with the deepest concern, that God will, in his awful judgment, call them to account for every part of their conduct. Let them take care to prevent those perplexities and miseries which sinful indulgence will at last bring upon them; for all the empty and short-lived pleasures of youth can never in the least balance the dangers of inexpressible and everlasting misery.

the dangers of inexpressible and everlasting misery.

Ver. 1. Cast thy bread upon the waters. Some interpret thus:

Cast thy bread-corn (seed upon the waters, as rice is said to be sown in Egypt; others, 'Sow thy bread-corn (seed) before the coming of the waters,' that is, before the rainy season. But as the word translated waters signifies multitudes, may not the meaning rather be, 'Cast thy bread (give forth thy spiritual instruction) before the face of the multitudes?' See Mat. 5. 1, as contrasted with the portions or more specific instructions prescribed in the second verse. C.

Ver. 3. The clouds of heaven water alike the desert and the garden, obeying chemical laws; and if a tree fall toward north or south, there it abides, obeying mechanical laws; how surely then should the intellectual and spiritual man obey the laws of his condition, and fulfil these beneficent purposes for which God has endowed him? C.

Ver. 9. This is no irony, as some have imagined: it is a simple and beautiful lesson. 'Rejoice in thy youth?' not in thy folkes and lusts, 2 Tl. 2. 22. 'Let thy heart,' thine own conscience, and not vain companions, 'cheer thee' in thy course. 'And walk in the ways of thin heart'—thy conscience—not in the darkness of them that close their eyes, lest they should see, Mat. 13. 15.

*And know thou, God will bring thee into judgment'—the judgment, not of condemnation, but of 'Well done, good and faithful servant,' Mat. 25. 23. C.

portant duty is that of giving to the poor! a more certain mean of making men rich. jections, drawn from our right to what we have, from the narrowness of our circumstances, from the discouragements which we have already met with in it, or from our not knowing how it can be made up to us, ought to make us neglect so much as one opportunity of charity. But, above all, it is most sinful and foolish for either old or young to indulge their lusts, and live unconcerned about Jesus Christ and his salvation, when heavy troubles, an important death, an awful judgment, and an endless eternity are before them, and they know not how near!

CHAPTER XII. Ver. I. Now, in youth, seriously think of, believe in, and serve the Divine Persons, who made, preserve, and redeem men, before the disquieting and disqualifying infirmities of old age come upon you: 2. Before the comforts of life, which render it agreeable, be withdrawn, and the powers of your mind and senses of your body be rendered almost useless, and the calamities of old age rise successively one after another: 3. When your head, arms, and hands shall shake, through weakness or palsy; your once strong shoulders stoop, and your legs and thighs bow under their weight; your teeth be generally lost, and your eyes sunk in their sockets and become dim; 4. Before your lips be but a little opened to eat or talk, because of the loss or looseness of teeth; before you be incapable to walk in the streets; your rest broken, and every little noise awaken you; your lungs fail, your voice become inharmonious and harsh, and your ears dull and regardless of music; 5. Before you, unable to climb, become afraid to mount or move on high, nay, are afraid of falling in the common way; before your hair become white; the least noise or weight become burdensome, and the lightest food load your stomach; and there be no inclination to or delight in former pleasures, because you draw nigh to the grave and the other world, when your friends shall lament their loss, and the hired mourners publicly

your Creator, before the union between your soul and body be loosed, or the pith of your back and nerves be weakened; the vessel in which your brain and animal spirits are contained be rendered unfit for use; your veins and arteries, which convey the blood and vital spirits, be rendered unfit to convey them any more from the right or left ventricles of your heart; 7. And your body be laid in the grave, to moulder into dust, and your soul appear to be judged before God who formed it.—11. The words of the prophets, and other holy men of God, are fitted to excite men's attention, awaken their conscience, and quicken their affections; and to make a powerful and lasting impression on their hearts, and so settle and establish them in the truth;—being inculcated by zealous teachers of the church, sent and qualified by Jesus Christ, the alone Head of his church

church, sent and qualified by Jesus Christ, the alone Head of his church.

Ver. 3. Keepers. The hands become more or less paralytic. Strong men—the vertebræ of the upright youtn shall bend. The grinders—the teeth, a name by which the double-teeth are familiarly known. Those that look out of the windows—the optic nerves and humours of the eye. C.

Ver. 5. Afraid of ascents, because of debility. 'The almond-tree shall flourish—the hair shall become white as the almond-blossom; or rather, shall fall off. 'The grasshopper' or locust, almost light as air that needs not his support, and instanlly flies away. 'Desire' of food, company, music, fair prospects, &c. C.

Ver. 11. In ver. to the Preacher bears testimony to the purity and truth, that is, the plenary inspiration of the book which he is now completing. In ver. 11 he takes in a wider range. He testifies to the perfection of 'the words of the wise,' that is, of the whole of the sacred books then in existence. They are as goads, piercing sharp and deep. The second clause of the verse is not so clear. It is probable that there is here an example of that parallelism which is characteristic of Hebrew poetry, and that this clause corresponds with the preceding. Its meaning may be: 'The participators in the collection;' i.e. those who wrote or compiled the collection of sacred books, 'are as nails driven in.' The last clause of the verse states the origin of both the sacred books and the sacred writers: 'they are given by one Shepherd,' by the Lord. P.

REFILECTIONS.—Necessary and pleasant is an early

REFLECTIONS.-Necessary and pleasant is an early equaintance with Christ and his ways. absurd and dangerous are delays of spiritual concerns till old age, which may never be seen, and is a season Reflections.—What a plain, profitable, and im- pour forth their pretended sorrows;—6. Remember happy are they who encounter the unnumbered infir-

12 And further, by these, my son, be admonished: of making many books there is no onished: of making many books there is no d; and much study is a weariness of the sh.

13 ¶ Let us hear the conclusion of the whole

| Typer 11. Jn. 5.39 2 | Fol. 19.31. Lu 1.59. 39 2 | Fol. 19.31. end; and much study is a weariness of the

| A.M. cir. 3029,
B.C. cir. 975. |
|---|
| Pe.1.19,21. Lu.16.29. |
| 8 Or, The end of the |
| matter, even all that
hath been heard, is.
s De.6,2;10.12,1 [n.2] |
| 22,23. Pr. 1.7,33;23.17. |

8matter; Fear God, and keep his commandments: for this is the whole duty of man.9

14 For God shall bring every work into judgment, with every secret thing, whether it

mities and troubles of old age, and the fears and pangs of death, in the full assurance that Jesus loved them, and gave himself for them! But, alas! how difficult is it to persuade us of the emptiness of all created things! This truth needs to be inculcated a thousand times

over. Nor will that avail, unless the Holy Ghost inscribe it on our heart. It is necessary then that all preachers should be sent and qualified by Christ and his Spirit; and that, by every possible mean, they should labour to fix the truths of God in the conjudgment.

CONCLUDING REMARKS ON THE BOOK OF ECCLESIASTES.

The most common view of the Book of Ecclesiastes represents it as 'a philosophical inquiry after the summum bonum, or chief good of man; in which Solomon states the various opinions on the subject, the result of his own dear-bought expertence in search of the respective enjoyments of human wisdom and human folly.'
Without altogether excluding this view, others think Solomon's main design was prove the immortality of the soul, or rather the necessity of another state after this life, by such arguments as may be deduced from reason and experience.'

Now, in all this, it is not a little remarkable—it is not a little lamentable—

the never seems to have occurred to the learned authors of these opinions, that Christ and his church formed any direct object of Solomon's investigation! Yet how strange if the wiest man could have written a book in which the 'Wisdom of

God' obtained no place!

'Much of the obscurity, it has been observed, which is generally admitted to exist in the book of Ecclesiastes, arises from not attending to the train of argument proposed by Solomon, which difficulty the ordinary division of chapters and verses is supposed to have contributed to increase' (Horne's Introduction).

Is supposed to have contributed to increase' (Horne's Introduction).

Now that, like other portions of Scripture, the book of Ecclesiastes contains some or many things 'hard to be understood,' cannot be denied. But has not its peculiar obscurities arisen from neglecting the beams of 'the Sun of Righteousness' shining so brightly in all its pages, rather than from any inattention to the mere train of a philosophical argument? That Ecclesiastes is a book of argument is admitted; but not in any other sense than that in which the Epistles to the Romans, Galatians, and Hebrews are books of argument. That is, the statements, illustrations, and conclusions are never of man, but from the Spirit of God.

If by 'wisdom' is to be understood anything less than the knowledge that 'God was in Christ, reconciling the world unto himself,' 2 Co. 5. 19, then, indeed, is the book of Ecclesiastes not only obscure, but often unintelligible. But if the 'wisdom' sought and commended by Solomon be the knowledge of 'Christ, the wisdom of God,' then the obscurity of the book becomes illuminated, and 'he may run that readeth it,' Hab. 2. 2.

Another source of its obscurity may be found in the principle of interpretation

Another source of its obscurity may be found in the principle of interpretation has been treated as its own expositor.—C.

ordinarily adopted—a principle neither warranted by anything in the book itself, nor by authority of any other book of Holy Scripture. This principle is the assumption that the book 'was written by Solomon in his old age, after he had repented of his sinful practices; and when, having seen and observed much, as well repented of his simul practices; and when, having seen and observed much, as well as having enjoyed everything that he could wish, he was fully convinced of the vanity of everything but piety towards God' (Horne's Introduction). Now, that Solomon wrote the book at an advanced period of his reign, is obvious from ch. 2. 4-II; but though all his recorded labours terminate in 'vexation,' there is not one single reference to any special 'sinfulness' in his pursuits—an omission totally inconsistent with the genius of Scripture, which never fails in the most direct acknowledgment and condemnation of the sins of its chiefest characters. Had the book, therefore, been a confession of sin and retractation of error, these must have acknowledgment and condemnation of the sins of its chiefest characters. That the book, therefore, been a confession of sin and retractation of error, these must have furnished its most plain and prominent statements. Sin would have been called sin, and not mere 'vanity and vexation of spirit;' for these words, however strong and expressive, come far short of that self-abasement and abhorrence which the consciousness of sin against God must produce, whenever his Spirit leads the sinner to repentance.

The conclusion, therefore, is inevitable—Ecclesiastes is neither an acknowledgment nor retractation of sin in the inspired author, but an illustration of the insufficiency of all 'treasures on earth' for the purpose of inducing men to 'lay up their treasures in heaven,' to 'set their affections on things above, where Christ sitteth on the right hand of God.'

Christ sitteth on the right hand of God.'

But the chief source of obscurity may be detected in two principles that would reduce light itself into darkness,—the first, taking words in a sense the writer never intended,—the second, interpreting by figures of speech that he never employed. Examples of the first may be found in the meaning attached to 'good' in ch. 2. 24, and 3. 13, &c., where the real good intended is commonly referred to unlimited sensual indulgence; and the second is exemplified ch. 11. 9, where a plain and godly admonition is commonly interpreted as a bitter irony.

In the preceding notes these arbitrary principles of interpretation have been altogether rejected; and, in subordination to the teaching of the Spirit, the book has been treated as its own expositor.—C.

THE SONG OF SOLOMON

Could not be a nuptial hymn composed in honour of any of his wives; for it was not composed till after the tower of Lebanon was built, ch. 7. 4; and so not till about twenty years after his marriage with Pharaoh's daughter. Many of the emblems used in it—as to be made a keeper of the vineyard, to have a head like Carmel, a nose like the tower of Lebanon, eyes like fish-pools, teeth like a flock of sheep, and to be terrible as an army with banners, &c. -- if applied to a fine lady, are absurd to the last degree: but if the whole be understood of the union and fellowship between Christ and his people, it will appear most exalted, instructive, and animating. The name of God is not found in it, more than in Esther; nor could the continued allegory of the book well admit of it. But the agreement of its matter and language with other passages of Scripture—as ls. 54.5; 62.4,5; Ho. 2.19, 20; Mat. 25.1-10; 9.15; 3.9; Ro. 7.4; 2 Co. 11.2; Ep. 5.32; Re. 19.7; 21. 2, 9; and especially with Ps. xlv.; its majestic style; its efficacy on the consciences of men for promoting their spiritual comfort and holiness; the sincerity of the bride in acknowledging her faults; and in fine, the general reception of it by the Jewish and Christian churches; sufficiently prove it inspired of God. To such as read it with a carnal and wanton mind, it will be the savour of death unto death: but to such as, acquainted with fellowship with Christ, peruse it with a spiritual and heavenly frame, it will prove a savour of life unto life, a counterpart of their gracious experience. It is a dialogue; in which the speakers are Jesuc Christ, the blessed Bridegroom of souls; the church, which is his body and bride, and every particular saint in it; and the daughters of Jerusalem or Zion, who are either nominal professors of the true religion, or at best young and weak converts. The scope of it is to represent Christ and his people's mutual esteem of, desire after, and delight in one another. And as the bride denotes either the church in general, or a particular believer, the members, &c., attributed to her must have different significations assigned them, according as the one or the other is understood.

[The title of this book, 'The Song of Songs,' is generally understood to assert its eminence amongst or superiority over all other songs. Some eminent Hebraists, however, are disposed to translate the title 'The Series of Songs;' and this seems more consonant to the modesty of the sacred writer, who would be very unlikely to assume any special eminence, also to that equality which divine inspiration implies amongst the books of Scripture, as well as to the structure of the book itself, which changes so rapidly its speakers, time, place, and objects.

The ancient Jews, without exception, considered it a book divinely inspired, and inserted it in their sacred writings. By our Lord it was consequently author-

ized, when he exhorted the Jews to 'search the Scriptures;' and by Paul, when he affirmed that 'all Scripture is given by inspiration of God.' With the full conviction of its divine origin, it was newly translated into Greek, in the second century, by three eminent Christian divines; and in the third, it was inserted by Origen in his Hexapla, who also wrote some discourses explanatory of its sacred meaning.

Notwithstanding this concurrence, its divine authority is said to have been questioned in the fifth century by Theodore of Mopsuestia; and occasionally, down to the present day, various objections against its inspiration have been started by Christian divines. Now, without questioning either the objects or the principles of these objectors, it is not a little to be lamented that their learning has been so misapplied. For if the reception of the book by the Jewish church, and its approbation by our Lord and his apostles, be not, to a Christian, sufficient evidence of its divine authority, any higher evidence it must be impossible to obtain; and if this evidence is to be rejected in the case of one book, there is no ground for its sufficiency in the case of any other.

The objections to the divine authority of this book have arisen, as in the case of Ecclesiastes, from assuming an unauthorized principle of interpretation, and pronouncing the book a mere marriage song, and consequently unfitted for religious instruction. But again, whereas in Ecclesiastes, a book confessedly didactic, the ordinary and natural application of words has been rejected—in the Song of Solomon, a book confessedly written in similitudes or parables, the emblematic application of words has been rejected.

The Christian disciple will, however, make light of these cavils, and calmly repose upon the authentication of the book derived from Christ and his apostles And while so reposing, he will find a treasury filled to overflowing with the unsearchable riches of Christ. He will be led into a banqueting-house of boundless hospitality; he will mingle with a company of purity and love; he will traverse gardens of loveliest flowers and sweetest odours; he will repose beneath trees with coolest shade and ripest fruits; thence will he climb the Lebanon heights of contemplation, and gaze upon the lovely land that lies beneath his feet, the land of his inheritance and his home, where Christ is the King, saints the subjects, and love the law; where the subjects themselves are kings and priests unto God, clad in the robes of the Lamb's immaculate righteousness, and crowned with the diadem of his unfading glory.

Some eminent interpreters have considered this book as a sacred drama extending through seven days, and have divided it into scenes, each of a day's continu-Others have concluded it to be a succession of idyls, or little poems, with no connection of time, place, or person: but merely possessing some common object as their only principle of union.

In the following notes these principles of interpretation will be diffidently- on account of their authors-but firmly rejected, from their want of any but conjectural authority. The principles of interpretation adopted will be (1) The grammatical, including the singularity, or plurality, or sexes of the speakers. (2) Change of place. (3) Change of time. (4) Change of objects. (5) Change of sentiment or action. (6) The parallel—comparing spiritual with spiritual, explaining what here is unknown by what is elsewhere acknowledged. By following these natural principles, the book will be found a succession of beautiful, impressive, and instructive emblems of natural pictures, representing spiritual originals—an outward form of what is earthly, fabricated for little children, but with an inward spirit of what is only intended for perfect men. C.]

CHAPTER I.

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents; 9 and showing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

HE Songa of songs, which is Solumon's.1 2 Let him kiss me with the kisses of his mouth: 'for thy love' is better than wine.

- 8 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.
- King hath brought me into his chambers: 'we will be glad and rejoice in thee; we will remember thy love more than wine: 8the upright love thee.4

A.M. cir. 3009. B.C. cir. 995. A.M. cir. 3009. B.C. cir. 995. CHAP. I. 4 The word me con-tinues to mark the bride; we marks the replies of the virgins. a I Ki.4.32.
1 Solomon—' peaceil and perfect'—in
hich name the son
David was a type
the Prince of peace
the perfect man—
ie true God, Jn.1.14.
Jn.v.—C. # ver.6. Ro.7.14-25. Is.64.6. Eze.16. 14. Ps. 18.04.0. EZC. EV. 14. 2. 45.12,13. 4 ch.2.7,11; 3.5,11; 5, 8;6.2.Ga.4.26. # Ro.7.14,24. Ac.14. 22. Mal.13.6,21. Jn.16. d Pr. 27.0. 2 Co. 2.14. Ps. 45. 7.8. Is. 61. 1-3. Phi. 2. 9, 10. 1 Co. 2. 30. 6 'A vineyard of mine own have I not kept.'—C. pch.2.3.163.1-4;5.8, 10,16;6.3. Ps.18.1.1 In. 4.19. g Jn.10.9,27,28. Ps. 23.1-6.Re.7.17. p Ps.20.5,6. Ep. 4. 14;6.12. Phi.3.2. Ro.7. 23,24. 14; 6.12. Pnl.3.2. Pol. ; 23,24.
6 Or, as one that is vailed,
s ver. 15; ch.2.10,14;
4.1-14;5.8; 6.1,4-10;7.1
-7. Ps.45.13. Eze.16,14. f Ep.5.1.He.6.12;13. 7.Pr.1.20;8.34.1 Co.11.

ters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

- 6 Look not upon me, because "I am black. because the sun hath looked upon me: omy mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.5
- 7 Tell me, PO thou whom my soul loveth, where thou feedest, where thou makest thu flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?
- 8 If thou know not, O thou fairest among women, tgo thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

CHAPTER I. Ver. 2. Blessed Jesus, upon whom I have been meditating, by thy Word and Spirit give me intimate fellowship with thee in thy ordinances, and full assurances of thy friendship: for the manifestations of thy redeeming love are more pleasant, reviving, and strengthening to my soul than any created enjoyments. 3. Such is the pleasant and powerful influence of thy mediatorial excellencies, offices, relations, and fulness of spirit and grace, that sincere and holy souls cannot but love thee with their whole heart. 4. By thy almighty influence direct and bring me into the nearest enjoyment of thyself, that I, and others excited by me, may pleasantly comply with thy alluring power, and follow hard after thee in the paths of duty.— Jesus, the King of his church, has already brought me into the most ravishing nearness to and spiritual intimacy with himself; therefore will we rejoice in him as our ALL and IN ALL; we will think of, believe, and extol his love above all created delights: for every candid and sincere professor heartily esteems, loves, and delights in thee. 5. In myself, and in respect of manifold infirmities, scandals, reproaches, and persecutions, I am deformed; but in my Head Christ, and as clothed with his righteousness, and endued by his Spirit, gifts, and graces, I am truly comely, O ye nominal professors and weak believers :- I am outwardly mean, but inwardly rich and glorious. 6. Look not therefore upon me with disdain, disaffection, or delight in my distresses, nor stumble at religion on account of them; for sore persecutions, tribulations,

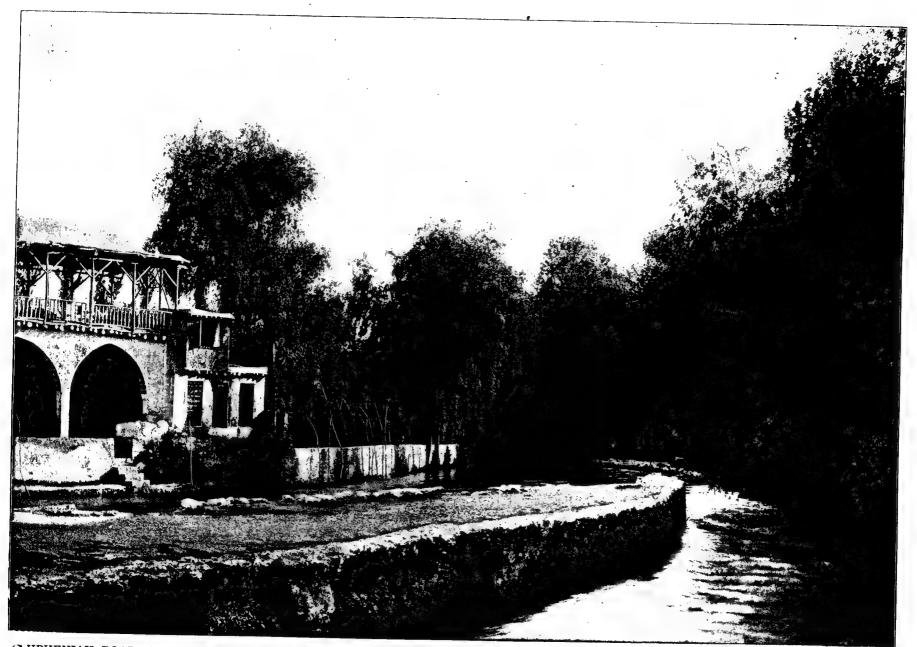
and temptations are befallen me: hypocritical professors, false teachers, and my own inward corruptions, enraged at my connection with Christ, and my cleaving to him, have oppressed me with the basest drudgery and entangled me in carnal cares and secular affairs. which have hindered me from, or retarded me in, the due improvement of my own office, opportunities, gifts, and graces. 7. But, O all-compassionate Redeemer, whom I love with my whole heart, and above everything else, discover to me, by thy Word and Spirit, which is thy true church, and which are those assemblies wherein thou art remarkably present, and to whom thou affordest spiritual support and consolation amidst all their scorching persecutions and troubles: for why should I, whom thou hast redeemed, and who have sincerely devoted my whole self to thee, be left to associate myself with empty professors, false teachers, and inward idols, who, notwithstanding their pretences

of friendship, are thy enemies and rivals on earth!

CHRIST. 8. O ye excellent ones of the earth, beautified with my salvation, righteousness, and grace, and whose church state is adorned with my ordinances, if your knowledge of duty be still indistinct, inquire after, observe, and follow the example of the saints in former and present ages; and let weak believers and young converts, with their weak or languishing graces, carefully attend my public ordinances dispensed by my faithful pastors. 9. And be encouraged in my love; for, notwithstanding the weakness which you feel, and the self-deformity which you discover, I your Redeemer

and Husband have, and will render you comely and active, and will give you sufficient strength and courage to withstand and conquer your spiritual enemies, if you will only be faithful. 10. Whilst your church state is beautifully adorned by divine oracles, ordinances, gifts, and graces, professors, and ministers, your particular conversation before the world appears beautifully marked with a variety of precious and holy qualities, and your faith, by which you are united to my person as your faith, by which you are united to my person as your Head, is precious and glorious in itself, and is productive of every good word and work. II. And I, my Father, and the blessed Spirit will for ever continue and increase these spiritual ornaments in true believers.

BELIEVERS. 12. O that we may enjoy these blessed and ornamenting operations of thy grace! For, whilst thou, Jesus, dost converse familiarly with us in thine ordinances, how pleasant are thy promises and truths o our heart, and how vigorous and active, and acceptable to thee, are our implanted graces. 13. And, even during the night of trouble or time, how delightfully art thou, our beloved Husband, found in the public and private ordinances of thy grace, and art entertained by the most cordial embracements of our faith and love! 14. O what an inexpressibly delightful and precious system of excellencies, fountain of graces, source of blessings, repository of promises, treasure of pardoning, healing, comforting, nourishing, quickening, and refreshing influence, art thou to our



SUPHENIAH ROAD—A SCENE IN THE MOST BEAUTIFUL CITY OF KING SOLOMON'S DOMINIONS. [Song of Solomon, i:1.]—The above is a picture of a road in Supheniah, a suburb of Damascus. This is given here because it illustrates a scene in the dominion of Solomon. Damascus was one of the wealthy and beautiful cities in his kingdom. In passing from Jerusalem to Palmyra, the city Solomon built in the wilderness, Damascus would be on the direct route,

and in going to Palmyra to-day tourists usually start from Damascus. In the respect that Damascus and Palmyra occupy oases in the midst of surrounding deserts, they are alike. There would be no Damascus were it not for the Abana river. The stream breaks through a gorge in the Lebanon mountains a few miles above the city, and at once begins a warfare with the desert. For 25 miles the conflict between the river and the burning sands of Syria is expressed in a luxurious and tropic regeration.

9 I have compared thee, "O my love, "to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

with studs of silver.

spikenard sendeth forth the smell thereof.

wels, thy neck with chains of gold.

11 ¶ We^y will make thee borders of gold ith studs of silver.

12 ¶ While² the King sitteth at his table, my kikenard sendeth forth the smell thereof.

13 A² bundle of myrrh is my well-beloved to me; he shall lie all night betwixt my

15 ¶ While² the King sitteth at his table, my kikenard sendeth forth the smell thereof.

16 A² bundle of myrrh is my well-beloved to me; he shall lie all night betwixt my unto me; he shall lie all night betwixt my breasts.7

14 My beloved is unto me as a cluster of 8camphire9 in the vineyards of En-gedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.2

16 ¶ Behold, thou art fair, my beloved, yea, pleasant: dalso our bed is green.

17 The beams of our house are cedar, and our rafters4 of fir.

CHAPTER II.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and hope.

AM "the rose of Sharon, and the lily of the vallevs.

2 As the lily among thorns, so is my love among the daughters.

A.M. cir. 3009 B.C. cir. 995

ch.2.2,10,13;4.1,7; 5-7;6-4 Jn.15,15 v 2 Ch. 1. 16,17. Joh 39.19,20. 1 Ki.10.28 Is.

-С. 8 От, *суртеss*, ch. 4.

9 Camphire. Henna, or Cyprus flowers. Shaw's Travels, p. 113.—C. 6 ch.4.1,7,10; 5,12;7. 6. Ep.1.17,18;3.18,19.

6.Ep.1.17,18(3.18,19)
1 Or, my companion.
2 'Thine eyes are doves,' returning to the ark of salvation, bearing the oliveleaf of peace.—C.
c ch.2.2.5.10,16.Phi.

leaf of peace.—C.
cch.2,3;5,10,16,Phi.
38,9,1 Pe.1,8;2,7,Col.
2.9.
d'ch.3,7,9,1]n.1,3,7.
PS.110,3;72,16,Ac.
2,41,Col.1,5,6,1 Th.4,5,
8 'How delightful
the place! how luxuriant our carpet!—C. e Ep.2.20. I Ti. 3.15. Mat. 16. 18. 2 Ti. 2.19. Ps.24-7,9. Jn. 10.28.

4 Or, galleries, ch.

CHAP. II. # Is.7.14;9.6;4.2. Jn. 15. 1; 1. 14. Phi.2.6-11, ch.5.10-16. *b* Ps. 16.3. Mat. 10.16. Phi. 2.15, 16.

4.2;9.6,7.

1 Heb. I delighted 1 Heb. I delignies and sat down, &c. d is.46;32.2 i Jn.1. 37.Re.22.1,2. 2 Heb. palate. e ch.1.47, 8, 16. Ps. 26.8;34.2,10. 3 Heb. house of wine.

wine. g Jn. 15. 9-15. Ps.60. 4. Is. 11. 10. Ro. 5. 5. 8. 1 Jn. 4. 9. 10, 10. h He 12. 13. Is. 35-3. Ps. 116. 7, 12, 13; 119. 81. ch. 5. 8. 2 Sa. 7. 20. Lu. 24. 32.

24.32.

4 Heb. straw me with apples.

5 'Refresh me with cordials, sustain me with citrons, for I am fainting with love.'—

C. f ch. 8. 3-5. Ps. 23. 4; 37.3-7;63. 3.4; 138. 3.7. 1 Jn. 3. 24. Ep. 5. 29, 30. 2 Co. xii. Co.xii. j ch.3.5;8.4. 6 Heb. I adjuri

you.

\$\frac{k}{1\text{In.10.45,27.}}\$
\$\frac{k}{2\text{Ep.3.77.}}\$
\$\frac{p.22.41.}{1\text{Is.40.4.5; 43.25; 44.22;}}\$
\$\text{yor.17;ch.8.14.}\$
\$\text{or.17;ch.8.14.}\$
\$\text{or.17;ch.8.14.}\$
\$\text{or.17;ch.24.35.}\$
\$\text{Theb_{fourishing.}}\$ p ver.8. Je.31.3.2 Sa. 23.3. Ps.85.8. q ver.13; ch.4.8; 5.2. Jn.7.37. Re.22.17.

Jn.7.37, Re.22.17,
"Ep. 5.8. Da. 9, 24,
Lu.24.26. Is. 40. 2, Re.
11.15,
8 Winter. The season of spiritual coldness.—The rain.
Portents of anticipated judgment (Gc.
7.4) and successional troubles, Ec.22.2.—C.

s ver. 13; ch. 4 12-14; 6.2,11; 7.8,12,13; 18.35; 1,2.Ac.3.21; 6.Ac.1.7,8 Mar. 16. 15, Ps. 89, 15; 1 Th. 1.5.1 Pe. 1.12.

3 Ase the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down dunder his shadow with great delight, and his fruit was sweet to my taste.2

4 He brought me to the banqueting-house, and ^ghis banner over me was love.

5 Stayh me with flagons, comfort me with

apples;4 for I am sick of love.5 6 His left hand is under my head, and his

right hand doth embrace me.

7 I charge you, 6 O ye daughters of Jerusa. lem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ Thek voice of my beloved! behold, the cometh leaping upon the mountains, skipping upon the hills.

9 Myn beloved is like a roe, or a young hart: behold, 'he standeth behind our wall, he looketh forth at the windows, showing, himself through the lattice.

10 ¶ My^p beloved spake, and said unto me, Rise up, my love, my fair one, and come away:

11 For, lo, the winters is past, the rain is over and gone;

12 The flowers appear on the earth; the

CHRIST. 15. How comely and glorious is my church, as endowed with ordinances, and reformed by my Word and Spirit; and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful pastors, who search into gospel truths, and watch over, direct, and go before every individual member of it. And how certainly, and eminently comely, is every believing soul clothed with my righteousness, and endowed with my grace! How quick and discerning their spiritual understanding! How chaste, sincere, and single their affections, without the least glance of spiritual whoredom!

Believers. 16. But, blessed and divine Husband, BELIEVERS. 16. But, blessed and divine Husband, what is all my derived comeliness in respect of thine, in thy person, offices, relations, and grace? How delightful are all these to my heart! How pleasantly glorious is thy promise, and the ordinances of thy gospel, for the conversion and consolation of souls, and for rendering them fruitful in good works! 17. And strong, durable, and lasting is thy church, in which I am honoured to dwell, and consists of such parts and members as keep the faith: and permanent are all

am honoured to dwell, and consists of such parts and members as keep the faith; and permanent are all her oracles, ordinances, and offices.

Ver. 2. The word me shows that the bride 'the Lamb's wife,' Re. 21. 9, is the first speaker; thy, addressing her, shows that the virgins, the church in her state of waiting and progress, reply. See Mat. xxv. C.

Ver. 5. I am black as the tents of Kedar—an numble acknowledgment of sin, in which words the bride speaks; but comely as the curtains of Solomon, a recognition of the sin, but an assertion of the beauty of faith and repentance, in which words the virgins speak. C.

the curtains of Solomon, a recognition of the sin, but an assertion of the beauty of faith and repentance, in which words the virgins speak. C.

Ver. 6. Look not upon me, &c. She speaks as a village maiden, accustomed, as all village maidens are in the East, to work in the vineyards: and so exposed to the burning sun that her skin was dark when compared with the fair daughters of Jerusalem. Though tanned with the sun she was still beautiful. What a noble figure of the church! Bearing the marks of the world's toils and persecutions; yet showing on every feature the lineaments of heaven. P.

Ver. 7. There is here a new picture, changing from a banqueting-house to a shepherd gone after his flocks.

Why should I be as a stranger by the flocks of thy companions? Why should I be as a stranger by the flocks of thy companions? Why should I, as a stranger follow any teacher, any spiritual feeder, but my Lord? C.—Eastern shepherds always lea' wheir flocks to some shady spot, if possible beside a fountain, and teave them to rest there for one or two hours during the fierce noonday heat. This is a favourite time for the shepherds themselves to meet with their friends and to recline under shade of tree or rock. P.

Ver. 9. I have compared thee, O my partner. Not for personal accomplishments, but for costliness and beauty of ornaments: even the ornaments of a meek and quiet spirit, which is, in the sight of Heaven, of great price. C.

Ver. 10. The maidens of Palestine wear an ornament composed of gold coins strung together in a row so as to overlap like scale-armour. It passes over the head, down each cheek in front of the ear, and is fastened under the chin. Instead of coins, thin discs of gold and silver were used in ancient times. They also wear numerous chains of gold or silver round the neck. The

words of the text are therefore descriptive of a maiden decked in her ornaments. It is also worthy of note that fully caparisoned horses have their bridles covered with little plates of the precious metals, and have also numbers of chains and amulets strung round their necks. How graphic therefore are the words, 'I have likened thee, O my love, to a company of horses in Pharaoh's chariots!' P.

Ver. 14. Camphire. The camphire is a plant, the Lawsonia intermits of botanists. Of the dried leaves an unguent is made, called henna, with which the females of Syria and Egypt dye their nails. Its flowers have a sweet perfume, and eastern maidens often place bunches of them in their bosoms. The plant is still found at Engedi. P.

REFLECTIONS.—How precious and pleasant Christ is to believing souls! Ardently do they pant after

REFLECTIONS.—How precious and pleasant Christ is to believing souls! Ardently do they pant after further communications of his grace; sensible that they can do nothing of themselves, but Jesus must do all in them and for them. He takes the sweetest delight in speedily answering their prayers, and satisfying their souls with his loving-kindness; though often, amidst his kind visits, their outward state is such as lookers-on are apt to stumble at. With what pain and grief do lively saints lament the want of frequent and intimate fellowship with him and his people in the ordinances!

But he is ready to direct and comfort them in this con-But he is ready to direct and comfort them in this condition. He has done, and will do, for them the most amazing things, in furnishing them with his righteousness, his grace, and his glory. All their life, their strength, their grace, their comfort, their happiness come from him. His heart is full of high esteem and unbounded affection for them. And, through familiar fellowship with him, they receive and enjoy his comforting, sanctifying, and blessed influence. But he is ready to direct and comfort them in this con-

CHAPTER II. CHRIST. I. I am indeed glorious in my person as God-man, and in my mediatorial relations, estates, and works; and am infinitely comely, refractions, estates, and works; and am infinitely comely, refreshing, and medicinal to every believing soul. 2. And partaking of my comeliness, righteousness, and grace, thou, my church, art incomparably more excellent and useful than all the societies, and true believers than all the persons on earth.

RELIEVEDS 2 But infinitely more my beloved

Believers. 3. But infinitely more my beloved Jesus excels angels and men in everything gracious, glorious, and operative. Often have I, under the covert of his righteousness, love, power, and providence, fearless of danger from heaven, earth, or hell, believingly viewed, admired, and applied to my soul, his person, offices, and relations, with all the pardon, peace, acceptance, adoption, sanctification, comfort, and endless glory, which flow therefrom! fully has he admitted me to partake of his fulness, in the most ravishing manner, in his Word and ordinances.

protected me from enemies, and encouraged and animated me to my spiritual work and warfare. ministers and fellow-professors, often have I needed ministers and fellow-professors, often have I needed your sympathy, direction, and comfort, under my sad perplexity and desertion. But, oh! if you could now help me to bear up under these ravishing discoveries and communications of Jesus' love! Oh for further and unspeakably more enlarged enjoyment of him, to strengthen me for supporting under, and improving what I have; 6. But why do I ask your assistance? While I enjoy the true, the delightful, and intimate embraces of an incarnate God, and have the joys of his promise imparted to my soul, his word, power his promise imparted to my soul, his word, power, and grace marvellously uphold, delight, and invigorate my heart. 7. I therefore charge you, my fellow-professors, by everything kind, pleasant, or delightful, that ye disturb not my fellowship with him, nor do, anything which may provide him. nor cause me to do, anything which may provoke him to withdraw this sensible visit of his love. 8. Lot though he had withdrawn, yet I now hear his voice, in the ministry of his Word and motions of his Spirit. Behold, he comes removing and triumphing over every hindrance of my fellowship with him! 9. Be hold, in the most lively, lovely, and affectionate man-ner, he comes forward in the influence of his grace, and net, he comes forward in the innuence of his grace, and unto an actual assumption of our nature! Behold he, the substance of all our ceremonies, manifests his glorious and gracious excellencies, through them, and glorious and gracious excellencies, through them, and vouchsafes some obscure and transient glimpses of himself in every ordinance! Io. In what a heart-melting manner he said to my soul, Rouse up thyself from thy partial deadness, sloth, and security, and disentangle thyself more fully from the snares of the world and thy own lusts. Exercise thy faith in the most active, hold and assured degree in proteing of most active, bold, and assured degree, in partaking of the most delightful fellowship with me: II. For all impediments, arising from the wrath of God, the guilt impediments, arising from the wrath of God, the guilt or dominion of sin, or from terrible troubles, are now removed. 12-14. Now are come the days of power and times of love, in which the dispensations of the gospel are attended with almighty influence, and multitudes are, to their everlasting joy and comfort, converted to me, and rendered fruitful in good works.

Arise therefore my room meek charte but often Arise, therefore, my poor, meek, chaste, but often persecuted bride; let no despondency, no sense of thy unworthiness, deter thee from approaching my presence in prayer and other holy duties: for both thy person and services are accepted by me, and are inexpressibly fully has he admitted me to partake of his fulness, in the most ravishing manner, in his Word and ordinances. And the manifestations of his love have effectually larger take pains, both by doctrine and discipline, to free my church from false teachers, even those who

time of the singing of birds is come, and the voice of the turtle is heard in our land;9

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O' my dove, "that art in the clefts of the rock, in the secret places of the stairs, *let me see thy countenance, let me hear thy voice: for sweet is thy voice, and thy countenance is

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have btender grapes.

16 ¶ Myo beloved is mine, and I am his: he

feedeth among the lilies.

17 Untild the day break, and the shadows flee away, turn,2 my beloved, and be thou like a roe or a young hart upon the mountains 8of Bether.4

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

Solve of division, 2 solve the believe to be the solve of the solve the believe to be the solve of him not.

2 Id will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

B.C. cir. 995

9 This description
of spring is equally
beaudiful and graphic. In Palestine
that he are supported to the second
to the second to the second to the
mess as if by magner
the groves are all
alive with the voice
of song; and from
every rock and tree
the sweet cooing of
the turtle-dove is
heard. The luxured
springs make Exity
spring make Ex

1.11, V ver.10.Is.60.1. Ps.

0.111.

9 ver.10.Is.60.1. Ps.
50.5

1.15; 4.115.2.

Mat.to.16.Eze.7.16.

y Ezr.0.6.Da.0 or

PS.91.12.9. 1C.0.1. 30;

10.4.

x Ch.8. 13. He. 4.16;

10.22.Ep.1.6. 1 Pe.2.5.

Fr.16.8.Re.5.8.

a Eze. 13.4. Ac. 15.

2.4 III.3. 10.Re.2.2.

G. Satavily servenive inexperience ceceive inexperience delivers.—C.

bver.13. Ps.110.3.

c Ps.63. 1.1 Co.3.33.

ch.6.37; 7.0. Jn. 20. 28.

Ga.2.20. Je.33.41. Zep.

3.17. Re.7. 1721. 3.

d Ch.4.6. Lu. 1. R. 2

Pe.1.19.
2 Turn. Rather, me 'encompass me round' with watch-ful care and protec-

CHAP. III. criap. III.

a Is.26.9. Ps.63.6,7;

4.4;22.2;77.3-4.

b ch.1.2,7,16;5.8.

c Job 23.8,9.

d ch.5.5. Is.64.7. Pr.

1.20,21;8.3,34. Ps.84.1,

2,10.

g ch. 5. 7. Is. 62. 6. Eze.3.17.He.13.17.ch. ·7 & Ac.2.37;16.30, i ch. 6. 12. La. 3. 25. Pr. 8. 17. Mat. 7. 7. Ja. 4

cs chiefly represent-d.—P. r ch.1.16. Jn. 24. 21,

rch.1.16. Jn. 14. 21, 23.1 Jn. 1.3,7. 8 Lo! it is the palanquin of Solo-mon!—C. 5 2 Ki.6.17. He.1.14. 1Co.12.28. \$ Ep.6.17. Ps.45. 3.2 Co. 10. 4, with Ex. 32. 27.

Co. 10. 4, with Ex. 32.

27.

4 The emblem of that

'sword of the Spirit,

which is the word of

God, 'Ep. 6. 17; and

which every faithful

soldier of Christ

must bear for the de
fence of truth in the

church.—C.

w Is. 27. 3. Ne. 4. 22.

Mat. 13. 25. Ep. 6. 12.

"He are the selection of th

v He.2. 14. Jn. 1. 14. or Ps.80.3 4. Is. 53.10. or Mar. 16. 15. 1 Co. 1. 24. Mat. 16. 18. Re. 14.6. 1.20,21;8.3,34. Ps.84.1, 2,10. 6 Or, bed, or litter, e Ps.22.1,2;10.1;13.1 or throne, ch. 1. 16; 14;42.9;43.2. ever.7.Re.3,21.

3 The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth?

4 Iti was but a little that I passed from them, but I found him whom my soul loveth: I theld him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that "conceived me.

5 I' charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he 'please.

6 ¶ Whop is this that cometh out of the wilderness alike pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?2

7 Behold 'his bed, which is 'Solomon's: threescore evaliant men are about it, of the valiant of Israel.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

9 King Solomon made "himself a chariot" of the wood of Lebanon.

10 He* made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Gos forth, O sye daughters of Zion, and # I Ti 3.16.15.9.67, or a Sa.23.5, or Col.1.27, or Ps.87.3.Ep.2.80-22.

ch.4 8.Re.22.17.2 Co.5.20.

ch.4 8.Re.22.17.2 Co.5.20.

have but begun to vent their errors and irregularities, as they greatly mar her purity, peace, order, and beauty, and are especially apt to mislead weak believers, tet every one be careful to search out, and mortify his own inward lusts, as these, if indulged, break up the work of grace in their hearts.—16. This kind inviter is my glorious Husband and Mediator, given of God to, and accepted by, me; and I am his by the Father's goodness, his own love and conquest, and by my surrender of myself to him. And O the infinite delight he takes in his people, and to converse with them in his ordinances! 17. Till the gospel day, in its pleasant light and powerful influence, break, and the shadows of Jewish ceremonies flee away; nay, till the day of perfect glory dawn, and all the shadows of desertion, temptation, and trouble are fled; do thou, blessed Jesus, often surprise me with the discoveries of thy glory and communications of thy grace, notwithstanding whatever hindrances, guilt, and wickedness are found with me.

Ver. r. 'I am a wild rose of the fields, a lily of the valleys.'— Such a humiliating description as every self-examining believer will give of himself in comparison with the attainments of others. C.

Such a humiliating description as every self-examining believer will give of himself in comparison with the attainments of others. C.

Ver. 3. Judea is not celebrated for the apple, but its citrons were reckoned superior to those of all other lands; and the citron is therefore most probably the fruit-tree of this emblem. C.

Ver. 7. Icharge you. This cannot be any form of adjuration, which would be both superstitious and impious. The reference is to the timidity of the startled gazelle, and the flectness with which it escapes when disturbed in its slumbers. Spiritually, it inculcates 'praying, waiting, and watching,' for the Lord's coming in providence and grace. C.

Ver. 10-13. From verse 20 to 13 is presented one of the most beautiful emblems of Christ, by his Word and Spirit, inviting the soul of a believer, or the whole church, to arise from sleep, Ro.

13. 11, and follow him. C.

Ver. 14. The emblem here changes to a scene descriptive of the safety of the believer, or the church—defended as by a rock, and hid in the 'secret places of the precipices.' C.— In this verse the dove—not the turtle-dove, but the pigeon—is the emblem selected. Its favourite haunts are the clefts of the rocks, and the retirder recesses of the steep stair-like ravines. From these its soft cooing is heard during the spring season. P.

Ver. 16. He freateth among the tities. 'Let him feed (his flock) among the lilies.'—The emblems of believers, adorned with grace and endowed with righteousness without their own merit, Ro. 3. 20–28; 4.4–6. C.

REFLECTIONS.—O the unbounded glory and infinite

REFLECTIONS.—O the unbounded glory and infinite usefulness of Jesus Christ, and the glory and usefulness of his people as connected with him! What must be

the imperfect and mediate enjoyment on earth is sometimes so transporting! Unhappy for ever is that heart which would change one hour's fellowship with Christ for all the pleasures, honours, and riches on earth. Tenderly should it be managed, and carefully improved and maintained. A small thing may interrupt it; and with the greatest reluctance and grief should the believing soul mourn over its want. believing soul mourn over its want. Strong as death must be the love of our Redeemer, which makes him come to his people over every mountain of distance, darkness, wrath, provocation, and pollution. How earnest and affecting are his invitations to familiar intercourse with himself! And what a change in the world is made by his oracles, ordinances, and influence But wicked ministers in a church, and carnal lusts in a heart, are our greatest plagues, and should be carefully removed. And the assured faith of our relation to Christ will make us effectually to long and cry for frequent and familiar fellowship with him.

CHAPTER III. Ver. 1. In time of desertion and trouble, and of a secure and slothful frame, in prayer and other private ordinances, I endeavoured to regain the sensible communications of Jesus' love: I persevered therein, but without any discernible succe Stirring up myself therefore to a more active and lively frame of spirit, I attended the public ordinances of his worship, in order to obtain communion with himself. I often repeated my endeavours, but met with nothing but disappointments and discouragements. 3. Faith-ful ministers, who with care and labour inspect the souls of men, were often directed to speak pointedly to my case, which encouraged me to open it to them in familiar conversation, and beg their assistance in furthering my fellowship with him.

4. Not resting in duties and ordinances, by faith I essayed still more earnest and immediate application to Jesus himself. He graciously vouchsafed me his sensible presence. 4. Not resting in Then my heart clave to him by a lively exercise of faith, and by the most ardent and resolute affection. I carefully avoided everything which tended to disturb our fellowship or provoke his withdrawment; and not only laboured to get intimate enjoyment and full assurance of his love to myself, but to have his promised of his people as connected with him! What must be presence in the church and the public ordinances the immediate enjoyment of God and the Lamb, when thereof. 5. I therefore again charge you, my fellow-

professors or saints, to avoid everything which may in

professors or saints, to avoid everything which may in the least tend to mar my intercourse with him. DAUGHTERS OF JERUSALEM. 6. What amazing persons are those who, separated from the world in affection, and delivered from former troubles, mount up heavenward in faith, in love, in spiritual-mindedness, and in holy desires and conversation;—all acceptable to God through Jesus' merits and intercession, and endowed with the manifold and precious graces of his Holy Spirit!

BELIEVERS. 7, 8. Nay, admire not us, nor the glories which we have freely received from Christ; but behold that new covenant of grace, and that familiar fellowship with him, which are the causes of everything amiable in us, and in which we are watched over and protected, amidst all our dangers, by almighty perfections, attendant angels, and vigilant ministers. 9, 10. Behold how, according to his deep compassion and universal love, he has not only assumed our nature in the most precious and useful form, but has formed a new covenant, and a gospel dispensation,—reared on stable, precious, and supporting promises,—founded in the unchangeable and everlasting love and purpose of God, in which men are protected by his righteousness and royal power; and his unbounded love makes ness and royal power; and his unbounded love makes everything proper, refreshing, and supporting for the members of his church, in order to transport them, in fellowship with him, through this world into the heavenly state! II. Go forth then, my fellow-professors, from your unregeneracy, your self-righteousness, your filthy lusts, your carnal cares and sluggish frames; and with earnestness, faith, love, and wonder observe Jesus, our Prince of Peace, not only crowned by his Father with the highest glory and honour, but even by all the true members of his church, in their acceptance of him, and submission to him, as their Husband, Saviour, and Lord; particularly in that day of power,

Saviour, and Lord; particularly in that day of power, and time of love in which, to his inexpressible satisfaction, they are united to him by faith.

Ver. 7. 'In the night.'—That state of comparative darkness in which the believer and the whole church are still surrounded. See Ro. 13.11, 12.—I sought him in his Word for direction, and in his promises for support.—I found him not. The seeker does not say, I believed him not, but 'I found him not'; because for more exercise of faith and faithful seeking, he calls the soul (the church) to add to private contemplation and prayer the observance and use of Christian converse and public ordinances. See ver. 2. C.

behold king Solomon with the crown wherewith his bmother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER IV.

1 Christ setteth forth the grace of the church. 8 He showeth his love to her. 16 The church prayeth to be made fit for his presence.

PEHOLD, thou art fair, my love; behold, b thou art fair; thou hast doves' eyes within thy locks: bthy hair is as a flock of goats that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thyd lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

a Mat. 12.42. Is. 9.6, He. 2.9. Phi. 2.9-11. b ch. 8.5. Mat. 12. 50. Ga. 4. 19. Col. 1.27. 6 His mother, The church as she took refuge in this wilderness state, Re. 12.1-6.-C. C.

took rerige in this wilderness state, Re. 12.1-6.—C. c Col.1.18.Re.1.5-7; 5.9.Phi.3.8-10. d Ju. 3-29. Re. 21.9, 10.Ps.110.3. Eze.16.6-14. Re.11. 15; 19.7. 1s. 62.5153.11.Lu.15.32.

CHAP. IV. CHAP. IV.

a Eze.16.14.ch.1.15;
5.12. Ep.1.17,18; 3.18,
19. Mat. 11.29,
b ch. 6.5. Ps. 110. 3.
Phi. 1.27; 4.8,
1 Or, that eat of,
&c.

1 Or, that eat of, &c. crTh.2.10.1Co.1.10, or Ga. 2. 20. Tit. 2. 11, 123.8. d Pr.31.26.2 Co.5.18-21. 1 Co.1.23, 24. Re. 14.6, or Ep. 5, 19. Col. 3.16,17;4.6.ch.7.9; ver. 11.

11.

e ch. 6. 7. Eze. 16.63.

e ch. 10. Eze. 16.63.

g ch. 1.10; 7. 4. 1 Co.

12.28 Ep. 4.1-33; 6.16.

He. xi. 3Co. 10. 4.1 Jn. 5.

4. Ro. 8.37.

ch. 1.13; 7.3. 1 Pe. 2.

2. 15.66. 11; 52.7. Ep. 4.

11-13; 07.63. 5.6. 1 Pe. 1.8, with Pr. 5. 10.

* Amana was a name given to that part of the range of Anti-Lebanon which joined Hermon. The name Hermon signifies 'lofty peak; 'She-nir's ignifies 'breast-plate.' Both were applied to the same

mountain, and both were descriptive—
mountain and both were descriptive—
the former off its proman and both and a series of the series for a factor of its glittering icy summit, reflecting the rays of the sun. Both Hermon and Lebanon abound in wild beasts.—P.
i ch.2. 17. Lu. 1. 78.
Mat. 28. 20. Ac. 3. 21. 2
Pel.1.19.

Pe.1.19.
2 Heb. breathe.
f Ep.5.25,27. Nu.23.
21. Je. 50. 20. Re. 1. 5.
Col.2.10,11.1 Co.1.30. kls.54.5.Ho.2.19,20. kls.54.5.Ho.2.19,20. Re.18. 4. PS. 45. 10, 11; 27.10,13. Pr.0.6; 13. 20. Col.3.1,2.2.Co. 4. 18. 1 Pe.5.8. / De.3.9,25;4.48.

8 See note * in first column.
4 Or, taken away my heart. 4 Or, mac., my heart, n He. 2. 11,14, 2 Co. 11.2. Is. 545; Ch. 3. 11. o ch. 6.4; 1. 10, 15. Is. 62. 5; 53. 11. Zep. 3. 17. Je. 32. 41. He. 12. 2, p ch. 1.2, 8, 15; 3. 1–5; per. 1.

Je. 32.41. HC. 12.2. pch. 12.8, 15.3 in Fig. 19 ch. 1, 3.12; 5.6 vc. 1. ch. 15.12; 5.6 vc.
6 Until the day break,2 and the shadows flee away, I will get me to the mountain of myrrh. and to the hill of frankincense.

7 Thou art all fair, my love; there is no spot in thee.

8 ¶ Comek with me from Lebanon, my spouse, with me 'from Lebanon: look from the top of Amana, from the top of Shenir and Hermon. from the lions' dens, from the mountains of the leopards.3

9 Thou hast ravished my heart,4 my sister, my "spouse; "thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and qthe smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12 At garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pome-

Ver. 6. The emblem here changes to the arrival of a traveller coming out of the wilderness, not like the wayworn Israelites when they emerged from its solitudes, but as a beauteous and beloved bride borne in splendour, and escorted by the mighty.—
Note, The Hebrew shows the traveller is a female. C.
Ver. 9. A chariol. Rather, a throne, as the mention of pillars seems to require, and as the word may be translated, 'King Solomon made himself a throne'—the emblem of the King of Zion enthroned in glory, the reward and production of his humiliation unto death, Phi. 2. 5–11. C.
Ver. 10. Its inside strewed over with love-mottoes (after the manner of the East) by the daughters of Jerusalem, the emblems of those records whereby believers have witnessed Christ's love to them, and their over to Christ. C.
Ver. 11. In the day of his exposusals, &c. The church restored to paradise, and uninterrupted communion with Father, Son, and Holy Spirit. C.
REFLECTIONS.—In this world the clearest days of

REFLECTIONS. - In this world the clearest days of intimate fellowship with Christ are suddenly turned into nights of desertion, trouble, ignorance, and sloth. But precious and dear is Jesus to lively saints;—nothing can content them without his presence and favour; and they count no labour nor suffering too hard to obtain it. Great is his love to them. He is loath to contend long with his people lest their spirit should fail before And an hour, a minute of his presence, richly rewards all their pains and sorrows in seeking for it. Promising is the appearance when the Word p pointedly touches the heart and conscience of hearers. and leads them to careful inquiries concerning Christ. And remarkable fellowship with him effectually animates to an earnest wrestling in behalf of the church and public interests of religion. What extensive honour believers procure to themselves from all around them by an earnest care to maintain fellowship with him, and to follow him in a gracious, upright, and heavenly conversation! But if distinguished saints be so admirable and lovely, how much more is Christ himself and his covenant! With great care ought we to labour to his covenant! have the heart and eyes of all around us fixed on him: for great indeed is his love, that he should take pleasure in espousing to himself poor, guilty, polluted, diseased, wretched, and mischievous sinners of mankind.

CHAPTER IV. Ver. 1-5, 7. Behold how glorious is the state of my church decked with ordinances, officers, and saints! How comely is she when minisofficers, and saints! How comely is she when ministers, her lights, or eyes, are intelligent, modest, humble, and holy, walking in all godly simplicity!—when converts, rooted in me as their Head, grow up in grace and perfect holiness in the fear of the Lord—feeding on the rich pastures of my Word, and surrendering themselves acceptable sacrifices to God!—How comely is the when ministers who preserve spiritual pourish. is she when ministers, who prepare spiritual nourishment for others, are sound in their doctrine, holy in their conversation, harmonious and meek in their behaviour, and active and successful in winning souls to me!-when their ministrations mark the soundness of

their hearts!—when their dwelling on redemption through my blood, as their principal theme, renders themselves and their ministrations lively and pleasant and when, with modesty, singleness, prudence, and order they, and other rulers, govern the flocks comorder they, and other rulers, govern the flocks committed to their care!—when they, as superior to others in station, and as means of connecting them with Christ, and of conveying their spiritual nourishment, are upright, steady, and strong, and do watch over the church, and actively improve the whole armour of God for her defence and honour!—and when her various oracles, ordinances, and officers are remarkably useful for supplying the souls of men with the nourishing still. of supplying the souls of men with the nourishing milk of God's Word!—But especially how fair and comely are believers, with respect to their personal capacity, when justified by active faith, and adorned with every spiritual grace !-when their spiritual knowledge, faith, and affection are sincere, single, humble, and seasonably discovered!—when their conversation in thought, word, and deed, notwithstanding many imperfections, is orderly and pure, manifesting a heart nourished in the pastures of the gospel!—when, by re-peated acts of faith and meditation, they improve their spiritual provision; and their zeal for God is uniform, pure, and moderate, animating them to a fruitfulness in good works, and in winning others to me!—when their prayers and converse are profitable and pleasant, discovering the soundness of their heart, animated, and furnished by, and accepted through my blood!—when there is much secret and holy blushing on account of remaining defects — when their faith, which unites them to me, furnishes with and really improves the whole armour of God for their defence from spiritual enemies, as the worthics of God formerly experienced !- when, feeding upon the doctrine of the proenced !—when, feeding upon the doctrine of the prophets and apostles, they, to my inexpressible pleasure, abound in faith and love towards me, and in care to instruct and edify others!—How completely perfect are they in their justification, in the extent of their sanctification, and in my purpose and favourable acceptation. 6, 8. Till not only the gospel dispensation, but even the glorious millannium and the resurrection to ever the glorious millennium, and the resurrection to everlasting life, come, I, according to thy request, ch. 2. 17, will continue to bestow my special presence and influence in my church, which is rendered so delightful by my ordinances, and by the precious graces, prayers, and praises of my people.—Let therefore every one spiritually espoused to me there attend, and hold intimate fellowship with me, setting their affections on things above; forsaking the most excellent creature-satisfactions for my sake, shunning the intimacy of carnal, covetous, and violent men, and even the fellowship of superstitious, erroneous, and persecuting churches. 9, 10. O redeemed soul, partaker of the same human nature with me, begotten and adopted of my Father,

and spiritually betrothed to my person, how, even with the weakest acts of thy faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled my heart to thee! How incomparably acceptable and delight-ful is thy love, and that sweet fragrancy flowing from ful is thy love, and that sweet tragrancy flowing from thy manifold graces! II. How delightful thy prayers and praise! Thy instructing, reproving, and comforting discourse marks what sweet and nourishing truths and experiences are lodged in thy heart, and how delightful and attractive is thy holy and benevolent conversation! 12-14. My church is a delightful garden, separated from the world, set apart to the service of God digged by gospel ministrations and influences. God, digged by gospel ministrations and influences, and especially protected by my providence, by the rules of order contained in my Word, and a medicinal spring of gospel truth hid from the view of a carnal world! And when purged of scandalous persons, her converts planted in the new kingdom do flourish more fragrant, delightful, precious, and useful, more numerous and different in circumstances, than all the fruit-bearing trees and spices of an orchard!—Yea, every particular believer is a garden set apart in beautiful order, and with infinite care and labour, to the service of God; and has in him the Holy Ghost and a principle of grace, as a well of water springing up into everlasting life: and in the most pleasant manner are their various gifts and graces exercised to my honour, their own advantage, and the edification of others.

Believers. 15. Blessed Jesus! great source and bestower of all life here or hereafter, it is to thy influences alone that we owe all our comeliness, fragrancy, and fruitfulness! let them run more abundantly into our hearts, that, by the exercise of thy grace, we may be rendered more useful to water and refresh others around! 16. And since we are thine, as we'll as under our own care, prevent everything tending to mar our fruitfulness; and let the Holy Ghost, in his convincing and sin-mortifying as well as in his comforting influences, stir up and quicken our hearts to a lively exercise of those gifts and graces with which we are endowed. And do thou, O Jesus, manifest thy presence in thine ordinances, and accept of and delight in those graces and good works which are wrought in us by faith in thyself.

faith in thyself.

Ver. 1. My lone—'my Partner.' 'Thine eyes are doves' (see ch. 1. 15) behind thy vail.'—'Thine hair as a flock of goats.' They must have seen the beautiful hair of some of the Asiatic goats who would appreciate this comparison. C.

Ver. 2. None is barren. 'None is companionless,' an allusion to the correspondence of the upper and lower teeth, upon which both their beauty and utility so much depend.—Note, Personal beauty, like the other gifts of God, is good, and may, if not abused, be used for most gracious purposes. The details of personal beauty form, accordingly, most appropriate emblems of those gifts of the Spirit wherewith Christ adorns the believer and his bride the church. C.

Ver. 4. Reference may here be made not merely to the natural

granates, with pleasant fruits; camphire," with spikenard:

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; "myrrh and aloes, with all the chief spices:

15 A' fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden,8 that *the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his

AM^a come into my garden, bmy sister, my **L** spouse: I chave gathered my myrrh with my spice; I have eaten my honey omb with my honey; I have drunk my wine with my milk: eat, d O friends; drink, yea, drink abundantly,1 O 'beloved.

*beloved.

2 ¶ I° sleep, but my heart ²waketh: hit is to voice of my beloved that knocketh, saying, pen' to me, my sister, my love, my dove, my head is filled with dew, and y locks with the drops of the night.

3 I* have put off my coat; how shall I put on? I have washed my feet; how shall I detected by the hole of the them?

4 My¹ beloved put in his hand by the hole of the door, and my bowels were moved for him.

**site foolish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting to find the power, is like foolish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting the folish, sium* bit wellcorresponds in glory with that exhibiting to find the proof of the proof the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

it on? I have washed my feet; how shall I defile them?

the door, and my bowels were moved for him.4

7 Or, cypress, ch. z.

ch.5.1. # Ps.87.7;46.4. Jn. 4. 10, 14; 7. 38. Is. 58. 11. ver. 12, or Zec. 13. 1. 1 Co.1.30. Re.22.1. Je. 2.

13;17.13. y Eze.37.9. Is. 64. 1; 44.3.4;59.21. Jn.3.8.Mi.

44.3,4;9.27.]n.3.8.41. 2.8. 8 'Awake, O north wind, and come; blow thou south upon my garden.'—C. #chl.12;7.12,13ver. 13,14,Ga.5.22-25.2 Pc. 13,10;3.18. a Ps.101.2;53.1,2;42. 7. z. 15.62.5 Zep. 3.17. Phi.2.13

CHAP. V.

a ch.4.11,16.Is.58.9; 55.24.Ps.50.15;91.15. b Mat. 12. 50. Ho. 2.

b Mat. 12, 50. Ho. 2 19,20. cPs.147.11.Zep.347. ch.4.11-14.ls.55.1. dPr.1-239.5. PS.34. 8. ls.55.1-28. Re. 22.17. J. Tr. and be dronk-en with loves. e Jn.15.13-15.1 Jn.4. 9,10.10. Eps.2-28. g Mat. 26. 41. Ga. 5. 17. Ro. 7.14-29.ch. 3.1. 2 '1 slept, but my an emblen of the wise virgins, who, as well as the foolish, slum-bered and slept, Mat. 25.5.—C.

n Ps.42.1;63.1,2. o Je.15.16. Phi.2.12, 5 Heb. passing or

228.180.4. La. 3.8.

#PS.141.5. Ho. 6.5. Je. 18.18. Ac. 20. 20. I. 5.5.
10,11.2 Co. 11.13.
2 ch. 2.7. 28.4. Ro. 15.
30. Ep. 6.19.
6 Heb. what.
w Mat. 8.27.21. 10. Is.
63.1.
x ch. 1.8.15; 4.1,7,10;
6.1.9.10.PS. 4.5.13.
ach. 21.14.

x ch.18,15; 4.17,10; y.ch. 2.17,16, 13. y.ch. 2.17,

5 In rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling5 myrrh, upon the handles of the lock.

6 Ip opened to my beloved; qbut my beloved had withdrawn himself, and was gone; my soul failed when he spake: 'I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from

8 I^u charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

9 ¶ What is thy beloved more than another beloved, "O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

10 My beloved is white and ruddy, the chiefest⁸ among ten thousand.

11 His head is as the most fine gold; his locks are bushy,9 and black as a raven;

12 Hisb eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly

13 His cheeks are as a bed of spices, as sweet 2flowers; this lips like lilies, dropping sweet-

symmetry and stateliness of the neck; but to the costly chains and ornaments of gold which it was customary to wear in great profusion round the neck. David's armoury tower was graceful in the style of its architecture; and it was hung round with golden shields and polished armour. P.

Ver. 6. The emblem here changes, and the speaker retires to Lebanon, the mountain from which he speaks in ver. 8. The emblem represents Christ inviting the believer (the church) to lofty ascents of contemplation and extended views of providence and redemption. C.

Ver. 9. One of kinne eyes. 'One glance of thine eyes;' that language of humility, purity, devotedness—which nothing but the eye can speak. C.

Ver. 11. Lebanon. Whiteness and incense—the one meaning from its snowy top; the other from the fragrant plants that adorned its sides. C.

Ver. 12. 'A garden is inclosed, my sister espoused; a spring is shut up.' This garden, &c., not being the emblem of the bride herself, but of the protected beauties and comforts of her residence. C.—Fountains shut up and sealed, that is, so covered and inclosed as to be secure against all inspection, are not uncommon in Palestine. There is one at Solomon's Pools. It is in an artificial subterranean chamber, the entrance to which is closed, and a subterranean chamber, the entrance to which is closed, and a subterranean chamber, the entrance to which is closed, and a subterranean of the streams of hife from the believer's heart and gospel ordinances, In 4.4.—Streams from Lebanon. The emblem of the 'good and perfect gifts that come down from the Father of lights,' Ja. 1.17. C.—Perennial streams are very rare in Palestine, but they abound in Lebanon. Their waters are limpid, sparking, and of icy coldness. The streams and fountains of Lebanon are proverbial throughout Syria as emblems of luxury and pleasure. P.

REFLECTIONS,—What infinite love Jesus bears to all people! He puts upon them his own comeliness.

REFLECTIONS.-What infinite love Jesus bears to He puts upon them his own comeliness, when they exercise a living faith in him. Earnest is his desire of their company: and soon shall they be with him where he is, to share his happiness and honour! Never, but when he went to suffer, did he say, Let these go their way. They are a good savour of Christ to all around or above them. And when they rightly behold their own comeliness in him, it effectually humbles them, and makes them ascribe all the glory to him, and to cry for more abundant supplies of his sanctifying influences. Surely it is the greatest honour for them, as his peculiar property, to keep themselves entirely for his service.

CHAPTER V. CHRIST. I. At thy request, be-

thy lively preaching, and cordial application of my precious and soul-nourishing truths. I have particularly observed and accepted the graces and services of believers. Let them also feast abundantly on my gospel provision, and take the comfort of their graces and works, as evidences of their faith and great salvation.

BELIEVERS. 2. Alas! the dull and lukewarm frame in which Jesus often finds his churches when he comes to bless them! And how slothful and secure my animal nature had made me, even while my spiritual endeavoured to hear and entertain him! Amidst much deadness and unconcern, I felt some impressions made upon my heart by his Word, Spirit, and rod; while he, in the kindest manner, besought me to exercise my faith and love, and to remove whatever hin-dered his most intimate approaches, as he was closely related to me, had suffered much for me and from me, had waited long for my opening to him, and was much grieved with my neglect of him! 3. In the most piti-ful manner I evaded compliance with his kind invitations, as a thing I was not at present fitted for, and which I could not do without crossing my corrupt inclinations and troubling my flesh. 4. By the immediate power of his Spirit, Jesus touched my heart through his Word, and kindly stirred up my affections to a concern for my former slighting of him, and to an earnest desire after his presence. 5. Repenting of my former stupidity and indifference, and actuated by his influence, I prepared myself to entertain his visit; my faith and other graces put themselves into active and vigorous motion for the removal of everything that tended to hinder his access to my soul. 6. Notwith-standing my vigorous actings of faith upon his self-giving promises, and panting desires after him, I did not obtain any sensible manifestations of his presence. My heart was then filled with pain, grief, and shame at the remembrance of his slighted invitation. I carefully attended his ordinances, public and private, in order to seek and find him: but met with nothing but frowns and disappointments. 7. When ministers touched my case in their discourses, they but raised my hopes and increased my anguish: by their harsh relieving soul, I vouchsafe my special presence in my church and ordinances.

I have with pleasure observed distressed my soul.

They whose duty it is to prevent power to bear or act in the work of our redemption:

everything tending to disturb the peace and edification of the church questioned the truth of my profession, and charged me with the vilest hypocrisy. 8. O! my fellow-professors, I beg and charge you, that if this my Lord Jesus allow you any sensible intimacy with him-self, you will represent to him the distressed case of my soul, and entreat him speedily to visit me, who earnestly desires him, and am at the point of death for

want of his sensible presence.

DAUGHTERS. 9. Distressed, but precious and lovely saint, what means this so solemn charge? What singular and transcendent excellency is in this Jesus, the be-

loved of thy heart?

BELIEVERS. 10. Boundless and incomparable is his excellency! A glorious Godhead and a suffering man-hood, a holiness of heart and life, and a bloody suffer-ing, a glorious exaltation, and a humble debasement, mercy towards his people, and judgment against un-believers, concur to render him in every respect a miracle of beauty! He is infinitely more dignified, kind, rich, and glorious, than all the ten thousands of created beings in heaven and in earth; and, as the great standard-bearer, he goes forth, attended by angels and saints, conquering and to conquer. II. In his divine nature, and as he is the Head of government and influence to all people, he is pure, precious, substantial, glorious, useful, enriching, and unchangeable! Lasting and immutable is his comeliness! Beautiful, mysterious, and majestic are his well-connected purposes and providences! And ever fresh and comely those societies of saints which are rooted and grounded in societies of saints which are rooted and grounded in him! 12. Pure, penetrating, pleasant, beautiful, and comforting is his all-seeing knowledge and his tender pity and care! 13. Delightful the manifestations of his love, glory, and grace! His words are gracious and comfortable, continually refreshing, quickening, and supporting to the souls of his people! 14. Perfect, glorious, and lasting, and all managed with infinite skill, are his munificent liberality, almighty power, and marvellous works, particularly of grace! Sincere, lasting, and wisely ordered for the good of all people, are his great nurposes of love, his tender bowels of mercy his great purposes of love, his tender bowels of mercy and compassion, and his sympathizing intercession! 15. Sufficient and wisely exerted are his strength and

14 His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires:

15 Hish legs are as pillars of marble set upon sockets of fine gold; this countenance is as Lebanon, excellent as the cedars:

16 His^j mouth is most sweet; kyea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

CHAPTER VI.

1 The church professeth her faith in Christ. 4 Christ showeth the graces of the church, 10 and his love towards her.

THITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? bthat we may seek him with

2 My beloved is gone down into his garden, to the beds of spices, to defeed in the gardens, and to gather lilies.

mine: he feedeth among the lilies.1

and to gather lilies.

3 Is am my beloved's, and my beloved is a trivial Ro.8.37.

3 Is am my beloved's, and my beloved is a trivial Ro.8.37.

4 Thouh art beautiful, O my love, as Tirble, and the trivial Ro.8.37.

4 Thouh art beautiful, O my love, as Tirble, and the trivial Ro.8.37.

4 Thouh art beautiful, O my love, as Tirble, and the trivial Ro.8.37.

5 Turn away thine eyes from me, for they are described by the second of the comparison between the capital beautiful bea zah,² comely as ^jJerusalem, ^kterrible³ as an army with banners.

e Is. 52. 13. Mat. 28. 18.
g Ho.11.8. Lu.1.78.
He.2.17,18.Mi.7.18.
A FS.25,10.Mi.5.2.
f Re.1.4-16. r Ti.316.18.9.6,7-Zec.9.17.
j ch.1. 2. FS. 19. 10;
119. 105. Je. 15.16. Job
23.12.
3 Heb. his palate
is sweetness.

is sweetness, & ch.1.16; 2.1,3. Phi. 3.7-10. Is.9.6,7. 4 Heb. desirable-

nesses. 4 ch.2.16; 6.3. Jn. 20. 28.Ga.2.20.

CHAP, VI.

a Je. 14.8. ver. 9, 10. ch. 1.8,15;5.9:4-7. Eze. 16,14. b Zec. 8.21-23. Ac. 2.

6 Zec.8.21-23.Ac.2-37:16.30.
c ch.5.7:4.12-16;ver.
11.Mat.18.20:28.20.
d Zep.3.17.15.53.11,
12.Eze.34.23.Re.7.17.
cl.5.56.8:40.11.Jn.10.
16:14.3:17.24
g ch.2.16;7.10.Jn.10.
28.

28. 1 See ch.2.16.—C. h Col.2.2,5,19. Ps.87.

/ Jos. 12.24 r Ki. 14. 17;15.21,33;16.6. 2 See note * below. f ver. 10. La. 2.15. Ps. 48. 2. & Nu. 24. 2.5. Ac. 5.11. 2 Co. 10. 4 Ep. 6. 12.13. 8 Terrible. Rather,

is situated among the mountains of Samaria, a few miles north-east of Shechem. Its site is the of the most of the mountain in Palestine. It is surrounded by dense groves of olives and verdant valleys, while it overlooks a part of the Jordan valley and the whole of the picture-sque mountains of Glicad away beyond.

Gilead away beyond.
P. they have puffed me up, Ho.12, 4 Mat.15,27,28.
1 See Ch.41-3.
p. 1 Kl.11-3. 2 Ch.11.
21.Ps.45.14.Re.7.9.
p. 4 Ch.214.15,244.7.
p. 25.27.37.Nu.23, 9.
p. 14.51.14.52.44.55.
p. 14.52.44.55.
p. 14.52.44.55.
p. 14.52.44.55.
p. 15.52.57.
p. 15.52.5

parate from sinuces.
—C.

5 De.4.6,7;26.18, 19;
33.30 Ps.126.3,
4Re.21.10,11.ch.3.6;
8.5. Pr.4.18, 2 Pe.119.
Re 12.1.Ep.5.27,
2 ver.4.Ps.14.5;149.
6-8.Re.19.14, Ro.8.37.

have overcome me: thy hair is as a flock of goats that appear from Gilead:

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and othere is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 Myq dove, my undefiled is but one; she is the only one of her mother, she is the choice one5 of her that bare her: the daughters saw her, and blessed ner; yea, the queens and the concubines, and they praised her.

10 ¶ Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible was an army with banners?

11 I' went down6 into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates

12 Or ever I was aware,7 my soul made me like the chariots of Ammi-nadib.8

13 Return, return, O Shulamite; return,

Skilfully contrived, and firmly fixed on the precious | to strive in prayers for one another. And how pleaand durable foundations of his grace, are the dispensations of his providence! Elevated, stately and plea-tant, always verdant and refreshing, is the full mani-festation of him in all his excellencies! 16. Pleasant is his Word and the sensible communications of his love! Nay, all that is in his person, offices, relations, names, blessings, and ordinances is inexpressibly desirable; and nothing is truly desirable but as in or connected with him. This, this, O fellow-professors, is my spiritual husband, and my constant and sympathizing lover and benefactor.

my spiritual husband, and my constant and sympathizing lover and benefactor.

Ver. 1. This verse complies with the closing invitation of the preceding chapter, and represents Christ delighting in the feast of his church, and inviting all that follow him to participate in his loy, Jn. 3. 20. C.

Ver. 2. Open to me, my sister. The emblem of our Lord standing at the door and knocking, and waiting for the opening of the closed door, Re. 3. 20. C.

Ver. 3. Two excuses easy to be understood by those who observe that it is not Christ personal but Christ representative that now knocks for admission, see Mat. 25, 40, 45. And when the hungry, the thirsty, the naked, the stranger, and the imprisoned have knocked and called, how few will be able to plead that they have never hesitated to rise, and never invented a plausible excuse for neglecting to open the door! C.

Ver. 7. The watchmen that, by their faithful preaching of the truth, found out detected) the lately negligent, but now aroused and anxious seeker; they smote, they wounded the conscience, and they took away the vail of every plausible excuse. C.

Ver. 7. He is altogether lovely. Independent of its inspiration and its emblematic object, this description must present to the eye of an umprejudiced artist an imagery of most unequalled range, the product of a mind fraught with universal information. Its chief topics of comparison are (1) Colours; (2) Officered armies, ver. 10; (3) Precious metal; (4) Ornithology, ver. 11, 12; (5) Bordany, ver. 15; (6) Attractive eloquence, ver. 16. Every province of nature and art thus furnishing its tribute to the King, the Lord of all! C.

REFLECTIONS.—Quickly, when entreated, does Jesus Come to compote the hearts and supply the treate of his

REFLECTIONS. -Quickly, when entreated, does Jesus REFLECTIONS.—Quickly, when entreated, does Jesus come to comfort the hearts and supply the wants of his people; and brings with him for their refreshment the fulness of promises, grace, and joy. Enlarged appetites after spiritual blessings are necessary for gospel hearers. But it is strange that even saints should refuse his gracious visits, for which they had earnestly prayed and patiently waited. Hard is the heart that remains untouched by his effectionate cells, here is the remains untouched by his affectionate calls; base is the temper which renders men careless about him and his influences; and shameful and frivolous are the best excuses which can be made for evading his visits. It is indeed impossible for people wholly to exclude him from their heart; and they procure for themselves great

sant when, even under desertion, saints maintain the most exalted view of Jesus' person and fulness, and the most assured faith of their interest in them; and when even curious inquiries concerning him draw forth the warmest commendations of him!

CHAPTER VI. DAUGHTERS. I. Precious saint, tell us where we may hope to find this thy beloved Saviour, that we may, after thy example, and in holy fellowship with thee, more heartily than ever seek

BELIEVERS. 2. Jesus, my beloved, is always pre-sent in his church, and is especially conversant in those assemblies where the graces of the people are most eminent; taking pleasure in and increasing their grace and comforts, and delighting to convert, and afterwards glority, all who accept him.

3. And notafterwards glorify, all who accept him. 3. And not-withstanding all my miscarriages, the mutual relation between him and me is as full and firm as ever; and he still delights himself in the assemblies of his people.

CHRIST. 4. In respect of oracles, ordinances, officers, and order, thou, my church, art extremely beautiful in and order, thou, my church, art extremely beautiful in my view, and terrible to enemies around. And in respect to real righteousness, glorious grace, and holy conversation, thou, O particular believer, art transcendently comely, and thy assured faith and fervent prayer overcome every opponent. 5-7. Such was my delight in the vigorous actings of thy faith and love, and in thy importunate prayers, that I could no longer absent myself; and being returned, I assure thee, for thy comfort, that thy holy thoughts and gracious exercise, thy unfeigned and operative faith, thy spiritual meditations, thy regular and active zeal, thy humility and self-abasement, together with all thy privileges, and everything belonging to my church, are as precious and comely as ever. 8, 9. Whatever beauties there be in earthly courts, there are none comparable to a true saint. In the one true church, nay, in one heavenly begotten soul, there is more real comeliness than in all the world beside; all those of principal esteem, in either church or state, are disposed to express their approbation of it. 10. Gradual was the increasing light and glory of the church in her patriarchal, ceremonial, and gospel periods. Gradual and diversified is the growing comeliness and glory of every believer who truly turns to the light: they shine as the morning light, going on to perfection. In their borrowed grief and toil by neglecting to entertain his offered and disperfect holiness they show fair as the moon; and interest to them who shall be heirs of salvation, He. 1.14. C.

Reflections.—The believer's hearty commendations wounded. More dutiful and profitable is it they are terrible to every opposer. II. Such is my tions of Christ are glorious, when blessed by him, to 1124.

regard to my church that, even while absent from thee, was occupied among my outwardly mean but in-rardly glorious and hidden ones, carefully observing if her fruitfulness in saints and in good works was answerable to her new-covenant soil, and how her various members did thrive in the advanced progress or weak beginnings of grace. 12. And thy vigorous actings of faith and fervent supplications took such hold of me, that I was constrained, as in a surprising transport of affection, speedily to return to thee in loving-kindness and in tender mercies. 13. Notwithstanding every former offence, return, therefore, my perfect and peaceable one, by faith and repentance, to thy wonted fami-liarity with me, that I and my Father, and blessed Spirit, and ministering angels may, with pleasure and satisfaction, behold thy beauties. However mean and worthless thou art in thy own eyes, yet how pleasant is it for me to behold Jews and Gentiles united into one society of saints, and to contemplate heavenly graces and holy duties withstanding and conquering the remains of inward corruptions, temptations, and

the remains of inward corruptions, temptations, and fears!

Ver. 1. O thou fairest. This character of superlative female beauty, like the panegyric on male beauty, of 5. 12, &c., should have led every expositor to see that the book was never intended for any daughter, of Eve; to any one of whom it had been the grossest flattery, alike degrading to the deceiving utterer and the credulous listener. But how literal the description when applied to her who is adorned by the Spirit with 'the beauty of holiness!' C.

Ver. 5. Turn away thine eyes. That is, thine eyes suffused with tears from seeking and suffering, ch 5. 6, 7; see Ps. 116. 8. C.

Ver. 8. This is no enumeration of Solomon's family establishment, as it does not accord with the account in 1 Ki. 11, 3. It is an emblematic classification of the church, in which queens, concubines, and virgins are exactly equivalent to the triple classification, 1 Jn. 2, 12-14, fathers, young men, children. C.

Ver. 9. That is, the church in its progressive tripartite condition on earth, saw and praised the church in its glorified and perfected condition in heaven, as the most wondrous monument of the wisdom and grace of its Lord. C.

Ver. 11. The speaker in the first ferson from ver. 4 has been the bridegroom; and after the question, ver. 10, he resumes ver. 11. This must be the key, ver. 12, in which, not the bride, but the bridegroom speaks, saying, 'or ever 1 was aware'—before 1 had time for farther inquiry—'my soul,' my strong affection, 'set me on the chariots of my willing people—the people promised to Christ in the day of his power, 'Ps. 110. 3, and whom 'the love of Christ constraineth' (carries along with him) to judge and live, 2 Co. 5-14. C.

Ver. 13. Shulamite. The Hebrew feminine of Solomon; 'the exaceful and the perfect. "The company of two armics. The word Makanaim is applied to the two bands into which Jacob divided his family, also to the two hosts of angels that he saw chemical and the perfect. "The company of two armics. The word Makanaim is applied to the

return, that we may look upon thee. What will! ye see in the Shulamite? As it were the company of two armies.9

CHAPTER VII.

1 A further description of the church's graces. 10 The church pro-fesseth her faith and desire.

OW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman:

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap

of wheat set about with lilies:2

wheat set about with lines: 2

3 Thy two breasts are like two young roes
at are twins: that are twins:

4 Thy neck is as a tower of ivory; thine eves like the fish-pools in Heshbon by the gate of Bath-rabbim: jthy nose is as the tower of Lebanon which looketh toward Damascus:

5 Thine head upon thee is like Carmel,4 and the hair of thine head like purple: the King is held in the galleries:

3 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said, ^qI will go up to the palm-tree, I so can will take hold of the boughs thereof: now also citrons. C. thy breasts shall be as clusters of the vine, and shall be as clusters o y breasts shall be as clusters of the vine, and essential of thy nose like apples; for the vine and the roof of thy mouth like the best shell be as clusters of the vine, and the roof of thy mouth like the best shell made shell be as clusters of the vine, and the roof of thy mouth like the best shell made shell be as clusters of the vine, and the roof of thy mouth like the best shell made shell be as clusters of the vine, and the roof of the vine, and the r the 'smell of thy nose like apples;6

9 Or, of Mahana-im, Ge. 32.2, or Jn.10. 16, Ep.2.14, 16, 18; 3, 6; 6. 10-19. Ro. 3. 29; 7. 23. Ga.5.17,24.

CHAP. VII. Ep.6.15.Phi.1.27. Ps. 45. 10, 13. 2 Co.

6.18. c 1 Ti. 1.5. Col. 2.19. Ep.4.15.16.2 Co. 5.14. d 1 Co.4.15. Ga.4.19. 1 Th. 2.7, or 1 Pe. 2.2. Mat. 4.4. 2 Pe. 1.4. Je.

15.16. 1 Heb. *mixture*. e Ps. 119.11;22.30;45.

2 'Thy waist is like a goblet filled with mixed wine; thy body like a heap of wheat bounded with lilles.'—C.

je.9. i. La. 3. 49, 50; 2. i8. j Pr. 22. 3. He. 11. 7. Ep. 5. 15. Mar. 13. 33; 14.38. å Is. 35. 2. Mi. 7. 14. Ep. 4. 15. Col. 2. 19, or He. 6. 11, 18, 19. Ro. 8.

He. 6. xi. x8, 19. Kö. 8. 24.25.
8 Or. crimson 4
5 Still famous for the richness land, and the abendance and brightness of its wild-flowers.—P. & ch. iv. Ret. 5.57.14.
6 Heb. bound, Ps. 68. 24.6c. 32.65. Ho. 12.
6 Heb. bound, Ps. 68. 24.6c. 32.65. Ho. 12.
6 Heb. bound, Ps. 68. 24.6c. 32.65. Ho. 12.
6 Heb. bound, Ps. 68. 24.6c. 32.65. Ho. 12.
6 Heb. bound, Ps. 68. 24.6c. 32.65. Ho. 12.
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6 Heb. bound, Ps. 68. 24.6c. 32.65. Ho. 12.
6 Heb. bound, Ps. 68. 24.6c. 32.65. Ho. 12.
6 Heb. bound, Ps. 68. 24.6c. 32.6c.
ver. 3; ch.4.5; 8.8, Is.66.10,11.

g In. 14.21,23, Je.32, Ir. 15.110,3145,3-5.

y Is. 66. 10, 11. 2 Pe. 18.

in the East from the juice of the pome-granate. It is worthy of note that a city in the tribe of Dan is called Gath-rymmon, that is, 'the wine-press of the pomegranate;' and in all probability was ocalled from the second probability was ocalled from the second probability with the pomegranate wine was called from the same probability with the probability with the probability with the probability will be a second probability with the probability will be a second probability of the probability will be a second probability of the probability

1 Co.11. 28. Ps.139, 23, 24;17;1,3-1 Heb. open.

**Ex.25.22. Ps. 122.5. He. 4.16. Eze. 20, 40, 41. Ps. 63. 1-7; 116. 1-19; cxiv. cxiv..

2 'There will I present the ewith baskets of fruit.' So the word is translated, Je. 24.1. —C.

a Ge.30.14.

See Ge.30.14; but it may be translated as in the note on text.

—C, b Ga.5.22,23. Ps.65. 1,2. Mat.13.52. 1 Co.2. 9;10.3.1 Pe.4.11.

CHAP. VIII. a Is.7.14;9.6;4.2.He.

a Is,7.443,6;4.2.He. 2, 11, 12, 14, Jn. 1. 14; 2.11, B Ps.2.12, Jn.9,12,28; 7.48,52.1 Co.1.23,24 I Heb. they should not despise me. cSee ch. 3.4. Ga. 4.26. d Pr. 9.2,5. ch. 7.9,12; 4.10;5.1. 2 See note * in first column.

wine for my beloved, that goeth down 'sweetly, causing the lips of those that are asleep8 to speak.

10 ¶ I" am my beloved's, and his desire is toward me.

11 Come," my beloved, let us go forth into the field; let us lodge in the villages:

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give "thee my loves."

13 The "mandrakes" give a smell, and at our gates are ball manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's comina.

OH that athou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I bwould kiss thee: yea, I should not be despised.1

2 I's would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.2

3 His left hand should be under my head,

and his right hand should embrace me.

4 Is charge you, O daughters of Jerusalem, that ye stir not up,3 nor awake my love, until

make others inquire after him. And it is prudent for deserted saints frequently and boldly to recognize the mutual relation betwixt Christ and their soul. Great is the mercy that, though he often for a time deserts particular child, he never totally forsakes his a particular child, he never totally forsakes his church and ordinances, and often does much good while it is little perceived. How sweet and often surprising are the returns of his sensible presence! For unchangeable is his esteem of, love to, desire after, and delight in all people amidst all the changes of his countenance and providence. Engaging, honourable, and awful are the beauties of holiness when they shine in churches ordinances and saints. And unbounded in churches, ordinances, and saints. And unbounded is Jesus' care about all people, and to have them fruitful in graces and good works. He daily seeks to return them his sensible favours, and to see them cordially united among themselves, and valiantly contend-ing with their spiritual enemies.

CHAPTER VII. 1-6. Thou, O my visible church, art adorned with ministers shod with the animating preparations of the gospel of peace;—ministers fixed in the most noted station, and contributing to thy inward health and fruitfulness;—strong in grace, and confirmed in the truth, and set for the defence of the gospel;—intelligent in the mystery of Christ, and sagaciously watching against thy spiritual foes.—Thou art also adorned with manifold oracles and ordinances, for the spread of my honour the communication of my for the spread of my honour, the communication of my influences, and edification of my people. - How beautiful, O heaven-born soul, are thy affections and conver-sation, through the powerful influence of gospel truth! Glorious are thy inward principles of holiness, and first motions to good, wrought in thee by the Holy Ghost! Thy racious desires are supplied with nourish-ing influences from above! Plentiful provision, and fruitfulness in holiness, is obtained by the digesting of my word in a particular application of it! Living on the breasts of inspired oracles and instituted ordinances, how glorious and attracting are the exercises of thy faith and love, and of thy holy endeavours to edify others! A sure and precious defence is thy unfeigned and vigorous faith! Clear and distinct is thy spiritual

understanding in the matters of God! Wonderful is | thy gracious sagacity in discovering truth, and discerning between good and evil: and attended with courage and watchfulness, especially against the most near, constant, and malicious enemies! Grounded in my blood, and effectually productive of good works, is thy towering hope supported by thy faith! And acceptable in me is even the very smallest part of thy holy principles or practices! 7. So affecting is thy beauty, bestowed by myself, that I cannot but regard thy fellowship, and take pleasure to look on, and abundantly delight in thee.—When the whole of thy graces and holy conversation is considered in connection, how comely, flourishing, victorious, and heavenly is the appearance! And how cordial and cheering to me are thy affection and kind entertainment; 8, 9. In my purpose I resolved, and in my promise I have sought, to manifest myself to my church, in converting nominal members, and vouchsafing my kindest fellowship to real saints.—This shall qualify thee to edify others, and give pleasure and satisfaction to me. Revived, refreshed, and comforted, by my influences, thy gracious discourse shall quicken and awaken others to taste of my love, and to open their mouths in my praise.

BELIEVERS. 10. O the inexpressible comfort which enjoy in the faith of Jesus' relations, and in the intimations of his love to my soul! 11, 12. Beloved Redeemer and husband, let me, retiring from the hurry and cares of this present world, have the most ravishing and permanent fellowship with thee! Let me, without delay, not only have a deep concern for the spiritual prosperity of the church, but have an intimate and distinct knowledge of the condition of my own heart, and see whether my graces be weak or strong, flourishing or languishing. In this our retired communion will I discover the sincerity and fervency of my affection to thee. 13. While the precious, savoury, and medicinal truths of the gospel are to many a savour of life unto life; and while lively believers all around me begin to flourish and spread their heavenly influence; the inward graces of my heart show themselves in lively exercises; and every-

are added to the former: all which are, at thy command, set apart for promoting thine honour and

Ver. 1. Shoes. The shoes or sandals are noticed first, as the emblem of 'the feet' shod with the preparation of the gospel of peace,' Ep. 6. 15.—The joints of thy thighs, &c. 'The mouldings of thy limbs are as ornaments, the workmanship of a skilful hand.' C.

of thy limbs are as ornaments, the workmanship of a skilful hand. C. Ver. 4. Heshbon was the capital of Sihon; and amidst its ruins a beautiful pool of water still exists. But is not the meaning of the emblem to be found rather in the meaning of the words, which abides, than in any work of art that might soon be destroyed? Heshbon signifies thought; Bath-rabbim, the house of the mighty; that is, 'Thine eyes are pools (bright depths) of intelligence and power. C. Ver. 5. 'Thy braided hair is like the royal purple festooned around the ceilings.'—Note, The word here translated galleries is also (ch. 1, 17) translated raffers: it has also been translated ringlets. The precise meaning of the word is uncertain; but, from its relation to beams (ch. 1, 17), and the fact that eastern ceilings are generally of boards, it has here been rendered ceitings. C.

REFLECTIONS.—Extensive are the beauties of holiness in the church and people of God, and fixed and uniform in the substantials thereof. What delight He is ready to hold the most intimate fellowship with And with ravishing pleasure they glory in him, and in his love towards them. When inwardly warmed by his love, how ready are they to relinquish everything else, in order to have familiar intercourse with him! And a deep concern for the church of Christ, and exact observation of our inward condition, effectually promotes our endeavours to honour him.

CHAPTER VIII. BELIEVERS. I. Blessed Redeemer, O that that happy period were come, in which thou shalt assume our nature, and be a member of our visible church, and, in consequence thereof, admit us to the most intimate fellowship with thee! Then, without regard to reproach or persecution, should I openly profess my reverence, subjection, and affection to thee. 2. Instructed by thy Spirit, I should spread abroad the knowledge of thee in the extended gospel church, and all my gifts and graces should be employed to serve and glorify thee. 3. O the infinitely where new degrees of grace, and new acts of holiness, transporting, the intimate, the endearing, the strength-

- 5 (Whoh is this that cometh up from the wilderness, leaning upon her beloved?) I raised thee⁵ up under the apple-tree: there *thy mother brought thee forth: there she brought thee forth that bare thee.
- 6 ¶ Set¹ me as a seal upon thine heart, as a seal upon thine farm: "for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most
- thereof are coals of fire, which hath a most vehement flame.

 7 Many° waters cannot quench love, neither can the floods drown it: pif a man would give all the substance of his house for love, it would utterly be contemned.

 Hag: 232 Til.219.

 This is the entreaty of her that leans: the heart to defend. See Hag: 2.23.

 18 32.42 C.

 18 12.32.47 C.

 21 18 32.43 C.

 2 utterly be contemned.
- terly be contemned.

 8 ¶ We have q a little sister, and she hath no reasts: what shall we do for our sister in the ty when she shall be spoken for?

 9 If she be a wall, we will build upon her

 10 p She be a wall, we will build upon her

 2 p She be a wall, we will build upon her breasts: what shall we do for our sister in the day when she shall be spoken for?

A.M. cir. 3009. B.C. cir. 995.

r ch.2.10; 4.8. 1 Jn.5. Ps. 45. 10, 11. Col. 3.

1.5. fch.2.3.Ho.12.4.

5 The emblem here changes to one coming up from the wilderness, weak and dependent, leaning herself upon her beloved.—C.

herself upon ner oe-loved,—C, &ch. 3.11. Mat. 12.50, Ga. 4.19. Col. 1.27. / Is.49.16. Je. 22. 24. Hag. 2.23.2 Ti. 2.19.

1 Heb. flee away.

wall,—builded up in Christ, Ep. 2. 22; a defence and fold for the flock, &c.—[f she become a door, at which the flock 'go in and out, and find pasture,' &c. Jn.10.9.—C.

-C. t Ac.14.27. t Co.16. 9.Re.3.8.ch.1.10,11. u Col. 2. 7. ch.7.3,7 Jude 20,21. Eze.16.7. 8 Heb. peace, Ro.5

9 My vineyard—before me, represents the private duties of the individual in the heart, the closet, or the family.—C. y Ro.14.8.2 Co.5.15. Ps.72.17—19.Is.53.12.

1Ti. 5. 17. xTh. 2.
19,20.
ch.2.12,13;4.12-14;
6.2.11;7.11,12.
ch.1.5.6;2.7;3.7-11;
5.8-16.
ch.2.14.Ps.50.15.
Re.22.17,20. ch.1.
2;2.17,Lu.19.12.

a palace of silver; and 'if she be a door, we will inclose her with boards of cedar.

10 I'm and a wall, and my breasts like towers: then was I ir his eyes as one that found sfavour.

- 11 Solomon had a vineyard at Baal-hamon: he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver.
- 12 My vineyard, which is mine, is before me:9 thou, 9O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.
- 13 Thoua that dwellest in the gardens, bthe companions hearken to thy voice: cause me to
- 14 ¶ Make^d haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

ening and supporting fellowship that I should enjoy with thee! Nay, already the believing views of it fill my soul with the joys of my Lord! 4. Let me therefore once more charge you, my fellow-professors, to do everything in your power to continue this my delightful communion with Jesus Christ, and do nothing to

DAUGHTERS. 5. What admirable person is this, who, forsaking all worldly things for Christ, and delivered from her distressed condition, mounts up heavenward, by faith resting on him to bear her up under every burden, and forward through every duty

and difficulty?

BELIEVERS. O Jesus, animated by thy own delightful influence, I have, by importunate prayers, obtained the most sensible manifestations of thy love; as others, in whose hearts thou art formed by faith, have also done. 6, 7. O let thy most endeared esteem, remembrance, and love of my soul, appear remarkably in all thy dispensations towards me: for so vehement and irresistible is my desire after intimate fellowship with thee, that nothing else can afford me satisfaction: no, not death and the grave are so dreadful to me as the fears of thy withdrawment! Kindled by thy love shed abroad in my heart, my love to thee melts all my inward powers, and burns up my corruptions. No inward powers, and burns up my corruptions. No affliction, temptation, desertion, or persecution can extinguish or abate it. Would the richest on earth tempt me from thee, with all his wealth, nay, with ten thousand worlds, I would utterly contemn and abhor the proposal. 8. But, Lord, we have many fellow-sinners, whom thou didst die for; particularly aways, the Gentiles, who may be greatered. among the Gentiles, who enjoy no ordinances, and are yet unripe for their spiritual marriage, being des-titute of faith and love; what shall we do to promote their conversion, when the offers of thy grace shall be made to them?

CHRIST. 9. When, according to my unchangeable purpose, they shall accept me as their foundation, I and my Father and blessed Spirit will endow them with manifold gifts and graces, and render them, in their hearts and church state, a firm tower and beauti-ful temple and palace for God. When the door of access to me shall be opened to them in the gospel,

and the door of their heart opened to receive me, we, notwithstanding their insignificancy, weakness, troubles, and temptations, will thoroughly beautify, strengthen,

and protect them.

BELIEVERS. 10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my foundation, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus, the infinitely wise and wealthy Prince of Peace, hast secured by thy blood, planted and purified by thy grace, sown with thy Word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy gospel ministers, that they, by instructions, warnings, eproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have in charge the vineyard of my own heart, to watch over, defend, purge, and render fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have, or can attain to, and thy faithful ministers their subordinate share of my love and regard.

CHRIST. 13. Believing soul, who lovest and frequentest the assemblies of my people, and ordinances there dispensed, thy fellow-members regard and listen to thy instructions and warnings for their edification. Let me, when withdrawn from thee, particularly in my bodily presence, often hear thy prayers and praises, and the publication of my gospel in the world.

Believers. 14. And, O my blessed Husband and

Saviour, not only maintain frequent and familiar inter-course with my soul, and with thy church on earth, in the instituted ordinances of thy worship, but hasten, hasten thy glorious appearance without sin unto our salvation;—when we shall be caught up to meet thee in the air, and shall, in one complete body, enter that happy, that eternal state, in which God shall be ALL

Ver. 2. I would cause thee, &c. 'Thou shouldest accustom me to give thee spiced wine, with the juice of pomegranates.' C. Ver. 5. I raised thee up. I revived thee, when left a helpless infant under the citron-tree. See Ezc. 16.4-8. In this reply the

Ver. 6. For love is strong. 'Yea, love is strong,' &c. This is the reply of the Beloved who supports.—Fealousy, 'burning love'—cruel, rather, 'inexorable'—vehement flame, rather, 'the dissolving fire of Jehovah.' C.

Ver. 8. The grammar of the passage suggests that the 'daughters of Jerusalem,' who speak (ch. 1-v.), who are still present (ch. 8. 4), are here the solicitous projectors for the welfare of the 'little sister.' This emblem has been expounded of the Gentile church—but it seems much more natural to understand by it such as are yet 'weak in the faith,' Ro. 14, 21, 52, 21 (Co. 3, 22 Ep. 4, 13, C. Ver. 10. This has generally been considered as the answer of the 'little sister,' exemplifying full and instantaneous 'growth in grace.' But as the grammar will not warrant any change from the speaker in the first person (ver. 1, 2, 4) and the speaker in the first person (ver. 1, 2, 4) and the speaker in the first person (ver. 10, this must be understood as the language of the bride, encouraging the 'little sister' by her own experience of grace and attainments in faith. C. Yer. 11. Baal-hamon, ruler of multitudes.—The keepers represent the rulers and instructors of the churches in their multitudes.—A thousand. As the annual rent for a vine seems to have been ordinarily a piece of silver, 18, 7, 23, the emblem indicates that return of 'fruit of the Spirit,' Ga. 5, 22, which is ever due in correspondence to privileges. C.

Ver. 13. Thou that dwellest in the gardens. It is impossible by the grammar to distinguish the speaker in ver. 14; and as in ver. 14 she calls to the listener, my beloved, the speaker is the bride calling to her Redeemer, 'Even so, come, Lord Jesus!' Re. 22, 17, 20. C.

REFLECTIONS.—How kind, how marvellous is it, but the call to the listener.

REFLECTIONS. - How kind, how marvellous is it, that God's only begotten Son, the brightness of his glory, has, by his assumption of our nature, become our brother, and will for ever continue bone of our bone and flesh of our flesh! And great is the mercy, that to him the gathering of the Gentiles hath and shall be! It is pleasant to remember past experiences of his love in the assured expectations of others still more sweet! And delightful is the frame, ardent the desires, and fervent the prayers, when a soul is overwhelmed with the consolations of Christ! Importunate intercession for the spiritual welfare of others often produces remarkable fellowship with him. Extensive produces remarkable fellowship with him. Extensive revenues of holy thoughts, words, and deeds are due from every member of the church to Jesus Christ. And they who give him his due, will give his ministers theirs. But how strongly Christ and his people's hearts must be knit one to another! They cannot live but as it were in mutual intercourse. Soon will he come to take them to himself in elements. come to take them to himself in glory; and, in the believing view of it, their waiting spirits cry, 'Even so, come, Lord Jesus.'

CONCLUDING REMARKS ON THE SONG OF SOLOMON.

Three points present themselves to the Christian reader and student in the pre- | He. 1. 8 there is found a direct address from God the Father to God the Son. ceding book:—

I. Was this book received into the canon of Holy Scripture, and sanctioned by

our Lord and his apostles? To this there can be but one answer—it was.

II. Are there, in the New Testament, any such evident references as form a key

11. Are there, in the New 1 estament, any such evident references as form a key to its interpretation? Such evident references may be found, Mat. 21. 33, when comp. with Song 8, 11; Ep. 5. 27, comp. with Song 4, 1, 7; Ep. 6. 15, comp. with Song 7, 1; Re. 3. 20, comp. with Song 5. 2. Other references have been suggested, but these are so evident as not to admit of question.

III. Are there such quotations of passages of Scripture parallel to or identical with the Song of Solomon, by which its spiritual import can be unquestionably established? The answer to this question is easy and direct. (1) By referring to

(2) That address is quoted from Ps. 45. 6. (3) It is impossible to overlook the complete parallelism, nay identity, of that psalm with the scenery and character of the Song of Solomon. Therefore, by following the scriptural plan—comparing spiritual with spiritual, and the natural law of all interpretation—rising from what is plainly stated, granted, or ascertained, to what is less plain, questioned, or yet unknown, there can be no difficulty in coming to the conclusion, that the Song of Solomon forms a succession of emblems whereby the mutual love and union between Christ and his church are described for the instruction and comfort of

That the Song of Solomon is capable of ready and great perversion, by 'men of corrupt minds,' is undoubted. For, whilst 'to the pure all things are pure,' so to

the impure all things are impure. And such is the state of the carnal mind, that | just in proportion as any object is good, in like proportion may it be perverted to purposes of evil. Thus—just in proportion as a medicine is powerful to restore, may its improper administration render it powerful to destroy. And thus grace, in its every form, may be turned into licentiousness. But is the sufferer, therefore, to be deprived of a powerful medicine?—or is the physician who discovered and prescribed it to be pronounced an evil-doer? Is the sinner, therefore, to be deprived of access to pardon; and the God of all grace and consolation to be disrobed of his attribute of mercy? No. And neither is the church of God to be deprived of some of the brightest pages in the divine Word, because eyes that have 'loved darkness' cannot perceive their beauties.

To those who have observed what a prominent place love to Jesus holds in the New Testament (see for example, Jn. 14. 23; I Co. 16. 22; 2 Co. 5. 14), and to those who have experienced and rejoiced in 'the assurance' of that love—the Song of Solomon will ever furnish a subject of study, at once most delightful and pro-

fitable. -- C.

The various modes of interpreting this remarkable and extremely difficult book may be classified under three heads: The Literal, the Typical, and the Allegorical.

I. The Literal makes the book a simple story related in the form of a dramatic poem. The facts of the story are given by Dr. Ginsburg as follows:- 'A village girl, the daughter of a widowed mother of Shulam, is betrothed to a young shepherd, whom she met whilst tending the flock. Fearing lest the frequent meetings of these lovers should be the occasion of scandal, the brothers of the Shulamite employ her in the vineyard on the farm. Whilst on the way to this vineyard she one day falls in with the cortége of King Solomon, who is on a spring visit to the country. Struck with her beauty the king captures her, conveys her to his royal pavilion, then conducts her to Jerusalem in great pomp, in the hope of dazzling and overcoming her with his splendour, and eventually lodges her in his harem. But all is in vain. True to her virtuous love, she resists all the allurements of the exalted sovereign, spurns all his promises to elevate her to the highest rank, and in the midst of the gay scenes assures her humble shepherd, who followed her to the capital, that her affections are sacredly and inviolably pledged to him. Solomon, convinced at last that all his advances are in vain, allows her to quit the royal residence. Hand in hand the two faithful lovers return to her native place, and on their way home visit the tree under which their love-spark was first kindled, and there renew their vows of constancy and fidelity. On their arrival they are welcomed by their companion shepherds, and she is rewarded by her brothers for her exemplary virtue.' It is said that the object or moral of this charming story is 'to teach a lesson of practical righteousness by the record of an extraordinary example of virtue in a young maiden in humble life who encountered and conquered the greatest temptations from the most exalted personage in the land.' The theory is attractive, and the arguments employed in defence of it are not without weight; but I think the thoughtful student of God's Word, and especially such as have studied the genius of oriental poetry and imagery, will see that there is something higher and nobler in this book, than such a moral lesson. And, besides, I cannot see that the various parts of the book can be made at all to harmonize with such a simple and detailed story. In my mind the imagery is too sublime, the descriptions of far too elevated a character, to be applied even by an eastern poet to any mere narrative of real life.

2. The Typical theory of interpretation adopts as a basis the historical truth of the narrative, making the bride either Pharaoh's daughter, or some maiden of Palestine, whom Solomon had loved and married; but then this bride typified the church, and Solomon typified Christ, while the whole story was designed to represent in prophetic imagery the love subsisting between Christ and his church—a love mutual, indissoluble, and eternal. The great difficulty in the way of this theory is to establish the historical character of the narrative. A type must be a fact;

3. The Allegorical interpretation of the book seems to me to be the only possible and true one. The poem is conceived in the loftiest style of eastern imagery. Incidents of real life, events of everyday occurrence, customs which still prevail in the East form a groundwork, but they are all idealized and spiritualized, so that they may more strikingly exhibit to the pure and spiritual mind, grand divine The leading image is common in Scripture. Human love in its purest and holiest type-that of husband and wife-is the symbol of the love of Christ and his chirch, of God and his people. Thus Isaiah says, 'Thy Maker is thine husband: the Lord of hosts is his name,' ch. 54. 5; and still more clearly: 'For thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and the land shall be married. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,' ch. 62. 4, 5. The fortyfifth Psalm greatly resembles this book in style and imagery. So also the same initial results greatly resembles this book in style and imagery. So also the same imagery is common in the New Testament: 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ," 2 Co. 11. 2. The whole bearing and force of that beautiful passage in Ep. 5. 22–33 rest upon this same figure. The apostle John too, in the last book of the Sacred Canon, appears to embody the very idea of the Song of Solomon, when he records his glorious vision: And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'

This is substantially the system of interpretation which was adopted generally by the Jews, and is developed in the Talmud. By them, of course, God is represented as the Beloved, and the people of Israel the loved one. In the early Christian church, the same view was taken, and was held almost universally until impugned by Erasmus. It appears to me to be in accordance with the analogy of Scripture, and with the genius of eastern poetry. The whole structure of the composition, too, discursive, yet having a subjective coherence, tends to the same conclusion. There is in it no sustained plot, no crisis of a story. It consists of expressions of most devoted affection, with reference to localities and ever-changing scenery, all adapted to call forth new emotions, and to exhibit unalterable love. Viewed in this light, interpreted in this manner, it is one of the purest and noblest portions of Holy Writ. It lifts the mind into an ideal world of spiritual communion with God in Christ. It shows us his tenderness, his watchful care, his devoted unceasing attachment to his people in all their waywardness, temptations, sorrows, and persecutions, such as we can see nowhere else. It shows us that friends and kindred-the nearest and dearest, may desert us in the hour of trial, but God will not and cannot, for love binds him to us and us to him by a tie that is

Yet, still, holy, pure, and comforting as this book is to the man whose nature the Spirit of God has mastered, the profitable reading of it by the ordinary Christian is confessedly difficult. Each one knows his own heart, and can best review his own feelings. But in this western land, where we are not accustomed to the gorgeousness of eastern imagery, or the nature of eastern life and manners, we need watchfulness, prayer, and a heart completely under the control of the sanctifying Spirit, if we would derive from this book those noble lessons which God

intended it to embody and impart.

It is sometimes said that the Song of Solomon is not quoted or referred to in the New Testament, and that therefore it cannot have that high spiritual significancy which I have above advocated. In reply I quote the words of Hengstenberg:—
'The New Testament is pervaded by references to the Song of Songs, and all of them are based on the supposition that it is to be interpreted spiritually. Proportionally no book of the Old Testament is so frequently referred to, implicitly or explicitly, in the New Testament, as this one; and we cannot but be surprised at the superficiality or the prejudices of those who have asserted that the Song of Songs is never quoted in the New Testament.' The following passages afford and the narrative here has all the characteristics of ideality as distinguished from reality. No writer, however poetical, would describe ordinary events in such language as is employed in ch. 2. I-4, 14; 6. 10-12; and no writer, even in the East, would put such language in the mouth of a virtuous maiden as we find in ch. i. ii. viii.

Ep. 5. 27.—P.

The following passages afford ample proof that its language and spirit were constantly before the mind of our Lord and his apostles, Mat. 6. 28-30; 13. 25; 24. 42, 21. 33; 26. 6-13; Mar. 14. 3; Lu. 12. 35-37; 13. 31, 32; 7. 38; Jn. 6. 44; 7. 33, 34, 12. 3; 21. 16; 3. 29; 2. I-11; Ep. 5. 27.—P.